THE

HOLY BIBLE,

CONTAINING

THE OLD AND NEW

TESTAMENT;

WITH

NOTES

EXPLANATORY, CRITICAL, and PRACTICAL,

SELECTED FROM THE WORKS OF

SEVERAL EMINENT DIVINES.

VOL. III.

Prove all things; hold fast that which is good. 1 Theſſ. v. 21.
Doing nothing by partiality. 1 Tim. v. 21.

LONDON:

Printed and Sold by I. MOORE and Co. LETTER-FOUNDERS and PRINTERS, in Queen-Street, near Upper-Moorfields.

M.DCC.LXXIV.

VOL. III.

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NOTES

ON

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IN THE

BRITISH MUSEUM

THIS VOLUME

CONTAINS,

PSALMS from LXXXII. to the end.

PROVERBS.

ECCLESIASTES.

The SONG of SOLOMON.

ISAIAH.

JEREMIAH.

LAMENTATIONS.

EZEKIEL.

DANIEL.

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25 SE 60

PSALM LXXXIII.

1. *A complaint to God of the enemies conſpiracies.* 9. *A prayer againſt them that oppreſs the church.*

A ſong *or* pſalm of Aſaph.

KEEP not thou ſilence, O God; hold not thy peace, and be not ſtill, O God.

2 For lo, thine enemies make a tumult: and they that hate thee have lift up the head.

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

4 They have ſaid, Come, and let us cut them off from *being* a nation; that the name of Iſrael may be no more in remembrance.

5 For they have conſulted together with one conſent: they are confederate againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philiſtines, with the inhabitants of Tyre.

8 Aſſur alſo is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites; as *to* Siſera, as *to* Jabin, at the brook of Kiſon:

10 *Which* periſhed at En-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes at Zebah, and as Zalmunna:

V. 1. *Keep not thou ſilence, O God* —Some writers have ſuppoſed this pſalm, to have been compoſed in the time of Jehoſhaphat; but it is more probable, it was wrote in the beginning of the reign of David, when there was an univerſal confederacy againſt Iſrael, by all the ſurrounding nations.

12 Who ſaid, Let us take to ourſelves the houſes of God in poſſeſſion.

13 O my God, make them like a wheel; as the ſtubble before the wind.

14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire.

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame; that they may ſeek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to ſhame and periſh:

18 That *men* may know that thou, whoſe name alone *is* JEHOVAH, *art* the moſt High over all the earth.

PSALM LXXXIV.

1. *The prophet longing for the communion of the ſanctuary,* 4. *Sheweth how bleſſed they are that dwell therein.* 8. *He prayeth to be reſtored unto it.*

To the chief muſician upon Gittith, a pſalm for the ſons of Korah.

HOW amiable *are* thy tabernacles, O LORD of hoſts!

2 My ſoul longeth, yea, even fainteth for the courts of the LORD: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, *even* thine altars, O LORD of hoſts, my King, and my God.

V. 1. *How amiable are thy tabernacles, O LORD*—When the ark was ſettled in its place, and David had ſet his heart on building a temple, in ſome meaſure worthy the majeſty of God, how natural to ſuppoſe him, in a tranſport of delight, breaking out with ardent deſire, *How amiable, &c.*

4 Bleſſed

4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee: in whoſe heart *are* the ways *of them.*

6 *Who* paſſing through the valley of Baca, make it a well; the rain alſo filleth the pools.

7 They go from ſtrength to ſtrength, *every one of them* in Zion appeareth before God.

8 O LORD God of hoſts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God, our ſhield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thouſand; I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

11 For the LORD God *is* a ſun and ſhield: the LORD will give grace and glory: no good *thing* will he with-hold from them that walk uprightly.

12 O LORD of hoſts, bleſſed *is* the man that truſteth in thee.

PSALM LXXXV.

1. *The pſalmiſt out of the experience of former mercies, prayeth for the continuance thereof.* 8. *He promiſeth to wait thereon, in confidence of God's goodneſs.*

To the chief muſician, a pſalm for the ſons of Korah.

LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.

V. 6. *The valley of Baca*—A dry valley in the way to Jeruſalem, here put for all places of like nature. *Make it a well*—They dug divers little pits or wells in it for their relief.

V. 1. *LORD, thou haſt been favourable*—This pſalm, ſeems to have been compoſed, when the Iſraelites returned from the Babyloniſh captivity, and delivered to the chief muſician of the temple, to be ſung when the foundation of that ſtructure was laid.

2 Thou

2 Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.

3 Thou haſt taken away all thy wrath: thou haſt turned *thyſelf* from the fierceneſs of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger toward us to ceaſe.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again, that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy ſalvation.

8 I will hear what God the LORD will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteouſneſs and peace have kiſſed *each other*.

11 Truth ſhall ſpring out of the earth; and righteouſneſs ſhall look down from heaven.

12 Yea, the LORD ſhall give *that which is* good; and our land ſhall yield her increaſe.

13 Righteouſneſs ſhall go before him; and ſhall ſet *us* in the way of his ſteps.

PSALM LXXXVI.

1. *David ſtrengtheneth his prayer by the conſcience of his religion,* 5. *By the goodneſs and power of God.* 11. *He deſireth the continuance of former grace.* 14. *Complaining of the proud, he craveth ſome token of God's goodneſs.*

A prayer of David.

BOW

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preſerve my ſoul; for I *am* holy: O thou my God, ſave thy ſervant that truſteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee daily.

4 Rejoice the ſoul of thy ſervant: for unto thee, O LORD, do I lift up my ſoul.

5 For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my ſupplications.

7 In the day of my trouble I will call upon thee, for thou wilt anſwer me.

8 Among the gods *there is* none like unto thee, O LORD; neither *are there any works* like unto thy works.

9 All nations whom thou haſt made ſhall come and worſhip before thee, O LORD; and ſhall glorify thy name.

10 For thou *art* great, and doeſt wondrous things: thou *art* God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praiſe thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.

14 O God, the proud are riſen againſt me,

V. 1. *Bow down thine ear, O LORD* —This pſalm was written by David, when he was obliged to fly into the wilderneſs; when he was ſtripped of every outward comfort, and in a very diſtreſſed condition.

and the aſſemblies of violent *men* have ſought after my ſoul; and have not ſet thee before them.

15 But thou, O LORD, *art* a God full of compaſſion, and gracious; long-ſuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid.

17 Shew me a token for good: that they which hate me, may ſee *it*, and be aſhamed; becauſe thou, LORD, haſt holpen me, and comforted me.

PSALM LXXXVII.

1. *The nature and glory of the church.* 4. *The increaſe, honour, and comfort of the members thereof.*

A pſalm *or* ſong for the ſons of Korah.

HIS foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are ſpoken of thee, O city of God. Selah.

4 I will make mention of Rahab, and Babylon to them that know me: behold Philiſtia, and Tyre, with Ethiopia. This *man* was born there.

5 And of Zion it ſhall be ſaid, This and that man was born in her: and the Higheſt himſelf ſhall eſtabliſh her.

6 The LORD ſhall count when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the ſingers as the players on inſtruments *ſhall be there*: all my ſprings *are* in thee.

V. 2, *The Lord loveth the gates of Zion*—That is, *Zion* itſelf, or Jeruſalem, which was built upon and near mount Zion. The beginning of this pſalm is very abrupt, and properly expreſſes the rapture of the pſalmiſt's mind.

PSALM

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A ſong *or* pſalm for the ſons of Korah, to the chief muſician upon Mahalath Leannoth, Maſchil of Heman the Ezrahite.

O LORD God of my ſalvation, I have cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength.

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more; and they are cut off from thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah.

8 Thou haſt put away mine acquaintance far from me; thou haſt made me an abomination unto them: I *am* ſhut up, and I cannot come forth.

9 Mine eye mourneth by reaſon of affliction: LORD, I have called daily upon thee, I have ſtretched out my hands unto thee.

10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? Selah.

Title of the pſalm. *Leannoth*—To ſing alternatively *Heman*—Probably the ſame perſon who was famous in David's time, both for his ſkill in muſick, and for wiſdom.

V. 1. *O LORD God of my ſalvation*—Many paſſages in this pſalm, may be naturally applied to our Saviour's death and burial in the grave; which the prophet Iſaiah compares to a priſon: and for this reaſon, it is uſed on Good-Friday.

11 Shall

11 Shall thy loving kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

13 But unto thee have I cried, O LORD; and in the morning ſhall my prayer prevent thee.

14 LORD, why caſteſt thou off my ſoul? *why* hideſt thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I ſuffer thy terrors, I am diſtracted.

16 Thy fierce wrath goeth over me: thy terrors have cut me off.

17 They came round about me daily like water; they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

PSALM LXXXIX.

1. *The pſalmiſt praiſeth God for his covenant,* 5. *For his wonderful power,* 15. *For his care of his church,* 19, *And for his favour to the kingdom of David.* 38. *Then complaining of contrary events,* 46. *He expoſtulateth, prayeth, and bleſſeth God.*

Maſchil of Ethan the Ezrahite.

I WILL ſing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulneſs to all generations.

Title of the pſalm. *Ethan the Ezrahite*—Not him who is mentioned 1 Kings iv. 31. but ſome perſon of the ſame name, and inſpired by the ſame ſpirit, who lived long after; probably of the ſame family with Heman, who, in the foregoing pſalm, bewails his own private affliction; but in this pſalm, Ethan, laments the public calamity, by the ſubverſion of the Royal Family and Government, in the days of Jehoiachim, or Zedekiah: the Babylonians boaſting, that notwithſtanding God's promiſe to David, there was now a period put to his family and kingdom; and in truth, the ſceptre was never reſtored to that family, till Chriſt the ſon of David came; and to him many paſſages in this pſalm are applied, even by the Jews themſelves.

2 For

2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

3 I have made a covenant with my choſen, I have ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

5 And the heavens ſhall praiſe thy wonders, O LORD: thy faithfulneſs alſo in the congregation of the ſaints,

6 For who in the heaven can be compared unto the LORD! *who* among the ſons of the mighty can be likened unto the LORD!

7 God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hoſts, who is a ſtrong LORD like unto thee! or to thy faithfulneſs round about thee!

9 Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken Rahab in pieces, as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arm.

11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them.

12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name.

13 Thou haſt a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

14 Juſtice and Judgment *are* the habitation of thy

throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O LORD, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the LORD *is* our defence; and the Holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to thy Holy One, and ſaidſt, I have laid help upon *one that is* mighty; I have exalted *one* choſen out of the people:

20 I have found David my ſervant: with my holy oil have I anointed him:

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him;

22 The enemy ſhall not exact upon him; nor the ſon of wickedneſs afflict him.

23 And I will beat down his foes before his face, and plague them that hate him;

24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

V. 19. *To thy holy one*—To thy holy prophets; the ſingular number being put for the plural; eſpecially to Samuel and Nathan.

28 My

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgments;

31 If they break my ſtatutes, and keep not my commandments;

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I ſworn by my holineſs, that I will not lie unto David.

36 His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges; thou haſt brought his ſtrong holds to ruin.

41 All that paſs by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries; thou haſt made all his enemies to rejoice.

43 Thou

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.

45 The days of his youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 How long, LORD, wilt thou hide thyſelf for ever? ſhall thy wrath burn like fire?

47 Remember how ſhort my time is: wherefore haſt thou made all men in vain?

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving kindneſſes *which* thou ſwareſt unto David in thy truth?

50 Remember, LORD, the reproach of thy ſervants; *how* I do bear in my boſom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD: wherewith they have reproached the footſteps of thine anointed.

52 Bleſſed be the LORD for evermore. Amen, and amen.

PSALM XC.

1. *Moſes ſetteth forth God's providence,* 3. *Complaineth of human fragility,* 7. *Divine chaſtiſements,* 10. *And brevity of life,* 12. *He prayeth for the knowledge and ſenſible experience of God's good providence.*

A prayer of Moſes the man of God.

Title of the pſalm. *A prayer of Moſes the man of God*—Who conſidering that terrible ſentence of God, concerning the cutting off all that ſinful generation in the wilderneſs, takes occaſion to publiſh theſe meditations concerning man's mortality and miſery.

LORD,

LORD, thou haſt been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting, thou *art* God.

3 Thou turneſt man to deſtruction; and ſayeſt, Return, ye children of men.

4 For a thouſand years in thy ſight, *are but* as yeſterday when it is paſt, and *as* a watch in the night.

5 Thou carrieſt them away as with a flood; they are *as* a ſleep: in the morning *they are* like graſs *which* groweth up.

6 In the morning it flouriſheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are conſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, our ſecret *ſins* in the light of thy countenance.

9 For all our days are paſſed away in thy wrath: we ſpend our years as a tale *that is told.*

10 The days of our years *are* threeſcore years and ten: and if by reaſon of ſtrength *they be* fourſcore years, yet *is* their ſtrength labour and ſorrow; for it is ſoon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *ſo is* thy wrath.

12 So teach *us* to number our days that we may apply *our* hearts unto wiſdom.

13 Return, O LORD, how long? and let it repent thee concerning thy ſervants.

14 O ſatisfy

14 O ſatisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil.

16 Let thy work appear unto thy ſervants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us; and eſtabliſh thou the work of our hands upon us; yea, the work of our hands eſtabliſh thou it.

PSALM XCI.

1. *The ſtate of the godly.* 3. *Their ſafety.* 9. *Their habitation.* 11. *Their ſervants.* 14. *Their friends; with the effects of them all.*

HE that dwelleth in the ſecret place of the moſt High ſhall abide under the ſhadow of the Almighty.

2 I will ſay of the LORD, *He is* my refuge and my fortreſs: my God; in him will I truſt.

3 Surely he ſhall deliver thee from the ſnare of the fowler, *and* from the noiſome peſtilence.

4 He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *ſhall be thy* ſhield and buckler.

5 Thou ſhalt not be afraid for the terror by night, *nor* for the arrow *that* flieth by day;

6 *Nor* for the peſtilence *that* walketh in darkneſs; *nor* for the deſtruction *that* waſteth at noon-day.

V. 1. *He that dwelleth*—Moſes was probably the author of this pſalm as well as the laſt: that was calculated for the uſe of thoſe who were to die in the wilderneſs, whereas this is evidently deſigned for thoſe, who were to ſurvive that threatened devaſtation. See Numb. xiv.

7 A thouſand

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand; *but* it ſhall not come nigh thee.

8 Only with thine eyes ſhalt thou behold, and ſee the reward of the wicked.

9 Becauſe thou haſt made the LORD *which is* my refuge, *even* the Moſt High, thy habitation;

10 There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee, to keep thee in all thy ways.

12 They ſhall bear thee up in *their* hands, leſt thou daſh thy foot againſt a ſtone.

13 Thou ſhalt tread upon the lion and adder: the young lion and the dragon ſhalt thou trample under feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.

15 He ſhall call upon me, and I will anſwer him: I *will be* with him in trouble; I will deliver him and honour him.

16 With long life will I ſatisfy him, and ſhew him my ſalvation.

PSALM XCII.

1. *The prophet exhorteth to praiſe God,* 4. *For his great works;* 6. *For his judgments on the wicked,* 10. *And for his goodneſs to the godly.*

A pſalm *or* ſong for the ſabbath-day.

IT *is a* good *thing* to give thanks unto the LORD, and to ſing praiſes unto thy name, O moſt High:

V. 1. *It is a good thing to give thanks unto the Lord*—This pſalm was compoſed, probably by Moſes, to raiſe the hearts of the Iſraelites, to praiſe God on the ſabbath-day; for his wonderful works of creation and providence.

2 To

2 To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night;

3 Upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound.

4 For thou, LORD, haſt made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutiſh man knoweth not; neither doth a fool underſtand this.

7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; *it is* that they ſhall be deſtroyed for ever:

8 But thou, LORD, *art moſt* high for evermore:

9 For lo, thine enemies, O LORD, for lo, thine enemies ſhall periſh; all the workers of iniquity ſhall be ſcattered:

10 But mine horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oil.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies, *and* mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

12 The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the LORD, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing:

15 To ſhew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

PSALM

PSALM XCIII.

The majeſty, power, and holineſs of Chriſt's kingdom.

THE LORD reigneth, he is clothed with majeſty; the LORD is clothed with ſtrength, *wherewith* he had girded himſelf: the world alſo is ſtabliſhed that it cannot be moved.

2 Thy throne *is* eſtabliſhed of old: thou *art* from everlaſting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noiſe of many waters, *yea, than* the mighty waves of the ſea.

5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O LORD, for ever.

PSALM XCIV.

1. *The prophet calling for juſtice, complaineth of tyranny and impiety.* 8. *He teacheth God's providence.* 12. *He ſheweth the bleſſedneſs of affliction:* 16. *God is the defender of the afflicted.*

O LORD God, to whom vengeance belongeth, O God, to whom vengeance belongeth, ſhew thyſelf:

2 Lift up thyſelf, thou judge of the earth: render a reward to the proud.

3 LORD, how long ſhall the wicked, how long ſhall the wicked triumph?

V. 1. *The LORD reigneth*—This pſalm, as ſeveral of the Jews themſelves acknowledge, ought to be applied, to the ſtability of the Meſſiah's kingdom.

V 1. *O LORD God to whom vengeance belongeth*—It is ſuppoſed David wrote this pſalm, on occaſion of a battle that was fought, between the Iſraelites under the command of Joab; and the Ammonites and Syrians, in conſequence of the indignities ſhewn to the meſſengers of David. See 2 Sam. Chap. x.

4 *How*

4 *How long* ſhall they utter *and* ſpeak hard things? *and* all the workers of iniquity boaſt themſelves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 Yet they ſay, The LORD ſhall not ſee; neither ſhall the God of Jacob regard *it*.

8 Underſtand, ye brutiſh among the people: and *ye* fools, when will ye be wiſe?

9 He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

10 He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou chaſteneth, O LORD, and teacheſt him out of thy law;

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the LORD will not caſt off his people, neither will he forſake his inheritance.

15 But judgment ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it.

16 Who will riſe up for me againſt the evildoers? *or* who will ſtand up for me, againſt the workers of iniquity?

17 Unleſs the LORD *had been* my help, my ſoul had almoſt dwelt in ſilence.

18 When

18 When I ſaid, My foot ſlippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; *yea*, the LORD our God ſhall cut them off.

PSALM XCV.

1. *An exhortation to praiſe God,* 3, *For his greatneſs,* 6. *And for his goodneſs;* 8. *And not to tempt him.*

O Come, let us ſing unto the LORD: let us make a joyful noiſe to the rock of our ſalvation.

2 Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

3 For the LORD *is* a great God, and a great King above all gods.

4 In his hand *are* the deep places of the earth: the ſtrength of the hills *is* his alſo.

V. 1. *O come let us ſing unto the LORD*—The author of this pſalm was David, as is affirmed Hebrews iii. 7. iv. 3, It was intended as an earneſt invitation to the people, when aſſembled on ſome ſolemn occaſion, to praiſe the Lord their God; and to liſten attentively to the inſtructions given them out of his law.

5 The

5 The ſea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us worſhip and bow down: let us kneel before the LORD our maker.

7 For he *is* our God; and we *are* the people of his paſture, and the ſheep of his hand. To-day if ye will hear his voice,

8 Harden not your heart as in the provocation, *and* as *in* the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my work.

10 Forty years long was I grieved with *this* generation, and ſaid, *It is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

PSALM XCVI.

1. *An exhortation to praiſe God,* 4. *For his greatneſs,* 8. *For his kingdom.* 11. *And for his general judgment.*

O Sing unto the LORD a new ſong; ſing unto the LORD, all the earth.

2 Sing unto the LORD, bleſs his name; ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great and greatly to be praiſed: he *is* to be feared above all gods.

V. 1. *O ſing unto the LORD a new ſong*—It is plain from 1 Chron. xvi. that this pſalm was wrote by David, as alſo the CV, and delivered to Aſaph, when he brought up the ark from the houſe of Obed-Edom, to the place prepared for it on mount Zion: but the prophecy itſelf was never fulfilled, till the Meſſiah himſelf came.

5 For

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majeſty *are* before him; ſtrength and beauty *are* in his ſanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and ſtrength.

8 Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

9 O worſhip the LORD in the beauty of holineſs: fear before him, all the earth.

10 Say among the heathen *that* the LORD reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad, let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful, and all that is therein: then ſhall all the trees of the wood rejoice,

13 Before the LORD: for he cometh, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth.

PSALM XCVII.

1. *The majeſty of God's kingdom.* 7. *The church rejoiceth at God's judgments upon idolaters.* 10. *An exhortation to godlineſs and gladneſs.*

THE LORD reigneth; let the earth rejoice: let the multitude of iſles be glad *thereof.*

V. 1. *The LORD reigneth*—This pſalm ſeems to have the ſame Author and ſcope with the preceding one: It proclaims the ſpecial preſence of God among his people; but in a ſublimer ſenſe, it belongs to Chriſt's triumph over the powers of darkneſs, at his reſurrection and aſcenſion.

2 Clouds

2 Clouds and darkneſs *are* round about him: righteouſneſs and judgment are the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth ſaw, and trembled.

5 The hills melted like wax at the preſence of the LORD, at the preſence of the LORD of the whole earth.

6 The heavens declare his righteouſneſs and all the people ſee his glory.

7 Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him, all *ye* gods:

8 Zion heard, and was glad, and the daughters of Judah rejoiced, becauſe of thy judgments, O LORD.

9 For thou, LORD, *are* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil: he preſerveth the ſouls of his ſaints: he delivereth them out of the hand of the wicked.

11 Light *is* ſown for the righteous, and gladneſs for the upright in heart.

12 Rejoice in the LORD, ye righteous: and give thanks at the remembrance of his holineſs.

PSALM XCVIII.

1. *The pſalmiſt exhorteth the Jews,* 4. *The Gentiles,* 7. *And all creatures to praiſe God.*

A pſalm.

O Sing unto the LORD a new ſong, for he hath done marvellous things: his right hand

hand, and his holy arm hath gotten him the victory.

2 The LORD hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

3 He hath remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyful noiſe unto the LORD, all the earth: make a loud noiſe, and rejoice, and ſing praiſe.

5 Sing unto the LORD with the harp; with the harp, and the voice of a pſalm.

6 With trumpets and ſound of cornet make a joyful noiſe before the LORD the King.

7 Let the ſea roar, and the fulneſs thereof: the world and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together,

9 Before the LORD; for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSALM XCIX.

1. *The prophet ſetting forth the kingdom of God in Zion,* 5. *Exhorteth all, by the example of their forefathers, to worſhip God at his holy hill.*

THE LORD reigneth; let the people tremble: he ſitteth *between* the cherubims; let the earth be moved.

V. 2. *The LORD hath made known his ſalvation*—The redemption of the world by the Meſſiah: which was hitherto reſerved as a ſecret among the Jews, but which God more and more diſplayed, till *the fulneſs of time was come.*

V. 1. *The LORD reigneth let the people tremble*—This pſalm, as alſo the preceding one, ſeems to have been compoſed by David; and probably on the ſame occaſion, viz. ſome great deliverance granted to Iſrael, as an earneſt of future bleſſings.

2 The

2 The LORD *is* great in Zion, and he is high above all people.

3 Let them praiſe thy great and terrible name *for* it *is* holy.

4 The king's ſtrength alſo loveth judgment: thou doſt eſtabliſh equity, thou executeſt judgment and righteouſneſs in Jacob.

5 Exalt ye the LORD our God, and worſhip at his footſtool: *for* he *is* holy.

6 Moſes and Aaron among his prieſts, and Samuel among them that call upon his name: they called upon the LORD, and he anſwered them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

8 Thou anſweredſt them, O LORD our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.

9 Exalt the LORD our God, and worſhip at his holy hill: for the LORD our God *is* holy.

PSALM C.

1, *An exhortation to praiſe God chearfully*, 3. *For his greatneſs*, 4. *And for his power.*

A pſalm of praiſe.

MAKE a joyful noiſe unto the LORD, all ye lands.

2 Serve the LORD with gladneſs, come before his preſence with ſinging.

Title of the pſalm. *A pſalm of praiſe*—This is the only pſalm in the whole collection, ſtiled *a pſalm of praiſe*, probably becauſe it was peculiarly appointed to be ſung, when the ſacrifices of thankſgiving were offered; and is generally thought to have been written by David, who invites all the world to join with the Iſraelites, in the ſervice of the Lord, who was kind and gracious to them beyond expreſſion.

3 Know ye that the LORD he *is* God: *it is* he that hath made us, and not we ourſelves; *we are* his people, and the ſheep of his paſture.

4 Enter into his gates with thankſgiving, *and* into his courts with praiſe; be thankful unto him, *and* bleſs his name.

5 For the LORD *is* good: his mercy *is* everlaſting, and his truth *endureth* to all generations.

PSALM CI.

David's vow and profeſſion of godlineſs.

A pſalm of David.

I Will ſing of mercy and judgment: unto thee, O LORD, will I ſing.

2 I will behave myſelf wiſely in a perfect way. O when wilt thou come unto me? I will walk within my houſe with a perfect heart.

3 I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide: *it* ſhall not cleave to me.

4 A froward heart ſhall depart from me; I will not know a wicked *perſon*.

5 Whoſo privily ſlandereth his neighbour, him will I cut off; him that hath an high look, and a proud heart, will not I ſuffer.

6 Mine eyes *ſhall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

Ver. 1. *I will ſing of mercy and judgment*—

Ye countleſs myriads of the ſkies,
Ye num'rous tribes of earth ariſe,
Join in the never ending ſong,
The everlaſting ſound prolong,
Shout to our all-redeeming king;
Of mercy and of judgment ſing.

7 He that worketh deceit ſhall not dwell within my houſe: he that telleth lies ſhall not tarry in my ſight.

8 I will early deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

PSALM CII.

1. *The prophet in his prayer maketh a grievous complaint.* 12. *He taketh comfort in the eternity and mercy of God.* 18. *The mercies of God are to be recorded.* 23. *He ſuſtaineth his weakneſs by the unchangeableneſs of God.*

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

3 For my days are conſumed like ſmoke, and my bones are burned as an hearth.

4 My heart is ſmitten and withered like graſs; ſo that I forget to eat my bread.

5 By reaſon of the voice of my groaning, my bones cleave to my ſkin.

6 I am like a pelican of the wilderneſs; I am like an owl of the deſert.

7 I watch, and am as a ſparrow alone upon the houſe-top.

8 Mine enemies reproach me all the day; *and*

Title of the pſalm. *And poureth out his complaint*—This pſalm contains a prayer for the uſe of all true Iſraelites, in the name and behalf of the church of Iſrael. It ſeems to have been compoſed in the time of their captivity, and near the end of it, verſe 13, 14.

they

they that are mad againſt me, are ſworn againſt me.

9 For I have eaten aſhes like bread, and mingled my drink with weeping;

10 Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.

11 My days *are* like a ſhadow, that declineth; and I am withered like graſs.

12 But thou, O LORD, ſhalt endure for ever, and thy remembrance unto all generations.

13 Thou ſhalt ariſe, *and* have mercy upon Zion: for the time to favour her, yea, the ſet time is come.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.

15 So the heathen ſhall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD ſhall build up Zion, he ſhall appear in his glory.

17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people which ſhall be created ſhall praiſe the LORD.

19 For he hath looked down from the height of his ſanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the priſoner, to looſe thoſe that are appointed to death;

21 To declare the name of the LORD in Zion, and his praiſe in Jeruſalem;

V. 9. *I have eaten aſhes like bread*— The ſenſe is, duſt and aſhes are as familiar to me as the eating of my bread; I cover my head with them; I ſit, yea, lie down in them, as mourners often did.

22 When

22 When the people are gathered together, and the kingdoms to ſerve the LORD.

23 He weakened my ſtrength in the way; he ſhortened my days.

24 I ſaid, O my God, take me not away in the midſt of my days: thy years *are* throughout all generations.

25 Of old haſt thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed.

27 But thou *art* the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

PSALM CIII.

1. *An exhortation to praiſe God for his mercy,* 15. *And for the conſtancy thereof.*

A pſalm of David.

BLESS the LORD, O my ſoul: and all that is within me *bleſs* his holy name.

2 Bleſs the LORD, O my ſoul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diſeaſes:

V. 1. *Bleſs the LORD, O my ſoul*— This pſalm was compoſed by David, on his recovery from a dangerous fit of ſickneſs: It contains a thankful commemoration of God's mercies to him; and is an excellent example to all who have eſcaped the ſame danger, and are deſirous of returning thanks to God, the reſtorer of their health, and giver of every good thing they enjoy.

4 Who

4 Who redeemeth thy life from deſtruction; who crowneth thee with loving kindneſs and tender mercies:

5 Who ſatisfieth thy mouth with good *things*; *ſo that* thy youth is renewed like the eagle's.

6 The LORD executeth righteouſneſs and judgment for all *that are* oppreſſed.

7 He made known his ways unto Moſes, his acts unto the children of Iſrael.

8 The LORD *is* merciful and gracious, ſlow to anger, and plenteous in mercy.

9 He will not always chide; neither will he keep *his anger* for ever.

10 He hath not dealt with us after our ſins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, *ſo* great is his mercy toward them that fear him.

12 As far as the eaſt is from the weſt, *ſo* far hath he removed our tranſgreſſions from us.

13 Like as a father pitieth *his* children, *ſo* the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we *are* duſt.

15 *As for* man, his days *are* as graſs: as a flower of the field ſo he flouriſheth.

16 For the wind paſſeth over it, and it is gone: and the place thereof ſhall know it no more.

17 But the mercy of the LORD *is* from everlaſting to everlaſting upon them that fear him, and his righteouſneſs unto children's children.

18 To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.

19 The

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bleſs the LORD, ye his angels, that excel in ſtrength, that do his commandments hearkening unto the voice of his word.

21 Bleſs ye the LORD, all *ye* his hoſts; *ye* miniſters of his, that do his pleaſure.

22 Bleſs the LORD, all his works in all places of his dominion: bleſs the LORD, O my ſoul.

PSALM CIV.

1. *A meditation upon the mighty power,* 7. *And wonderful providence of God.* 31. *God's glory is eternal.* 33. *The prophet voweth perpetually to praiſe God.*

BLESS the LORD, O my ſoul. O LORD my God, thou art very great; thou art clothed with honour and majeſty.

2 Who covereſt *thyſelf* with light as *with* a garment: who ſtretcheſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind:

4 Who maketh his angels ſpirits; his miniſters a flaming fire:

5 *Who* laid the foundations of the earth, *that* it ſhould not be removed for ever.

V. 1. *Bleſs the LORD, O my ſoul*— It is ſuppoſed, David wrote this pſalm in the foreſt of Hareth, where he was daily ſurrounded with thoſe paſtoral ſcenes, he ſo finely deſcribes.

V. 3. *Who walketh upon the wings of the wind*—In this expreſſion, there is an elegance and emphaſis unequalled in any writer. The wind being generally uſed to expreſs the velocity of any thing, and here, the wings of the wind to carry with them, an idea of the utmoſt fierceneſs of that velocity; it is impoſſible to imagine the ſerene and deliberate walking of the Deity, upon a creature of the moſt inconceivable ſwiftneſs, without being filled with the deepeſt aſtoniſhment.

6 Thou

6 Thou coveredſt it with the deep as *with* a garment: the waters ſtood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they haſted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou haſt founded for them.

9 Thou haſt ſet a bound that they may not paſs over; that they turn not again to cover the earth.

10 He ſendeth the ſprings into the valleys, *which* run among the hills.

11 They give drink to every beaſt of the field: the wild aſſes quench their thirſt.

12 By them ſhall the fowls of the heaven have their habitation, *which* ſing among the branches.

13 He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.

14 He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man; that he may bring forth food out of the earth;

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to ſhine, and bread *which* ſtrengtheneth man's heart.

16 The trees of the LORD are full *of ſap*; the cedars of Lebanon, which he hath planted;

17 Where the birds make their neſts: *as for* the ſtork, the fir-trees *are* her houſe.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

19 He appointeth the moon for ſeaſons: the ſun knoweth his going down.

20 Thou

20 Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep *forth.*

21 The young lions roar after their prey, and ſeek their meat from God.

22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour until the evening.

24 O LORD, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches:

25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips: *there is* that leviathan, *whom* thou haſt made to play therein.

27 Theſe wait all upon thee: that thou mayeſt give *them* their meat in due ſeaſon.

28 *That* thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.

29 Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt.

30 Thou ſendeſt forth thy Spirit, they are created: and thou reneweſt the face of the earth.

31 The glory of the LORD ſhall endure for ever: the LORD ſhall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they ſmoke.

33 I will ſing unto the LORD as long as I live: I will ſing praiſe unto my God while I have my being.

34 My

34 My meditation of him ſhall be ſweet: I will be glad in the LORD.

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more. Bleſs thou the LORD, O my ſoul. Praiſe ye the LORD.

PSALM CV.

1. *An exhortation to praiſe God, and to ſeek out his works.* 7. *The ſtory of God's providence over Abraham,* 16. *Over Joſeph,* 23. *Over Jacob in Egypt,* 26 *Over Moſes delivering the Iſraelites,* 37. *Over the Iſraelites brought out of Egypt, fed in the wilderneſs, and planted in Canaan.*

O Give thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that ſeek the LORD.

4 Seek the LORD, and his ſtrength: ſeek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.

7 He *is* the LORD our God: his judgments *are* in all the earth.

8 He hath remembered his covenant for

V. 1. *O give thanks unto the LORD*—It is evident David was the author of this pſalm; ſee note on pſalm xcvi. and it is very probable that he enlarged it as it here ſtands; that it might be a more complete commemoration, of all the mercies of God towards the Hebrews, from the days of Abraham, to the time of their taking poſſeſſion of the promiſed land.

ever, the word which he commanded to a thouſand generations.

9 Which *covenant* he made with Abraham, and his oath unto Iſaac;

10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant;

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 When they were *but* a few men in number; yea, very few, and ſtrangers in it:

13 When they went from one nation to another, from *one* kingdom to another people:

14 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread.

17 He ſent a man before them, *even* Joſeph, *who* was ſold for a ſervant:

18 Whoſe feet they hurt with fetters: he was laid in iron.

19 Until the time that his word came: the word of the LORD tried him.

20 The king ſent and looſed him; *even* the ruler of the people, and let him go free.

21 He made him lord of his houſe, and ruler of all his ſubſtance:

22 To bind his princes at his pleaſure; and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt; and Jacob ſojourned in the land of Ham.

24 And

24 And he increaſed his people greatly; and made them ſtronger than their enemies.

25 He turned their heart to hate his people, to deal ſubtilly with his ſervants.

26 He ſent Moſes his ſervant; *and* Aaron, whom he had choſen;

27 They ſhewed his ſigns among them, and wonders in the land of Ham.

28 He ſent darkneſs, and made it dark: and they rebelled not againſt his word.

29 He turned their waters into blood, and ſlew their fiſh.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He ſmote their vines alſo, and their fig-trees; and brake the trees of their coaſts.

34 He ſpake, and the locuſts came, and caterpillars, and that without number;

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He ſmote alſo all the firſt-born in their land, the chief of all their ſtrength.

37 He brought them forth alſo with ſilver and gold: and *there was* not one feeble *perſon* among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He ſpread a cloud for a covering; and fire to give light in the night.

40 *The*

40 *The people* aſked, and he brought quails; and ſatisfied them with the bread of heaven.

41 He opened the rock, and the waters guſhed out; they ran in the dry places *like* a river.

42 For he remembered his holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with joy, *and* his choſen with gladneſs:

44 And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the LORD.

PSALM CVI.

1. *The pſalmiſt exhorteth to praiſe God.* 4. *He prayeth for pardon of ſin.* 7. *The ſtory of the people's rebellion, and God's mercy.* 47. *He concludeth with prayer and praiſe.*

PRAISE ye the LORD. O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that keep judgment, *and* he that doeth righteouſneſs at all times.

4 Remember me, O LORD, with the favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation:

5 That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation, that I may glory with thine inheritance.

V. 1. *Praiſe ye the LORD*—This pſalm is intitled *Hallelujah*, praiſe the LORD; but neither the author nor occaſion are mentioned: moſt probably it was written by David, and delivered with the preceding one to Aſaph, ſee 1 Chron. xvi. That, contains an hiſtory of God's goodneſs to Iſrael: this of their rebellions againſt him.

6 We

6 We have ſinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, they remembered not the multitude of thy mercies; but provoked *him* at the ſea, *even* at the Red ſea.

8 Nevertheleſs, he ſaved them for his name's ſake, that he might make his mighty power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the depths, as through the wilderneſs.

10 And he ſaved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they ſang his praiſe.

13 They ſoon forgat his works; they waited not for his counſel:

14 But luſted exceedingly in the wilderneſs, and tempted God in the deſert.

15 And he gave them their requeſt; but ſent leanneſs into their ſoul.

16 They envied Moſes alſo in the camp, *and* Aaron the ſaint of the LORD.

17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burnt up the wicked.

19 They made a calf in Horeb, and worſhipped the molten image.

20 Thus

20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs.

21 They forgat God their ſaviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red ſea.

23 Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy *them*.

24 Yea, they deſpiſed the pleaſant land, they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs.

27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 They joined themſelves alſo unto Baalpeor, and ate the ſacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then ſtood up Phinehas, and executed judgment: and *ſo* the plague was ſtayed.

31 And that was counted unto him for righteouſneſs unto all generations for evermore.

32 They angered *him* alſo at the water of ſtrife, ſo that it went ill with Moſes for their ſakes:

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 They did not deſtroy the nations concerning whom the LORD commanded them:

35 But

35 But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them.

37 Yea, they ſacrificed their ſons and their daughters unto devils,

38 And ſhed innocent blood, *even* the blood of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counſel; and were brought low for their iniquity.

44 Nevertheleſs, he regarded their affliction when he heard their cry.

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

V. 37. *They ſacrificed their ſons and their daughters unto devils*—They did not worſhip God as they pretended, but devils in their idols; for thoſe ſpirits, which were ſuppoſed by the Heathen idolaters to inhabit in their images, were not good ſpirits, but evil ſpirits, or devils.

46 He

46 He made them alſo to be pitied of all thoſe that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

48 Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.

PSALM CVII.

1. *The pſalmiſt exhorteth the redeemed in praiſing God, to obſerve his manifold providence,* 4. *Over travellers,* 10. *Over captives,* 17. *Over ſick men,* 23. *Over ſea-men,* 33. *And in divers varieties of life.*

O Give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

2 Let the redeemed of the LORD ſay *ſo*, whom he hath redeemed from the hand of the enemy:

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and from the ſouth.

4 They wandered in the wilderneſs in a ſolitary way, they found no city to dwell in,

5 Hungry and thirſty, their ſoul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their diſtreſſes:

V. 1. *O give thanks unto the LORD* —From the connection between this pſalm, and the two preceding ones, David ſeems to have been the author of it: herein, he reminds mankind in general; of the providential care of God towards them in the various troubles and diſtreſſes of human life, and by a recital of his judgments and mercies, invites them to *obſerve theſe things*, and to *praiſe the LORD for his goodneſs to the children of men.*

V. 6. *Then they cried unto the LORD* —Heb. *Unto Jehovah*, to the true God. For the Heathens had many of them ſome knowledge of the true God.

7 And

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh, that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

10 Such as ſit in darkneſs, and in the ſhadow of death, *being* bound in affliction and iron;

11 Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High:

12 Therefore he brought down their heart with labour; they fell down and *there was* none to help.

13 Then they cried unto the LORD in their trouble; *and*, he ſaved them out of their diſtreſſes.

14 He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

15 Oh, that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of braſs, and cut the bars of iron in ſunder.

17 Fools, becauſe of their tranſgreſſion and becauſe of their iniquities, are afflicted.

18 Their ſoul abhoreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he ſaveth them out of their diſtreſſes.

20 He ſent his word, and healed them, and delivered *them* from their deſtructions.

21 Oh, *that* men would praiſe the LORD *for*

his goodneſs, and *for* his wonderful works to the children of men!

22 And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing.

23 They that go down to the ſea in ſhips, that do buſineſs in great waters;

24 Theſe ſee the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their ſoul is melted becauſe of trouble.

27 They reel to and fro, and ſtagger like a drunken man, and are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be quiet: ſo he bringeth them unto their deſired haven.

31 Oh, that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

32 Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders.

33 He turneth rivers into a wilderneſs, and the water-ſprings into dry ground.

34 A fruitful land into barrenneſs, for the wickedneſs of them that dwell therein.

35 He

35 He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And ſow the fields, and plant vineyards, which may yield fruits of increaſe.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattle to decreaſe.

39 Again they are miniſhed and brought low through oppreſſion, affliction and ſorrow.

40 He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs, *where there is* no way.

41 Yet ſetteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous ſhall ſee *it*, and rejoice: and all iniquity ſhall ſtop her mouth.

43 Whoſo is wiſe and will obſerve theſe *things*, even they ſhall underſtand the loving kindneſs of the LORD.

PSALM CVIII.

1. *David encourageth himſelf to praiſe God.* 5. *He prayeth for God's aſſiſtance according to his promiſe.* 11. *His confidence in God's help.*

A ſong *or* pſalm of David.

O God, my heart is fixed, I will ſing and give praiſe, even with my glory.

2 Awake, pſaltery and harp: I *myſelf* will awake early.

V. 1. *O God, my heart is fixed*— This pſalm is taken out of the 57, and 60 pſalms. See notes on thoſe pſalms.

3 I will

3 I will praiſe thee, O LORD, among the people: and I will ſing praiſes unto thee among nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: ſave *with* thy right hand and anſwer me.

7 God hath ſpoken in his holineſs; I will rejoice: I will divide Shechem, and mete out the valley of Succoth:

8 Gilead *is* mine, Manaſſeh *is* mine; Ephraim alſo *is* the ſtrength of mine head: Judah *is* my law-giver;

9 Moab *is* my waſh-pot; over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.

10 Who will bring me into the ſtrong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSALM CIX.

1: *David complaining of his ſlanderous enemies, under the perſon of Judas, devoteth them.* 16. *He ſheweth their ſin.* 21. *Complaining of his own miſery, he prayeth for help,* 30. *He promiſeth thankfulneſs.*

To the chief muſician, a pſalm of David.

HOLD

HOLD not thy peace, O God of my praiſe;
2 For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue.
3 They compaſſed me about alſo with words of hatred; and fought againſt me without a cauſe.
4 For my love, they are my adverſaries: but I *give myſelf unto* prayer.
5 And they have rewarded me evil for good, and hatred for my love.
6 Set thou a wicked man over him: and let Satan ſtand at his right hand.
7 When he ſhall be judged, let him be condemned: and let his prayer become ſin.
8 Let his days be few; *and* let another take his office.
9 Let his children be fatherleſs, and his wife a widow.
10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places.
11 Let the extortioner catch all that he hath; and let the ſtranger ſpoil his labour.
12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children.
13 Let his poſterity be cut off; *and* in the generation following let their name be blotted out.
14 Let the iniquity of his fathers be remem-

V. 1. *Hold not thy peace, O God*— The diſtreſs which many ſerious and pious perſons have felt in reading this pſalm, might be eaſily removed if they conſidered the diſpenſation under which David lived: the Jews being allowed to hate their enemies. But if as a learned writer obſerves, it contains the curſes of David's enemies upon David, as he complains both in the beginning and end of this pſalm, the difficulty immediately vaniſhes.

bered

bered with the LORD: and let not the ſin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Becauſe that he remembered not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart.

17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.

18 As he clothed himſelf with curſing like as with his garment, ſo let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adverſaries from the LORD, and of them that ſpeak evil againſt my ſoul.

21 But do thou for me, O God the LORD, for thy name's ſake: becauſe thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the ſhadow, when it declineth: I am toſſed up and down as the locuſt,

24 My knees are weak through faſting: and my fleſh faileth of fatneſs.

25 I became alſo a reproach unto them: *when* they looked upon me, they ſhaked their heads.

26 Help me, O LORD my God: O ſave me according to thy mercy:

27 That

27 That they may know that this *is* thy hand: *that* thou, LORD, haſt done it.

28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed; but let thy ſervant rejoice.

29 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion as with a mantle.

30 I will greatly praiſe the LORD with my mouth; yea, I will praiſe him among the multitude.

31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

PSALM CX.

1. *The kingdom,* 4. *The prieſthood,* 5. *The conqueſt,* 7. *And the paſſion of Chriſt.*

A pſalm of David.

THE LORD ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

2 The LORD ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies.

3 Thy people *ſhall be* willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.

V. 1. *The LORD ſaid unto my LORD*—That this juſtly celebrated pſalm belongs to the Meſſiah, is abundantly evident, from the expreſs teſtimony of the New Teſtament, Acts ii. 34. 1. Cor. xv. 25. Heb. i. 13. x. 12. 13. and from the conſent of the ancient Jewiſh doctors. In Matt. xxii. 44. our Saviour ſhews, that though it was wrote by David, it cannot properly be applied to him, but to himſelf; nor was there any prieſt of the order of Melchizedec, that could be a type of him.

4 The

4 The LORD hath ſworn and will not repent, Thou *art* a prieſt for ever after the order of Melchizedec.

5 The LORD at thy right hand ſhall ſtrike through kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill *the places* with the dead bodies: he ſhall wound the heads over many countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

PSALM CXI.

1. *The pſalmiſt by his example exciteth others to praiſe God for his glorious,* 5. *And gracious works.*

PRAISE ye the LORD. I will praiſe the LORD with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, ſought out of all them that have pleaſure therein.

3 His work *is* honourable and glorious: and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compaſſion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment: all his commandments *are* ſure.

V. 1. *Praiſe ye the LORD*—This pſalm ſeems to have been compoſed as a compendious remembrance of thoſe mercies David had received from God; and which he had before enumerated at different times.

8 They

8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments:* his praiſe endureth for ever.

PSALM CXII.

1. *Godlineſs hath the promiſes of this life,* 4. *And of the life to come.* 10. *The proſperity of the godly ſhall be an eye-ſore to the wicked.*

PRAISE ye the LORD. Bleſſed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

4 Unto the upright there ariſeth light in the darkneſs; *he is* gracious, and full of compaſſion, and righteous.

5 A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion.

6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the LORD.

V. 1. *Praiſe ye the LORD*—This pſalm, as the preceding one, is alphabetically compoſed, each ſentence beginning according to the letters of the Hebrew alphabet; and each begins with Hallelujah. It ſeems to be a commentary on the laſt verſe of the foregoing one, and probably was wrote by the ſame author. It ſhews the bleſſedneſs of the righteous man.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

9 He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

PSALM CXIII.

1. *An exhortation to praiſe God for his excellency,* 6. *And for his mercy.*

PRAISE ye the LORD. Praiſe, O ye ſervants of the LORD, praiſe the name of the LORD.

2 Bleſſed be the name of the LORD, from this time forth and for evermore.

3 From the riſing of the ſun unto the going down of the ſame the LORD's name *is* to be praiſed.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high!

6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth!

7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghill;

8 That he may ſet *him* with princes, *even* with the princes of his people.

V. 1. *Praiſe ye the LORD. Praiſe, O ye ſervants of the LORD*—The Hebrews called this, and the five following pſalms, *Hallel* or Hymns: which they recited at their tables on ſolemn feſtivals, eſpecially in the paſchal night after they had eaten the lamb; concluding it with Hallelujah, in order to excite the people of God, to praiſe his benevolent providence, which extends to all the inhabitants of the world.

9 He

9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the LORD.

PSALM CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language;

2 Judah was his ſanctuary, *and* Iſrael his dominion.

3 The ſea ſaw *it*, and fled; Jordan was driven back.

4 The mountains ſkipped like rams, *and* the little hills, like lambs.

5 What *ailed* thee, O thou ſea, that thou fledſt? thou Jordan, *that* thou waſt driven back?

6 Ye mountains, *that* ye ſkipped like rams? *and* ye little hills, like lambs?

7 Tremble, thou earth, at the preſence of the LORD, at the preſence of the God of Jacob:

8 Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

PSALM CXV.

1. *Becauſe God is truly glorious,* 4. *And idols are vanity,* 9. *The pſalmiſt exhorteth to confidence in God.* 12. *God is to be praiſed for his bleſſings.*

V. 1. *When Iſrael went out of Egypt*—In this pſalm, is contained a brief narration of ſome of thoſe miraculous works, whereby the Lord declared his power, when he brought the Iſraelites out of Egyptian bondage.

NOT

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's ſake.

2 Wherefore ſhould the heathen ſay, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatſoever he pleaſed.

4 Their idols *are* ſilver and gold, the work of men's hands.

5 They have mouths, but they ſpeak not; eyes have they, but they ſee not:

6 They have ears, but they hear not; noſes have they, but they ſmell not:

7 They have hands, but they handle not; feet have they, but they walk not: neither ſpeak they through their throat.

8 They that make them are like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the LORD: he *is* their help and their ſhield.

10 O houſe of Aaron, truſt in the LORD: he *is* their help and their ſhield.

11 Ye that fear the LORD, truſt in the LORD: he *is* their help and their ſhield.

12 The LORD hath been mindful of us: he will bleſs *us:* he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the LORD, *both* ſmall and great.

V. 1. *Not unto us, O LORD, not unto us, but unto thy name give glory*— It is plain this is an hymn of humiliation and thankſgiving to God for a victory gained over an heathen people, who, putting their confidence in idols, deſpiſed the God of Iſrael: ſome ſuppoſe David to have compoſed it, when he vanquiſhed the Jebuſites. 2 Sam. v. 6.

14 The

14 The LORD ſhall increaſe you more and more, you and your children.

15 Ye *are* bleſſed of the LORD which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.

17 The dead praiſe not the LORD, neither any that go down into ſilence.

18 But we will bleſs the LORD, from this time forth and for evermore. Praiſe the LORD.

PSALM CXVI.

1. *The pſalmiſt profeſſeth his love and duty to God for his deliverance.* 12. *He ſtudied to be thankful.*

I Love the LORD, becauſe he hath heard my voice *and* my ſupplications.

2 Becauſe he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

3 The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the LORD; O LORD, I beſeech thee, deliver my ſoul.

5 Gracious *is* the LORD and righteous; yea, our God *is* merciful.

6 The LORD preſerveth the ſimple: I was brought low, and he helped me.

V. 3. *The ſorrows of death*—Dangerous and deadly calamities. The liturgy tranſlation reads *ſnares*; which ſeems to be more proper, as the pſalmiſt here alludes to the antient manner of hunting: the manner of which was, to ſurround a conſiderable tract of ground with a circle of nets, and then to contract the circle by degrees, till all the beaſts of that quarter were forced into a narrow compaſs, and then the ſlaughter began: the ſame cuſtom was followed in Italy.

7 Return

7 Return unto thy reſt, O my ſoul; for the LORD hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my haſte, All men *are* liars.

12 What ſhall I render unto the LORD *for* all his benefits towards me?

13 I will take the cup of ſalvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD, now in the preſence of all his people.

15 Precious in the ſight of the LORD *is* the death of his ſaints.

16 O LORD, truly I *am* thy ſervant; I *am* thy ſervant, *and* the ſon of thy handmaid; thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the preſence of all his people:

19 In the courts of the LORD's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

PSALM CXVII.

An exhortation to praiſe God for his mercy and truth.

V. 13. *I will take the cup of ſalvation*—The phraſe is taken from the common practice of the *Jews* in thank-offerings. The maſter of the feaſt took a cup of wine into his hand, ſolemnly bleſſed God, and then gave it to all the gueſts, who drank ſucceſſively of it.

O Praiſe

O Praiſe the LORD, all ye nations; praiſe him, all ye people.

2 For his merciful kindneſs is great towards us: and the truth of the LORD *endureth* for ever. Praiſe ye the LORD.

PSALM CXVIII.

1. *An exhortation to praiſe God for his mercy.* 5. *The pſalmiſt ſheweth how good it is to truſt in God.* 19. *The coming of Chriſt's kingdom typified.*

O Give thanks unto the LORD; for *he is* good: becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay, that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the LORD ſay, that his mercy *endureth* for ever.

5 I called upon the LORD in diſtreſs: the LORD anſwered me, *and ſet me* in a large place.

6 The LORD *is* on my ſide: I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the LORD than to put confidence in man.

V. 1. *O praiſe the LORD all ye nations; praiſe him, all ye people*—This pſalm is a prophetical exclamation of the joy that all the world ſhould conceive at the coming of the Meſſiah, to give ſalvation to the Jews firſt, and afterwards to all the nations of the earth, according to his faithful promiſe.

V. 1. *O give thanks unto the LORD*—This triumphal pſalm is wrote in a dramatic form; the king, prieſts, and people, ſung it alternately: it was compoſed by David after God had ſubdued his enemies, and ſettled him on the throne of Iſrael as well as Judah. Several paſſages of it relate to our great Redeemer, and were never fulfilled till he was made king of the world.

9 *It*

9 *It is* better to truſt in the LORD than to put confidence in princes.

10 All nations compaſſed me about; but in the name of the LORD will I deſtroy them.

11 They compaſſed me about; yea, they compaſſed me about: but in the name of the LORD I will deſtroy them.

12 They compaſſed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will deſtroy them.

13 Thou haſt thruſt ſore at me that I might fall: but the LORD helped me.

14 The LORD *is* my ſtrength and ſong, and is become my ſalvation.

15 The voice of rejoicing and ſalvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I ſhall not die, but live, and declare the works of the LORD.

18 The LORD hath chaſtened me ſore: but he hath not given me over unto death.

19 Open to me the gates of righteouſneſs: I will go into them, *and* I will praiſe the LORD:

20 This *is* the gate of the LORD, into which the righteous ſhall enter.

21 I will praiſe thee: for thou haſt heard me, and art become my ſalvation.

22 The ſtone which the builders refuſed is become the head-*ſtone* of the corner.

23 This is the LORD's doing; it *is* marvellous in our eyes.

24 This

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beſeech thee, O LORD: O LORD, I beſeech thee, ſend now proſperity.

26 Bleſſed *be* he that cometh in the name of the LORD: we have bleſſed you out of the houſe of the LORD.

27 God *is* the LORD which hath ſhewed us light: bind the ſacrifice with cords *even* unto the horns of the altar.

28 Thou *art* my God, and I will praiſe thee: *thou art* my God, I will exalt the.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.

ALEPH.

BLESSED *are* the undefiled in the way, who walk in the law of the LORD.

V. 27. *Bind the ſacrifice with cords* —The Septuagint and Vulgate read, Keep the feaſt with thick boughs (brought as far as) to the horns of the altar. There was no ſuch cuſtom, as tying the ſacrifice that was to be killed to the horns of the altar.

V. 1. *Bleſſed are the undefiled in the way, &c.*—David is confeſſedly the author of this pſalm: it is written with great art, is very large, and the matter of it of the greateſt importance: it is probable, to prevent tediouſneſs, and to fix it in the memory, the pſalmiſt thought fit to divide it into twenty two ſeveral parts, according to the Hebrew alphabet: each part conſiſts of eight verſes. In the original all the verſes begin with the ſame letter that forms the title, for inſtance, in the firſt part termed *Aleph*, all begin with an Aleph or A; and thoſe in the ſecond with a Beth or B, &c. It is a pious meditation on God's law, under the various titles by which it is expreſſed in the ſcriptures; and there is but one of theſe hundred and ſeventy ſix verſes, viz. 122 in which one or other of theſe titles is not found. The general ſcope and deſign of it is, to magnify the law and make it honourable. Though the royal author has taken great pains in the compoſition of this pſalm, it appears from ſeveral paſſages in it, that it was written during the perſecution of Saul. It muſt however be obſerved, that David had many intervals of reſt during that period; and theſe, it is natural to ſuppoſe, he employed in meditating on the goodnieſs of God, and the excellency of his laws: in theſe meditations, this pſalm ſeems to have been compoſed.

2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart.

3 They alſo do no iniquity: they walk in his ways.

4 Thou haſt commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy ſtatutes!

6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.

7 I will praiſe thee with uprightneſs of heart. when I ſhall have learned thy righteous judgments.

8 I will keep thy ſtatutes: O forſake me not utterly.

B E T H.

9 Wherewith ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not ſin againſt thee.

12 Bleſſed *art* thou, O LORD: teach me thy ſtatutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy teſtimonies as *much as* in all riches.

15 I will meditate in thy precepts, and have reſpect unto thy ways.

V. 9. *Wherewith ſhall a young man cleanſe his way*—Or, any man. But he names the *young man*, becauſe ſuch are commonly void of wiſdom and experience, and expoſed to many and great temptations.

16 I will

16 I will delight myſelf in thy ſtatutes: I will not forget thy word.

G I M E L.

17 Deal bountifully with thy ſervant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a ſtranger in the earth: hide not thy commandments from me.

20 My ſoul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments.

22 Remove from me reproach and contempt: for I have kept thy teſtimonies.

23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 Thy teſtimonies alſo *are* my delight, and my counſellors.

D A L E T H.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word.

26 I have declared my ways, and thou heardeſt me: teach me thy ſtatutes.

27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.

28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciouſly.

30 I have choſen the way of truth; thy judgments have I laid *before me*.

V. 23. *Princes alſo did ſit and ſpeak againſt me*—The courtiers of Saul, who were continually traducing David, to increaſe Saul's malice againſt him.

31 I have

31 I have ſtuck unto thy teſtimonies: O LORD, put me not to ſhame.

32 I will run the way of thy commandments, when thou ſhalt enlarge my heart.

H E.

33 Teach me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law; yea, I ſhall obſerve it with my whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to covetouſneſs.

37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

V A U.

41 Let thy mercies come alſo unto me, O LORD, *even* thy ſalvation, according to thy word.

42 So ſhall I have wherewith to anſwer him that reproacheth me; for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So ſhall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I ſeek thy precepts.

46 I will

46 I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.

47 And I will delight myſelf in thy commandments, which I have loved.

48 My hands alſo will I lift up unto thy commandments, which I have loved; and I will meditate in thy ſtatutes.

ZAIN.

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in deriſion: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myſelf.

53 Horror hath taken hold upon me, becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, becauſe I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have ſaid. that I would keep thy words.

58 I intreated thy favour with my whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy teſtimonies.

V. 52. *I remembered thy judgments of old, O LORD*—I have called to mind in all foregoing ages, that thou haſt ſuffered good men to fall into great calamities and diſtreſſes, that they might appear the more illuſtrious through ſufferings, and therefore have I comforted myſelf.

60 I made

60 I made haſte and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee, becauſe of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy ſtatutes.

T E T H.

65 Thou haſt dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doeſt good, teach me thy ſtatutes.

69 The proud have forged a lye againſt me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as greaſe; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted; that I might learn thy ſtatutes.

72 The law of thy mouth *is* better unto me than thouſands of gold and ſilver.

V. 61. *The bands of the wicked have robbed me*—The Septuagint and Vulgate read, The cords of the wicked have entangled me.

V. 70. *Their heart is as fat as greaſe*—The Greek, Latin, and Syriac tranſlation read this paſſage more properly, *Their heart is curdled like milk*, i. e. grown ſour and diſagreeable: it is very improperly rendered in the Liturgy, *as fat as brawn*; becauſe ſwines fleſh not being eaten among the Jews, they could have no knowledge of *brawn*.

JOD

JOD.

73 Thy hands have made me and faſhioned me: give me underſtanding that I may learn thy commandments.

74 They that fear thee, will be glad when they ſee me; becauſe I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* right, and *that* thou in faithfulneſs haſt afflicted me.

76 Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be aſhamed; for they dealt perverſly with me without a cauſe: *but* I will meditate in thy precepts.

79 Let thoſe that fear thee turn unto me, and thoſe that have known thy teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul fainteth for thy ſalvation; *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For I am become like a bottle in the ſmoke; *yet* do I not forget thy ſtatutes.

84 How many *are* the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?

V. 83. *For I am become like a bottle in the ſmoke*—A leathern bottle. My natural moiſture is dryed and burnt up.

85 The

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they perſecute me wrongfully; help thou me.

87 They had almoſt conſumed me upon earth: but I forſook not thy precepts.

88 Quicken me after thy loving kindneſs; ſo ſhall I keep the teſtimony of thy mouth.

L A M E D.

89 For ever, O LORD, thy word is ſettled in heaven.

90 Thy faithfulneſs *is* unto all generations: thou haſt eſtabliſhed the earth, and it abideth.

91 They continue this day according to thine ordinances; for all *are* thy ſervants.

92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickened me.

94 I *am* thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me; *but* I will conſider thy teſtimonies.

96 I have ſeen an end of all perfection: *but* thy commandment *is* exceeding broad.

M E M.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments haſt made me wiſer than mine enemies: for they *are* ever with me.

V. 69. *I have ſeen an end of all perfection*—I have ſeen nothing complete, of the greateſt and moſt perfect enjoyments in this world.

99 I Have

99 I have more underſtanding than all my teachers: for thy teſtimonies are my meditation.

100 I underſtand more than the ancients, becauſe I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou haſt taught me.

103 How ſweet are thy words unto my taſte! *yea, ſweeter* than honey to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

N U N.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beſeech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgments.

109 My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

SAMECH.

113 I hate *vain* thoughts, but thy law do I love.

114 Thou *art* my hiding-place and my ſhield: I hope in thy word.

115 Depart from me, ye evil doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt trodden down all them that err from thy ſtatutes: for their deceit *is* falſehood.

119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies.

120 My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

AIN.

121 I have done judgment and juſtice: leave me not to mine oppreſſors.

122 Be ſurety for thy ſervant for good: let not the proud oppreſs me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.

124 Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.

125 I *am* thy ſervant; give me underſtanding, that I may know thy teſtimonies.

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 Therefore

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every falſe way.

P E.

129 Thy teſtimonies *are* wonderful therefore doth my ſoul keep them.

130 The entrance of thy words giveth light; it giveth underſtanding unto the ſimple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.

133 Order my ſteps in thy word: and let not any iniquity have dominion over me.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

136 Rivers of waters run down mine eyes: becauſe they keep not thy law.

T S A D D I.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy teſtimonies *that* thou haſt commanded *are* righteous and very faithful.

139 My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.

140 Thy word *is* very pure: therefore thy ſervant loveth it.

V. 136. *Rivers of waters run down mine eyes: becauſe they keep not thy law*—Plentiful tears witneſs of my deep ſorrow for God's diſhonour, and for the miſeries which ſinners bring upon themſelves.

141 I *am*

141 I *am* ſmall and deſpiſed; *yet* do not I forget thy precepts.

142 Thy righteouſneſs *is* an everlaſting righteouſneſs, and thy law *is* the truth.

143 Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delights.

144 The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live.

K O P H.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy ſtatutes.

146 I cried unto thee: ſave me, and I ſhall keep thy teſtimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the *night*-watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving kindneſs: O LORD, quicken me according to thy judgments.

150 They draw nigh that follow after miſchief: they are far from thy law.

151 Thou *art* near, O LORD: and all thy commandments *are* truth.

152 Concerning thy teſtimonies I have known of old, that thou haſt founded them for ever.

R E S H.

153. Conſider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cauſe, and deliver me: quicken me acccrding to thy word.

V. 148. *Mine eyes prevent the night watches*—The middle watch, which was ſet in the middle of the night; and the morning watch, which was ſet ſome hours before the dawning of the day.

155 Salvation

155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes.

156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 Many *are* my perſecutors, and mine enemies; *yet* do I not decline from thy teſtimonies.

158 I beheld the tranſgreſſors, and was grieved; becauſe they kept not thy word.

159 Conſider how I love thy precepts: quicken me, O LORD, according to thy loving kindneſs.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

162 I rejoice at thy word as one that findeth great ſpoil.

163 I hate and abhor lying; *but* thy law do I love.

164 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

165 Great peace have they which love thy law; and nothing ſhall offend them.

166 LORD, I have hoped for thy ſalvation, and done thy commandments.

167 My ſoul hath kept thy teſtimonies: and I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: for all my ways *are* before thee.

V. 164. *Seven times a day do I praiſe thee*—Many times; a certain number being put for an uncertain. It is the perpetual ſubject of my thanks and praiſe, that I have the happineſs to know, and to love thy law.

TAU.

TAU.

169 Let my cry come near before thee, O LORD: give me underſtanding according to thy word.

170 Let my ſupplication come before thee: deliver me according to thy word.

171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs.

173 Let thine hand help me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O LORD: and thy law *is* my delight.

175 Let my ſoul live, and it ſhall praiſe thee; and let thy judgments help me.

176 I have gone aſtray like a loſt ſheep: ſeek thy ſervant: for I do not forget thy commandments.

PSALM CXX.

1. *David prayeth againſt Doeg,* 3. *Reproveth his tongue.*

A ſong of degrees.

IN my diſtreſs I cried unto the LORD, and he heard me.

2 Deliver my ſoul, O LORD, from lying lips, *and* from a deceitful tongue.

V. 176. *I have gone aſtray like a loſt ſheep*—But be thou pleaſed, O thou ſhepherd of Iſrael to protect me, and place me in the right way of eſcaping all the dangers to which I am expoſed, and of once more recovering my liberty, reſt, and peace.

Title of the pſalm. *Of degrees*—Or, *of accents*, as the word properly ſignifies. This title is given to this and the fourteen following pſalms, probably becauſe they were ſung upon the fifteen degrees, ſteps, or ſtairs of the temple, which the Jewiſh writers mention.

V. 1. *In my diſtreſs I cried unto the LORD*—David in this pſalm prays againſt the falſe calumnies of Doeg, and other wicked perſons; who forced him to fly into the deſerts for ſafety, and even to go into the country of the Kedarens, or Arabians, whoſe company was very diſagreeable to him.

3 What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?

4 Sharp arrows of the mighty with coals of juniper.

5 Wo is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar!

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am for* peace: but when I ſpeak they *are* for war.

PSALM CXXI.

The great ſafety of the godly, who put their truſt in God's protection.

A ſong of degrees.

I Will lift up mine eyes unto the hills from whence cometh my help.

2 My help *cometh* from the LORD which made heaven and earth.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

4 Behold, he that keepeth Iſrael will neither ſlumber nor ſleep.

5 The LORD *is* thy keeper; the LORD *is* thy ſhade upon thy right hand.

6 The ſun ſhall not ſmite the by day, nor the moon by night.

7 The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The LORD ſhall preſerve thy going out and

V. 1. *I will lift up mine eyes unto the hills from whence cometh my help*— To Sion and Moriah which are called the holy hills, and where God is ſaid to dwell; from whence I expect a powerful aſſiſtance, againſt thoſe numerous enemies that are combined together to deſtroy me.

thy

thy coming in, from this time forth and even for evermore.

PSALM CXXII.

1. *David profeſſeth his joy for the church,* 6. *And prayeth for the peace thereof.*

A ſong of degrees of David.

I Was glad when they ſaid unto me, Let us go into the houſe of the LORD.

2 Our feet ſhall ſtand within thy gates, O Jeruſalem.

3 Jeruſalem is builded as a city that *is* compact together.

4 Whither the tribes go up, the tribes of the LORD, unto the teſtimony of Iſrael, to give thanks unto the name of the LORD.

5 For there are ſet thrones of judgment, the thrones of the houſe of David.

6 Pray for the peace of Jeruſalem, they ſhall proſper that love thee.

7 Peace be within thy walls, *and* proſperity within thy palaces.

8 For my brethren and companions ſakes I will now ſay, Peace *be* within thee.

9 Becauſe of the houſe of the LORD our God, I will ſeek thy good.

PSALM CXXIII.

1. *The godly profeſs their confidence in God,* 3. *And pray to be delivered from contempt.*

A ſong of degrees.

V. 1. *I was glad when they ſaid unto me*—This pſalm was compoſed by David for the uſe of the people; when they came up to Jeruſalem to the ſolemn feaſts: I was exceedingly delighted with the chearful devotion of thoſe who came to me and ſaid, Let us go and pay our thankful acknowledgments to the Lord, in the place where he viſibly dwells among us.

UNTO

UNTO thee lift I up mine eyes, O thou that dwelleſt in the heavens.

2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

PSALM CXXIV.

The church bleſſeth God for a miraculous deliverance.

A ſong of degrees of David.

IF *it had not been* the LORD who was on our ſide, now may Iſrael ſay;

2 If *it had not been* the LORD who was on our ſide, when men roſe up againſt us:

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us:

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul:

5 Then the proud waters had gone over our ſoul.

V. 2. *As the eyes of ſervants look unto the hand of their maſters*—For ſupply of their wants, and for help and defence againſt their oppreſſors: for ſervants were not allowed to wear defenſive weapons, but expected and had protection from their maſters in caſe of injury.

V. 1. *If it had not been the LORD who was on our ſide, now may Iſrael ſay*—When the Philiſtines ſpread themſelves in the valley of Rephaim, 2 Sam v. 18. and the Lord broke forth *as a breach of waters*, on which occaſion, it is ſuppoſed David wrote this pſalm.

6 Bleſſed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped.

8 Our help *is* in the name of the LORD who made heaven and earth.

PSALM CXXV.

1. *The ſafety of ſuch as truſt in God.* 4. *A prayer for the godly, and againſt the wicked.*

A ſong of degrees.

THEY that truſt in the LORD *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the LORD *is* round about his people from henceforth even for ever.

3 For the rod of the wicked ſhall not reſt upon the lot of the righteous; leſt the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *thoſe that be* good, and to *them that are* upright in their hearts.

5 As for ſuch as turn aſide unto their crooked ways, the LORD ſhall lead them forth with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

PSALM CXXVI.

1. *The church celebrating her incredible return out of captivity,* 4. *Prayeth for, and propheſieth the good ſucceſs thereof.*

A ſong of degrees.

V. 1. *They that truſt in the LORD ſhall be as mount Zion, which cannot be removed*—It is ſuppoſed this pſalm contains ſome of thoſe comfortable words, which were ſpoken to the people by Hezekiah, when Sennacherib's army threatened to deſtroy Jeruſalem.

WHEN

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with ſinging; then ſaid they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the ſtreams in the ſouth.

5 They that ſow in tears ſhall reap in joy.

6 He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him*.

PSALM CXXVII.

1. *The virtue of God's bleſſing.* 3. *Children are his gift.*

A ſong of degrees for Solomon.

EXCEPT the LORD build the houſe, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

V. 1. *When the LORD turned again the captivity of Zion*—It is allowed that Ezra wrote this pſalm on the return of the Jews from the Babyloniſh captivity. When the unexpected proclamation of Cyrus was publiſhed, giving them liberty to return to their own land, they could hardly believe their own ſenſes; the happineſs was ſo great, they were fearful it was no more than a tranſient dream.

Title of the pſalm. *For Solomon*—Or *of Solomon*, as the Hebrew particle might be tranſlated, and as he is thought to have compoſed this pſalm: it ſeems to be a comment on a pious maxim of his, often repeated in the book of Proverbs, namely, that it is in vain to attempt any thing, if the LORD doth not proſper the deſign.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; ſo *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

PSALM CXXVIII.

The ſundry bleſſings which follow them that fear God.

A ſong of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy children like olive-plants round about thy table.

4 Behold, that thus ſhall the man be bleſſed that feareth the LORD.

5 The LORD ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem all the days of thy life.

6 Yea, thou ſhalt ſee thy children's children, *and* peace upon Iſrael.

PSALM CXXIX.

1. *An exhortation to praiſe God for ſaving Iſrael in their great afflictions.* 5. *The haters of the church are curſed.*

A ſong of degrees.

V. 1. *Bleſſed is every one that feareth the LORD*—It is probable this pſalm was compoſed by the ſame author as the preceding one: It is very expreſſive of the happineſs of them that fear God, and is a kind of marriage-ſong: ſome have thought it to be a form of nuptial benediction.

MANY

MANY a time have they afflicted me from my youth, may Iſrael now ſay;

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The ploughers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the graſs *upon* the houſetops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth ſheaves, his boſom.

8 Neither do they which go by ſay, The bleſſing of the LORD *be* upon you: we bleſs you in the name of the LORD.

PSALM CXXX.

1. *The pſalmiſt profeſſeth his hope in prayer,* 5. *And his patience in hope.* 7. *He exhorteth Iſrael to hope in God.*

A ſong of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my ſupplications.

V. 1. *Many a time have they afflicted me from my youth, may Iſrael now ſay*—From the time that I was a people: but particularly at this time, when Ezra is ſuppoſed to have recounted what God had done for them, to encourage them when their enemies combined to deſtroy them after their return from their captivity.

V. 1. *Out of the depths have I cried unto thee, O Lord*—This is one of thoſe called the penitential pſalms: it was compoſed by David at a time when he was deeply affected with a ſenſe of his iniquities: probably, during the time of his penitence for his attrocious crimes of adultery and murder.

3 If thou, LORD, ſhouldeſt mark iniquites: O LORD, who ſhall ſtand?

4 But *there is* forgiveneſs with thee; that thou mayeſt be feared.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the LORD more than they that watch for the morning: *I ſay, more than* they that watch for the morning.

7 Let Iſrael hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSALM CXXXI.

1. *David profeſſing his humility,* 3. *Exhorteth Iſrael to hope in God.*

A ſong of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe myſelf in great matters, or in things too high for me.

2 Surely I have behaved and quieted myſelf as a child that is weaned of his mother: my ſoul *is* even as a weaned child.

3 Let Iſrael hope in the LORD from henceforth and for ever.

PSALM CXXXII.

1. *The pſalmiſt in his prayer commendeth unto God the religious care he had for the ark.* 8. *His prayer at the removing of the ark,* 11. *With a repetition of God's promiſes.*

A ſong of degrees.

V. 1. *Lord my heart is not haughty, nor mine eyes lofty*—When David was falſely accuſed, of traiterouſly aſpiring to the regal dignity, he appeals to the Lord in the ſimplicity and integrity of his heart, in the words of this pſalm.

LORD,

LORD, remember David, *and* all his afflictions:

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob:

3 Surely, I will not come into the tabernacle of my houſe, nor go up into my bed;

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles; we will worſhip at his footſtool.

8 Ariſe, O LORD, into thy reſt: thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs; and let thy ſaints ſhout for joy.

10 For thy ſervant David's ſake turn not away the face of thine Anointed.

11 The LORD hath ſworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimony that I ſhall teach them, their children ſhall alſo ſit upon thy throne for evermore.

V. 1. *Lord remember David and all his afflictions*—Some pious perſon, probably Solomon, wrote this pſalm to be ſung at the dedication of the temple: ver. 8, ſeems likewiſe to confirm this conjecture. *Ariſe O Lord into thy reſt: thou, and the ark of thy ſtrength.*

V. 6. *Lo, we heard of it*—Of the ark. *At Ephratah*—In the tribe of Ephraim, which was called alſo Ephratah. *We found it*—Afterwards we found it in Kirjath-jearim, which ſignifies a city of woods, in the territory whereof the ark was ſeated for twenty years.

13 For

13 For the LORD hath choſen Zion; he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell; for I have deſired it.

15 I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo clothe her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine Anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

PSALM CXXXIII.

The benefit of the communion of ſaints.

A ſong of degrees of David.

BEHOLD, how good and how pleaſant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the ſkirts of his garments:

3 As the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion: for there the LORD commanded the bleſſing, *even* life for evermore.

PSALM CXXXIV.

An exhortation to bleſs God.

A ſong of degrees.

V. 1. *Behold, how good and how pleaſant it is for brethren to dwell together in unity*—In this pſalm is an exhortation to unity, beginning in the prince and diffuſed through the people, illuſtrated by two images, the moſt apt and beautiful that ever were imagined.

BEHOLD,

BEHOLD, bleſs ye the LORD, all *ye* ſervants of the LORD, which by night ſtand in the houſe of the LORD.

2 Lift up your hands *in* the ſanctuary; and bleſs the LORD.

3 The LORD that made heaven and earth bleſs thee out of Zion.

PSALM CXXXV.

1. *An exhortation to praiſe God for his mercy,* 5. *For his power,* 8. *And for his judgments.* 15. *The vanity of idols.* 19. *An exhortation to bleſs God.*

PRAISE ye the LORD. Praiſe ye the name of the LORD; praiſe *him,* O ye ſervants of the LORD.

2 Ye that ſtand in the houſe of the LORD, in the courts of the houſe of our God.

3 Praiſe ye the LORD; for the LORD *is* good; ſing praiſes unto his name; for *it is* pleaſant.

4 For the LORD hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatſoever the LORD pleaſed, *that* did he in heaven and in earth, in the ſeas, and all deep places.

7 He cauſeth all the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain; he bringeth the wind out of his treaſures.

V. 1. *Behold, bleſs ye the Lord*—In this pſalm the prieſts or Levites who watched all night in the temple, exhort one another, and pray for one another.

V. 1. *Praiſe ye the LORD, Praiſe ye the name of the LORD*—This ſeems to have been the morning hymn, which the precentor called upon the Levites to ſing at the opening of the gates of the temple, as the foregoing one was ſung at the ſhutting them up in the evening.

8 Who ſmote the firſt-born of Egypt, both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt: upon Pharaoh and upon all his ſervants.

10 Who ſmote great nations, and ſlew mighty kings;

11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Iſrael his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himſelf concerning his ſervants.

15 The idols of the heathen *are* ſilver and gold, the work of men's hands.

16 They have mouths but they ſpeak not; eyes have they, but they ſee not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *ſo is* every one that truſteth in them.

19 Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron:

20 Bleſs the LORD, O houſe of Levi: ye that fear the LORD, bleſs the LORD.

21 Bleſſed be the LORD out of Zion, which dwelleth at Jeruſalem. Praiſe ye the LORD.

PSALM CXXXVI.

An exhortation to give thanks to God for particular mercies.

O Give

O Give thanks unto the LORD; for he *is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wiſdom made the heavens: for his mercy *endureth* for ever.

6 To him that ſtretched out the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever.

8 The ſun to rule by day: for his mercy *endureth* for ever.

9 The moon and ſtars to rule by night: for his mercy *endureth* for ever.

10 To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever:

11 And brought out Iſrael from among them: for his mercy *endureth* for ever.

12 With a ſtrong hand and with a ſtretched out arm: for his mercy *endureth* for ever.

13 To him which divided the Red ſea into parts: for his mercy *endureth* for ever:

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever:

15 But overthrew Pharaoh and his hoſt in

V. 1. *O give thanks unto the LORD; for he is good*—The matter of this pſalm is the ſame with the former one, but rather more adapted to the temple ſervice, by the conſtant repetition of that ſolemn clauſe, *For his mercy endureth for ever*, which was preſcribed by David to be uſed continually by the ſacred ſingers, 1 Chron. xvi. 41, and accordingly followed by Solomon, when he dedicated the temple, 2 Chron. vii. 3, 6.

the

the Red ſea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderneſs: for his mercy *endureth* for ever.

17 To him which ſmote great kings: for his mercy *endureth* for ever.

18 And ſlew famous kings: for his mercy *endureth* for ever:

19 Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Baſhan: for his mercy *endureth* for ever:

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.

23 Who remembered us in our low eſtate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all fleſh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

1. *The conſtancy of the Jews in captivity.* 7. *The prophet curſeth Edom and Babel.*

BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembered Zion.

V. 1. *By the rivers of Babylon there we ſat down, yea, we wept, when we remembered Zion*—The uſual poſture of mourners. This mournful ſong was compoſed doubtleſs by ſome pious Levite in Babylon, who regretted the loſs of his beloved country, and was ſenſibly affected with the inſulting ſcorn, and cruel treatment from their oppreſſors.

2 We

2 We hanged our harps upon the willows in the midſt thereof.

3 For there they that carried us away captive required of us a ſong; and they that waſted us *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing the LORD's ſong in a ſtrange land.

5 If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jeruſalem above my chief joy.

7 Remember, O LORD, the children of Edom in the day of Jeruſalem; who ſaid, Raſe *it*, raſe *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be deſtroyed: happy *ſhall he be* that rewardeth thee as thou haſt ſerved us.

9 Happy *ſhall he be* that taketh and daſheth thy little ones againſt the ſtones.

PSALM CXXXVIII.

1. *David praiſeth God for the truth of his word.* 4. *He propheſieth that the kings of the earth ſhall praiſe God.*

A pſalm of David.

I Will praiſe thee with my whole heart: before the gods will I ſing praiſe unto thee.

2 I will worſhip towards thy holy temple, and praiſe thy name, for thy loving kindneſs and for thy truth: for thou haſt magnified thy word above all thy name.

V. 1. *I will praiſe thee with my whole heart*—In this pſalm David acknowledges the goodneſs of the Lord to him, in advancing him from a low and afflicted condition to the throne of Iſrael.

3 In the day when I cried thou anſweredſt me, *and* ſtrengthenedſt me *with* ſtrength in my ſoul.

4 All the kings of the earth ſhall praiſe thee, O LORD, when they hear the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midſt of trouble, thou wilt revive me: thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forſake not the works of thine own hands.

PSALM CXXXIX.

David praiſeth God for his all-ſeeing providence.

To the chief muſician, a pſalm of David.

O LORD, thou haſt ſearched me, and known *me.*

2 Thou knoweſt my down-ſitting and mine up-riſing, thou underſtandeſt my thought afar off.

3 Thou compaſſeſt my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but* lo, O LORD, thou knoweſt it altogether.

V. 1. *O LORD, thou haſt ſearched me, and known me*—David here appeals to God, who knew the ſecret receſſes of his heart, when he was falſely accuſed of evil deſigns againſt Saul.

5 Thou

5 Thou haſt beſet me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me: it is high; I cannot *attain* unto it.

7 Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence?

8 If I aſcend up into heaven thou *art* there: if I make my bed in hell, behold, thou *art there.*

9 *If* I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea;

10 Even there ſhall thy hand lead me, and thy right hand ſhall hold me.

11 If I ſay, Surely the darkneſs ſhall cover me; even the night ſhall be light about me.

12 Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light *are* both alike *to thee.*

13 For thou haſt poſſeſſed my reins: thou haſt covered me in my mother's womb.

14 I will praiſe thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my ſoul knoweth right well.

15 My ſubſtance was not hid from thee, when I was made in ſecret, *and* curiouſly wrought in the loweſt parts of the earth.

16 Thine eyes did ſee my ſubſtance, yet being unperfect; and in thy book all *my members* were written; *which* in continuance were faſhioned, when *as yet there was* none of them.

V. 7. *Whither ſhall I go from thy ſpirit? &c.*—The ſentiment in this noble paſſage is remarkably ſtriking, and the deſcription truly ſublime; whither ſhall I flee to eſcape thy notice, or to hide me from thy piercing ſight. Could I with one glance of thought tranſport myſelf beyond the bound of creation, I ſhould ſtill be incircled with the immenſity of thy eſſence; or rather, ſtill be encloſed in the hollow of thy hand.

17 How

17 How precious alſo are thy thoughts unto me, O God! how great is the ſum of them!

18 *If* I ſhould count them, they are more in number than the ſand: when I wake, I am ſtill with thee.

19 Surely thou wilt ſlay the wicked, O God: depart from me therefore, ye bloody men.

20 For they ſpeak againſt thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart; try me, and know my thoughts:

24 And ſee if *there be any* wicked way in me, and lead me in the way everlaſting.

PSALM CXL.

David prayeth to be delivered from Saul and Doeg.

To the chief muſician, a pſalm of David.

1 DELIVER me, O LORD, from the evil man: preſerve me from the violent man;

2 Which imagine miſchiefs in *their* heart; continually are they gathered together *for* war.

3 They have ſharpened their tongues like a ſerpent: adders poiſon *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the

V. 1. *Deliver me, O LORD, from the evil man*—From Saul, Doeg, and the falſe Ziphites his inveterate enemies; againſt whom David here prays, that God would protect him from the miſchief they intended him, and pour it upon their own heads: but we may here obſerve as in v. 22 of the preceding pſalm, the vaſt difference between the Jewiſh and the Chriſtian ſpirit.

wicked

wicked: preſerve me from the violent man: who hath purpoſed to overthrow my goings.

5 The proud have hid a ſnare for me, and cords; they have ſpread a net by the way-ſide: they have ſet gins for me. Selah.

6 I ſaid unto the LORD, Thou *art* my God: hear the voice of my ſupplications, O LORD.

7 O GOD the LORD, the ſtrength of my ſalvation, thou haſt covered my head in the day of battle.

8 Grant not, O LORD, the deſires of the wicked: further not his wicked device; *leſt* they exalt themſelves. Selah.

9 *As for* the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.

10 Let burning coals fall upon them: let them be caſt into the fire; into deep pits, that they riſe not up again.

11 Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cauſe of the afflicted, *and* the right of the poor.

13 Surely the righteous ſhall give thanks unto thy name: the upright ſhall dwell in thy preſence.

PSALM CXLI.

1. *David prayeth that his ſuit may be acceptable,* 3. *His conſcience ſincere,* 7. *And his life ſafe from ſnares.*

A pſalm of David.

LORD, I cry unto thee: make haſte unto me: give ear unto my voice, when I cry unto thee.

2 Let my prayer be ſet forth before thee *as* incenſe, *and* the lifting up of my hands *as* the evening ſacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practiſe wicked works with men that work iniquity; and let me not eat of their dainties.

5 Let the righteous ſmite me; *it ſhall be* a kindneſs: and let him reprove me; *it ſhall be* an excellent oil, *which* ſhall not break my head: for yet my prayer alſo *ſhall be* in their calamities.

6 When their judges are overthrown in ſtony places, they ſhall hear my words: for they are ſweet.

7 Our bones are ſcattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes are unto thee, O GOD the LORD: in thee is my truſt, leave not my ſoul deſtitute.

9 Keep me from the ſnares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilſt that I withal eſcape.

V. 1. *LORD, I cry unto thee, make haſte unto me*—This pſalm ſeems to have been compoſed as an evening oblation. The title ſhews David to be the author, and at that time in much diſtreſs for himſelf and his friends; it is ſuppoſed to have been wrote, juſt before his flight to Achiſh king of Gath; when he had a ſecond time ſpared Saul's life.

PSALM

PSALM CXLII.

David ſheweth that in his trouble all his comfort was in prayer unto God.

Maſchil of David; a prayer when he was in the cave.

I Cried unto the LORD with my voice; with my voice unto the LORD did I make my ſupplication.

2 I poured out my complaint before him; I ſhewed before him my trouble.

3 When my ſpirit was overwhelmed within me: then thou kneweſt my path. In the way wherein I walked have they privily laid a ſnare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my ſoul.

5 I cried unto thee, O LORD: I ſaid, Thou *art* my refuge, *and* my portion in the land of the living.

6 Attend unto my cry; for I am brought very low; deliver me from my perſecutors; for they are ſtronger than I.

7 Bring my ſoul out of priſon, that I may praiſe thy name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.

PSALM CXLIII.

1. *David prayeth for favour and judgment.* 3. *He complaineth of his griefs.* 7. *He prayeth for grace,* 9. *For deliverance,* 10. *For ſanctification,* 12. *For the deſtruction of his enemies.*

A pſalm of David.

Title of the pſalm: *A prayer when he was in the cave*—When he hid himſelf from Saul in the cave of Engedi; and was afterwards ſung to Maſchil or inſtructor, becauſe it inſtructs poſterity in the moſt forlorn and deſperate condition to truſt in God for deliverance.

HEAR

HEAR my prayer, O LORD, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs.

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul: he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.

4 Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.

5 I remember the days of old; I meditate on all thy works; I muſe on the work of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee as a thirſty land. Selah.

7 Hear me ſpeedily, O LORD: my ſpirit faileth; hide not thy face from me, leſt I be like unto them that go down into the pit.

8 Cauſe me to hear thy loving kindneſs in the morning; for in thee do I truſt: cauſe me to know the way wherein I ſhould walk: for I lift up my ſoul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will: for thou *art* my God: thy ſpirit *is* good; lead me into the land of uprightneſs.

11 Quicken me, O LORD, for thy name's

V. 1. *Hear my prayer, O LORD* —This pſalm ſeems to have been compoſed about the ſame time as the preceding one, and on the ſame, or a ſimilar occaſion. This is the laſt of thoſe called the penitential pſalms; the former being pſalm vi, xxxii, xxxviii, li, cii, and cxxx.

ſake:

ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I *am* thy ſervant.

PSALM CXLIV.

1. *David bleſſeth God for his mercy.* 5. *He prayeth that God would powerfully deliver him from his enemies.* 9. *He promiſeth to praiſe God.*

A pſalm of David.

BLESSED *be* the LORD my ſtrength, which teacheth my hands to war, *and* my fingers to fight.

2 My goodneſs, and my fortreſs; my high tower, and my deliverer; my ſhield, and *he* in whom I truſt; who ſubdueth my people under me.

3 LORD, what *is* man, that thou takeſt knowledge of him? *or* the ſon of man, that thou makeſt account of him?

4 Man is like to vanity: his days *are* as a ſhadow that paſſeth away.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth lightning, and ſcatter them: ſhoot out thine arrows, and deſtroy them.

7 Send thine hand from above; rid me and

V. 1. *Bleſſed be the LORD my ſtrength, which teacheth my hands to war*—This is one of David's triumphal pſalms, for the ſucceſs which God had given him in his military undertakings.

V. 5. *Touch the mountains, and they ſhall ſmoke*—As Sinai did at thy glorious appearance, *Exod.* xix. 18. This is a figurative and poetical deſcription of God's coming to take vengeance upon his enemies.

deliver

deliver me out of great waters, from the hand of ſtrange children;

8 Whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſehood.

9 I will ſing a new ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee.

10 *It is he* that giveth ſalvation unto kings: who deliverеth David his ſervant from the hurtful ſword.

11 Rid me and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood:

12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-ſtones, poliſhed *after* the ſimilitude of a palace.

13 *That* our garners *may be* full, affording all manner of ſtore; *that* our ſheep may bring forth thouſands and ten thouſands in our ſtreets.

14 *That* our oxen *may be* ſtrong to labour; *that there be* no breaking-in, nor going-out; that *there be* no complaining in our ſtreets.

15 Happy *is that* people that is in ſuch a caſe: yea, happy *is that* people, whoſe God *is* the LORD.

PSALM CXLV.

1. *David praiſeth God for his fame,* 8. *Goodneſs,* 11. *Kingdom,* 14. *Providence,* 17. *And for his ſaving mercy.*

David's *pſalm* of praiſe.

I Will extol thee, my God, O King, and I will bleſs thy name for ever and ever.

Title of the pſalm. *David's pſalm of praiſe*—This compoſition was always eſteemed ſo excellent, that the title of the whole book of pſalms was taken from it, which is wholly ſpent in praiſing God with ſuch admirable devotion, that the antient Hebrews uſed to ſay, "He could "not fail of being an inhabitant of "the heavenly Canaan, who re-"peated this pſalm three times a "day."

2 Every

2 Every day will I bleſs thee; and I will praiſe thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praiſed; and his greatneſs *is* unſearchable.

4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

5 I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works.

6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.

7 They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

8 The LORD *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works ſhall praiſe thee, O LORD; and thy ſaints ſhall bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power;

12 To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.

13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiſeth up all *thoſe that be* bowed down.

15 The eyes of all wait upon thee; and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

17 The

17 The LORD is righteous in all his ways, and holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

20 The LORD preſerveth all them that love him: but the wicked will he deſtroy.

21 My mouth ſhall ſpeak the praiſe of the LORD: and let all fleſh bleſs his holy name for ever and ever.

PSALM CXLVI.

1. *The pſalmiſt voweth perpetual praiſes to God.* 3. *He exhorteth not to truſt in man.* 5. *God for his power, juſtice, mercy, and kingdom is only worthy to be truſted in.*

PRAISE ye the LORD. Praiſe the LORD, O my ſoul.

2 While I live, will I praiſe the LORD: I will ſing praiſes unto my God while I have any being.

3 Put not your truſt in princes, *nor* in the ſon of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.

5 Happy *is he* that *hath* the God of Jacob for his help, whoſe hope *is* in the LORD his God:

V. 1. *Praiſe ye the LORD*—This and the four following pſalms, begin and end with the word Hallelujah: all of them contain exhortations to the people, to exert themſelves in that heavenly employment, of praiſing God: It is doubtleſs the production of ſome pious perſon, who returned from the Babyloniſh captivity; when it was ſoon apparent that it was in vain *to truſt in princes*: ſome of which oppoſed the building of the temple, with the ſame zeal as Cyrus had promoted it.

6 Which

6 Which made heaven and earth, the ſea, and all that therein *is*, which keepeth truth for ever:

7 Which executeth judgment for the oppreſſed, which giveth food to the hungry. The LORD looſeth the priſoners:

8 The LORD openeth *the eyes of* the blind: the LORD raiſeth *them that are* bowed down: the LORD loveth the righteous:

9 The LORD preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth up-ſide down.

10 The LORD ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the LORD.

PSALM CXLVII.

1. *The prophet exhorteth to praiſe God, for his care of the church,* 4. *His power,* 6. *And his mercy;* 7. *For his providence;* 12. *For his bleſſings upon the kingdom;* 15. *For his power over the meteors;* 19. *And for his ordinances in the church.*

PRAISE ye the LORD: for *it is* good to ſing praiſes unto our God, for *it is* pleaſant, *and* praiſe is comely.

2 The LORD doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the ſtars; he calleth them all by *their* names.

5 Great *is* our LORD, and of great power: his underſtanding *is* infinite.

V. 1. *Praiſe ye the LORD*—Nehemiah is ſuppoſed to have written this pſalm when he had finiſhed the walls, and ſet up the gates of Jeruſalem.

6 The LORD lifteth up the meek: he caſteth the wicked down to the ground.

7 Sing unto the LORD with thankſgiving: ſing praiſe upon the harp unto our God;

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

9 He giveth to the beaſt his food, *and* to the young ravens which cry.

10 He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.

11 The LORD taketh pleaſure in them that fear him, and thoſe that hope in his mercy.

12 Praiſe the LORD, O Jeruſalem; praiſe thy God, O Zion.

13 For he hath ſtrengthened the bars of thy gates; he hath bleſſed thy children within thee.

14 He maketh peace *in* thy borders, *and* filleth thee with the fineſt of the wheat.

15 He ſendeth forth his commandment *upon* earth: his word runneth very ſwiftly.

16 He giveth ſnow like wool: he ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who can ſtand before his cold?

18 He ſendeth out his word and melteth them: he cauſeth his wind to blow, *and* the waters flow.

19 He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael.

20 He hath not dealt ſo with any nation; and *as for his* judgments, they have not known them. Praiſe ye the LORD.

PSALM

PSALM CXLVIII.

1. *The pſalmiſt exhorteth the celeſtial,* 7. *The terreſtrial,*
11. *And the rational creatures to praiſe God.*

PRAISE ye the LORD. Praiſe ye the LORD from the heavens: praiſe him in the heights.

2 Praiſe ye him, all his angels: praiſe ye him, all his hoſts.

3 Praiſe ye him, ſun and moon: praiſe him, all ye ſtars of light.

4 Praiſe him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praiſe the name of the LORD: for he commanded, and they were created.

6 He hath alſo eſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.

7 Praiſe the LORD from the earth, ye dragons, and all deeps:

8 Fire, and hail; ſnow, and vapour; ſtormy wind fulfilling his word:

9 Mountains, and all hills: fruitful trees, and all cedars;

10 Beaſts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people: princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praiſe the name of the LORD; for his name alone is excellent; his glory *is* above the earth and heaven.

V. 1. *Praiſe ye the LORD*—When God had given David reſt from all his enemies round about; his heart was filled with ſuch love for his Maker, that in a tranſport of admiration, he wrote this rapturous ſong: wherein he calls upon all creatures in heaven and earth to join in one grand ſymphony of praiſe and thankſgiving.

14 He

14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; *even* of the children of Iſrael, a people near unto him. Praiſe ye the LORD.

PSALM CXLIX.

1. *The prophet exhorteth to praiſe God for his love to the church,* 5. *And for that power which he hath given to the church.*

PRAISE ye the LORD. Sing unto the LORD a new ſong, *and* his praiſe in the congregation of ſaints.

2 Let Iſrael rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.

4 For the LORD taketh pleaſure in his people: he will beautify the meek with ſalvation.

5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds.

6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand;

7 To execute vengeance upon the heathen, *and* puniſhments upon the people:

8 To bind their kings with chains, and their nobles with fetters of iron.

9 To execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the LORD.

V. 1. *Praiſe ye the LORD*—This pſalm ſeems to have been written by David after he had gained ſome ſignal victory, and ſubdued thoſe kingdoms, which, till his time, ſupported themſelves againſt all the efforts made by the Iſraelites to conquer them.

PSALM

PSALM CL.

1. *An exhortation to praiſe God,* 3. *With all kind of inſtruments.*

PRAISE ye the LORD. Praiſe God in his ſanctuary: praiſe him in the firmament of his power.

2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.

3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.

4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments and organs.

5 Praiſe him upon the loud cymbals, praiſe him upon the high-ſounding cymbals.

6 Let every thing that hath breath praiſe the LORD. Praiſe ye the LORD.

V. 1. *Praiſe ye the LORD*—This pſalm like the former, was compoſed by David to be uſed on ſome joyous occaſion; for is ſeems intended to expreſs the height and fulneſs of their joy and thankfulneſs to God, for the many benefits conferred on the ſons of men.

V. 6. *Let every thing that hath breath praiſe the LORD, Praiſe ye the LORD*—Let every creature, eſpecially the human race, join with this ſacred choir to praiſe the Almighty God of Jacob, from whom we receive all the good things we enjoy. To him let all the world with one conſent, give perpetual praiſe.

Make the concert univerſal;
All exert their loftieſt lays,
Joining in the grand rehearſal,
Of his noble acts of grace:
Let all nature,
Sound his high eternal praiſe.

THE

THE BOOK OF PROVERBS.

CHAP. I.

1. *The uſe of the Proverbs.* 7. *An exhortation to fear God, and believe his word;* 10. *To avoid the inticings of ſinners.* 20. *Wiſdom complaineth of her contempt:* 24. *She threateneth her contemners.*

THE Proverbs of Solomon the ſon of David, king of Iſrael;

2 To know wiſdom and inſtruction, to perceive the words of underſtanding;

3 To receive the inſtruction of wiſdom, juſtice, judgment, and equity;

4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.

5 A wiſe *man* will hear, and will increaſe learning; and a man of underſtanding ſhall attain unto wiſe counſels:

6 To underſtand a proverb, and the interpretation; the words of the wiſe, and their dark ſayings.

Proverbs —— Or ſhort ſentences, which contain their whole deſign within themſelves, and are not connected with one another. This collection is only a part of the proverbs of Solomon; for we are told 1 Kings. iv. 32 *he ſpake three thouſand proverbs:* but many of theſe are loſt; all we have being comprized in this book and Eccleſiaſtes: nor was he the author of the whole book; the thirtieth chapter is intitled, *the words of Agur the ſon of Jakeh*, and the laſt chapter is inſcribed *the words of king Lemuel.* They are the dictates of the ſpirit of God in Solomon, are capable of teaching us divine wiſdom, and are a collection of ſacred precepts proper for every age, and every condition of life.

7 ¶ The

7 ¶ The fear of the LORD *is* the beginning of knowledge; *but* fools deſpiſe wiſdom and inſtruction.

8 My ſon hear the inſtruction of thy father, and forſake not the law of thy mother:

9 For they *ſhall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My ſon, if ſinners intice thee, conſent thou not.

11 If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe:

12 Let us ſwallow them up alive as the grave; and whole, as thoſe that go down into the pit:

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:

14 Caſt in thy lot among us; let us all have one purſe:

15 My ſon, walk not thou in the way with them; refrain thy foot from their path.

16 For their feet run to evil, and make haſte to ſhed blood.

17 Surely in vain the net is ſpread in the ſight of any bird.

18 And they lay wait for their *own* blood, they lurk privily for their *own* lives.

19 So *are* the ways of every one that is gree-

V. 7. *The fear of the LORD*—Such a conſcious ſenſe of his divine Majeſty, as teaches us to ceaſe from evil, and learn to do well. *Is the beginning of knowledge*—The foundation, without which all other knowledge is vain.

V. 10. *My ſon, if ſinners entice thee, conſent thou not*—O young man, whom I love as my ſon, reſiſt the firſt approaches of temptation, however ſpecious or plauſible, which is the only ſure method of being conqueror; one ſin paves the way for another, and when once we have begun, it will be impoſſible to know where we ſhall make a final ſtop.

dy

dy of gain; *which* taketh away the life of the owners thereof.

20 ¶ Wiſdom crieth without; ſhe uttereth her voice in the ſtreets:

21 She crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, *ſaying*,

22 How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?

23 Turn ye at my reproof; behold, I will pour out my ſpirit unto you, I will make known my words unto you.

24 ¶ Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded.

25 But ye have ſet at nought all my counſel, and would none of my reproof:

26 I alſo will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you:

28 Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me:

29 For that they hated knowledge, and did not chooſe the fear of the LORD.

30 They would none of my counſel: they deſpiſed all my reproof.

V. 20. *Wiſdom crieth*—By wiſdom he underſtands the wiſdom of God revealed to men in his word. And this is ſaid to *cry* with a loud voice, to intimate God's earneſtneſs in inviting ſinners to repentance. *Abroad*—Or, *in the ſtreets* or *open places*. Not in corners, but openly before all the world.

31 Therefore

31 Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.

33 But whoſo hearkeneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

CHAP. II.

1. *Wiſdom promiſeth godlineſs to her children,* 10. *And ſafety from evil company,* 20, *And direction in good ways.*

MY ſon, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding;

3 Yea, if thou crieſt after knowledge, *and* lifteſt up thy voice for underſtanding;

4 If thou ſeekeſt her as ſilver, and ſearcheſt for her as *for* hid treaſures;

5 Then ſhalt thou underſtand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wiſdom: out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſs, and judgment, and equity; *yea,* every good path.

V. 4. *If thou ſeekeſt her as ſilver, and ſearcheſt for her, as for hid treaſures*—A proverbial ſaying, borrowed from thoſe who dig in mines: the former part of it expreſſing eager deſire and great diligence; the latter, invincible reſolution and conſtant perſeverance.

10 ¶ When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil *man*, from the man that ſpeaketh froward things:

13 Who leave the paths of uprightneſs, to walk in the ways of darkneſs;

14 Who rejoice to do evil, *and* delight in the frowardneſs of the wicked;

15 Whoſe ways *are* crooked, and *they* froward in their paths.

16 To deliver thee from the ſtrange woman, *even* from the ſtranger *which* flattereth with her words:

17 Which forſaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her houſe inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 ¶ That thou mayeſt walk in the way of good *men*, and keep the paths of the righteous.

21 For the upright ſhall dwell in the land, and the perfect ſhall remain in it.

22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

V. 16. *The ſtrange woman*—It was uſual for women when they became proſtitutes, to quit their own home and friends, and to go into a foreign country in queſt of a livelihood, where they would be no ſhame to their relations: hence it is, that at the time of Solomon, a proſtitute was diſtinguiſhed by the appellation of *the ſtrange woman.*

CHAP.

CHAP. III.

1. *An exhortation to obedience,* 5. *To faith,* 7. *To mortification,* 9. *To devotion,* 11. *To patience.* 13. *The happy gain of wiſdom.* 19. *The power,* 21. *And benefits of wiſdom.* 27. *An exhortation to charitableneſs,* 30. *Peaceableneſs,* 31. *And contentedneſs.* 33. *The curſed ſtate of the wicked.*

MY ſon forget not my law; but let thine heart keep my commandments:

2 For length of days, and long life, and peace ſhall they add to thee.

3 Let not mercy and truth forſake thee: bind them about thy neck; write them upon the table of thine heart:

4 So ſhalt thou find favour and good underſtanding in the ſight of God and man.

5 ¶ Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding.

6 In all thy ways acknowledge him, and he ſhall direct thy paths.

7 ¶ Be not wiſe in thine own eyes: fear the LORD, and depart from evil.

8 It ſhall be health to thy navel, and marrow to thy bones.

9 ¶ Honour the LORD with thy ſubſtance, and with the firſt-fruits of all thine increaſe:

10 So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

11 ¶ My ſon deſpiſe not the chaſtening of the LORD; neither be weary of his correction:

V. 3. *Let not mercy and truth forſake the*—Mercy which denotes all benignity, charity, and readineſs to do good to others: *truth* or *faithfulneſs* which reſpects all thoſe duties which we owe to God or man. *Bind them about thy neck*—Like a chain, wherewith perſons adorn their necks. *Write them upon the table of thine heart*—In thy mind and heart, in which all God's commands are to be received and engraven.

12 For

12 For whom the LORD loveth he correcteth, even as a father the ſon *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding.

14 For the merchandize of it *is* better than the merchandize of ſilver, and the gain thereof that fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways are ways of pleaſantneſs, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her, and happy *is every one* that retaineth her.

19 ¶ The LORD by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My ſon let not them depart from thine eyes: keep ſound wiſdom and diſcretion.

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

24 When thou lieſt down thou ſhalt not be

V. 18. *She is a tree of life to them that lay hold upon her*—Wiſdom leads us to a paradiſe, and ſupplies the place of that tree of life from which our firſt parents were baniſhed, that is, ſhe gives not only a preſent, but an immortal ſatisfaction to all who rightly apprehend, and faithfully retain her.

afraid:

afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25 Be not afraid of ſudden fear, neither of the deſolation of the wicked when it cometh.

26 For the LORD ſhall be thy confidence, and ſhall keep thy foot from being taken.

27 ¶ With-hold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou haſt it by thee.

29 Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee.

30 ¶ Strive not with a man without cauſe, if he have done thee no harm.

31 ¶ Envy thou not the oppreſſor, and chooſe none of his ways.

32 For the froward *is* abomination to the LORD: but his ſecret is with the righteous.

33 ¶ The curſe of the LORD *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

34 Surely he ſcorneth the ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory: but ſhame ſhall be the promotion of fools.

CHAP. IV.

1. *Solomon, to perſuade to obedience,* 3. *Sheweth what inſtruction he had of his parents,* 5. *To ſtudy wiſdom,* 14. *And to ſhun the path of the wicked.* 20. *He exhorteth to faith,* 23. *And ſanctification.*

HEAR, ye children, the inſtruction of a father, and attend to know underſtanding.

2 For

2 For I give you good doctrine, forſake ye not my law.

3 For I was my father's ſon, tender and only *beloved* in the ſight of my mother.

4 He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments, and live.

5 ¶ Get wiſdom, get underſtanding: forget *it* not; neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee.

7 Wiſdom *is* the principal thing; *therefore* get wiſdom: and with all thy getting get underſtanding.

8 Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour when thou doſt embrace her.

9 She ſhall give to thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee.

10 Hear, O my ſon, and receive my ſayings; and the years of thy life ſhall be many.

11 I have taught thee in the way of wiſdom; I have led thee in right paths.

12 When thou goeſt, thy ſteps ſhall not be ſtraitened; and when thou runneſt, thou ſhalt not ſtumble.

13 Take faſt hold of inſtruction; let *her* not go: keep her; for ſhe *is* thy life.

V. 4. *He taught me alſo, and ſaid unto me*—The following verſes, at leaſt as far as the tenth verſe, are the words of David.

14 ¶ Enter

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*:

15 Avoid it, paſs not by it; turn from it, and paſs away.

16 For they ſleep not except they have done miſchief; and their ſleep is taken away unleſs they cauſe *ſome* to fall.

17 For they eat the bread of wickedneſs, and drink the wine of violence.

18 But the path of the juſt *is* as the ſhining light, that ſhineth more and more unto the perfect day.

19 The way of the wicked *is* as darkneſs: they know not at what they ſtumble.

20 ¶ My ſon, attend to my words, incline thine ear unto my ſayings.

21 Let them not depart from thine eyes: keep them in the midſt of thine heart.

22 For they *are* life unto thoſe that find them, and health to all their fleſh.

23 ¶ Keep thy heart with all diligence: for out of it *are* the iſſues of life.

24 Put away from thee a froward mouth, and perverſe lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26 Ponder the path of thy feet; and let all thy ways be eſtabliſhed.

V. 15. *Avoid it, paſs not by it, turn from it, and paſs away*—With what vehement importunity does the royal moraliſt deter his pupils from the path of the wicked! how ſtrongly is the counſel urged by being ſo frequently repeated; in ſuch a remarkable diverſity of conciſe and abrupt, conſequently of forcible and preſſing admonitions.

V. 23. *Keep thy heart with all diligence*—Thy thoughts, will, and affections. *For out of it are the iſſues of life*—From thence proceed all the actions, as of the natural, ſo of the ſpiritual life, which lead to eternal life.

27 Turn

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP. V.

1. *Solomon exhorteth to the ſtudy of wiſdom.* 3. *He ſheweth the miſchief of whoredom and riot.* 15, *He exhorteth to contentedneſs, liberality, and chaſtity.* 22. *The wicked are overtaken with their own ſins.*

MY ſon, attend unto my wiſdom, *and* bow thine ear to my underſtanding.

2 That thou mayeſt regard diſcretion, and that thy lips may keep knowledge.

3 ¶ For the lips of a ſtrange woman drop *as* an honey-comb, and her mouth *is* ſmoother than oil:

4 But her end is bitter as wormwood, ſharp as a two-edged ſword.

5 Her feet go down to death; her ſteps take hold on hell.

6 Leſt thou ſhouldeſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her houſe:

9 Leſt thou give thine honour unto others: and thy years unto the cruel:

10 Leſt ſtrangers be filled with thy wealth; and thy labours *be* in the houſe of a ſtranger.

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed,

V. 9. *Leſt thou give thine honour unto others*—Thy dignity and reputation, the ſtrength of thy body and mind. *And thy years*—The flower of thine age. *Unto the cruel*—To the harlot, who though ſhe pretends love, yet in truth is one of the moſt cruel creatures in the world, waſting thy eſtate and body without pity, and damning thy ſoul for ever.

12 And

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?

14 I was almoſt in all evil, in the midſt of the congregation and aſſembly.

15 ¶ Drink waters out of thine own ciſtern, and running waters out of thine own well.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be only thine own, and not ſtrangers with thee.

18 Let thy fountain be bleſſed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind, and pleaſant roe: let her breaſts ſatisfy thee at all times, and be thou raviſhed always with her love.

20 And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger?

21 For the ways of a man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.

23 He ſhall die without inſtruction: and in the greatneſs of his folly he ſhall go aſtray.

V. 19. *Let her be as the loving hind, and pleaſant roe*—Amiable and acceptable to thee. Naturaliſts ſay the hind and roe are loving creatures which anciently, the greateſt perſons diverted themſelves with. *And be thou raviſhed always with her love*—Love her rather too much than too little; and that not only in youth, but in age; and to the laſt.

CHAP. VI.

1. *Againſt ſuretiſhip,* 6. *Idleneſs,* 12. *And miſchievouſneſs.* 20. *The bleſſings of obedience.* 25. *The miſchiefs of whoredom.*

MY ſon, if thou be ſurety for thy friend *if* thou haſt ſtricken thy hand with a ſtranger,

2 Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my ſon, and deliver thyſelf, when thou art come into the hand of thy friend; go, humble thyſelf, and make ſure thy friend.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids:

5 Deliver thyſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou ſluggard; conſider her ways, and be wiſe:

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep.

V. 1. *My ſon, if thou be ſurety for thy friend*—Raſhly, without conſidering how thou ſhalt diſcharge the debt as occaſion require. *With a ſtranger*—With the creditor, whom he calls a *ſtranger*, becauſe the uſurers in Iſrael, who lent money to others, upon condition of paying uſe for it, were either Heathens, or were reputed as bad as Heathens: this practice was forbidden by God's law, *Deuteronomy* xxiii. 19.

11 So

11 So ſhall thy poverty come as one that travaileth, and thy want as an armed man.

12 ¶ A naughty perſon, a wicked man walketh with a froward mouth.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers.

14 Frowardneſs *is* in his heart; he deviſeth miſchief continually; he ſoweth diſcord.

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 Theſe ſix *things* doth the LORD hate; yea, ſeven *are* an abomination unto him.

17 A proud look, a lying tongue, and hands that ſhed innocent blood,

18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief,

19 A falſe witneſs *that* ſpeaketh lies, and him that ſoweth diſcord among brethren.

20 ¶ My ſon keep thy father's commandment, and forſake not the law of thy mother.

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee.

23 For the commandment *is* a lamp; and the law *is* light; and reproofs of inſtruction *are* the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a ſtrange woman.

V. 13. *He winketh with his eyes, &c.*—Every part is diſpoſed to work miſchief, every geſture tendeth to deceit and fraud; the very motion of his eyes, of his feet, of his fingers, is vocal and ſignificant, and expreſs ſome ſecret intimation of falſhood and guile.

25 ¶ Luſt

25 ¶ Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and the adultereſs will hunt for the precious life.

27 Can a man take fire in his boſom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned.

29 So he that goeth in to his neighbours wife: whoſoever toucheth her ſhall not be innocent.

30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul, when he is hungry.

31 But *if* he be found, he ſhall reſtore ſevenfold, he ſhall give all the ſubſtance of his houſe:

32 *But* whoſo committeth adultery with a woman lacketh underſtanding: he *that* doeth it deſtroyeth his own ſoul.

33 A wound and diſhonour ſhall he get; and his reproach ſhall not be wiped away.

34 For jealouſy *is* the rage of a man: therefore he will not ſpare in the day of vengeance.

35 He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

CHAP. VII.

1. *Solomon perſuadeth to a ſincere and kind familiarity with wiſdom.* 6. *In an example of his own experience he ſheweth,* 10. *The cunning of a whore,* 22. *And the deſperate ſimplicity of a young wanton.* 24. *He dehorteth from ſuch wickedneſs.*

MY ſon keep my words, and lay up my commandments with thee.

2 Keep

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman:

5 That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the window of my houſe, I looked through my caſement,

7 And beheld among the ſimple ones, I diſcerned among the youths, a young man void of underſtanding,

8 Paſſing through the ſtreet near her corner; and he went the way to her houſe,

9 In the twilight, in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and ſubtil of heart.

11 (She *is* loud and ſtubborn; her feet abide not in her houſe:

12 Now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner.)

13 So ſhe caught him, and kiſſed him, *and* with an impudent face ſaid unto him,

14 *I have* peace-offerings with me; this day have I payed my vows.

V. 4. *Say unto wiſdom, thou art my ſiſter*—Acquaint and delight thyſelf with her, till ſhe be as familiar with thee as an only ſiſter, and thou delight in her precepts as in the company of the moſt beloved relation.

V. 14. *I have peace-offerings with me*—I have paid my peace-offerings which I had vowed. Whereby ſhe ſignifies, that ſhe had plentiful proviſions at her houſe for his entertainment. For the peace-offerings were to be of the beſt fleſh, *Leviticus* xxii. 21. and a conſiderable part of theſe offerings fell to the offerer's ſhare.

15 Therefore

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.
16 I have decked my bed with coverings of tapeſtry, with carved *works*, with fine linen of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come let us take our fill of love until the morning; let us ſolace ourſelves with loves.
19 For the good man *is* not at home, he is gone a long journey:
20 He hath taken a bag of money with him, *and* will come home at the day appointed.
21 With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him.
22 ¶ He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks;
23 Till a dart ſtrike through his liver; as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.
24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.
25 Let not thine heart decline to her ways, go not aſtray in her paths.
26 For ſhe hath caſt down many wounded: yea many ſtrong *men* have been ſlain by her.
27 Her houſe *is* the way to hell, going down to the chambers of death.

CHAP.

CHAP. VIII.

1. *The fame,* 6. *And evidence of wiſdon.* 10. *The excellency,* 12. *The nature,* 15. *The power,* 18. *The riches,* 22. *And the eternity of it.*

DOTH not wiſdom cry? and underſtanding put forth her voice?

2 She ſtandeth on the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in of the doors.

4 Unto you, O men, I call; and my voice *is* to the ſons of man.

5 O ye ſimple, underſtand wiſdom: and ye fools, be ye of an underſtanding heart.

6 ¶ Hear: for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.

7 For my mouth ſhall ſpeak truth; and wickedneſs *is* an abomination to my lips.

8 All the words of my mouth *are* in righteouſneſs; *there is* nothing froward or perverſe in them.

9 They *are* all plain to him that underſtandeth, and right to them that find knowledge.

10 ¶ Receive my inſtruction, and not ſilver; and knowledge rather than choice gold.

11 For wiſdom *is* better than rubies; and all the things that may be deſired are not to be compared to it.

V. 1. *Doth not wiſdom cry*—It is a great queſtion what this *wiſdom* is. Some underſtand it of the Divine wiſdom; others of the Meſſiah: and it cannot be denied that ſome paſſages beſt agree to the former, and others to the latter opinion. Poſſibly both may be joined together, and the chapter may be underſtood of Chriſt conſidered partly in his perſonal capacity, and partly in regard of his office, which was to impart the mind and will of God to mankind.

12 ¶ I wiſdom dwell with prudence, and find out witty inventions.

13 The fear of the LORD *is* to hate evil; pride and arrogancy, and the evil way, and the froward mouth do I hate.

14 Counſel *is* mine, and ſound wiſdom: I *am* underſtanding; I have ſtrength.

15 ¶ By me kings reign, and princes decree juſtice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me; and thoſe that ſeek me early ſhall find me.

18 ¶ Riches and honour *are* with me; *yea*, durable riches and righteouſneſs.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver.

20 I lead in the way of righteouſneſs, in the midſt of the paths of judgment:

21 That I may cauſe thoſe that love me to inherit ſubſtance; and I will fill their treaſures.

22 ¶ The LORD poſſeſſed me in the beginning of his way, before his works of old.

23 I was ſet up from everlaſting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were ſettled; before the hills was I brought forth.

V. 23. *I was ſet up from everlaſting*—Heb. *anointed*, conſtituted to be the perſon by whom the Father reſolved to do all his works, to create, to uphold and govern and judge, to redeem and ſave the world. *From the beginning*—Before which, there was nothing but a vaſt eternity.

26 While

26 While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world:

27 When he prepared the heavens, I *was* there: when he ſet a compaſs upon the face of the depths:

28 When he eſtabliſhed the clouds above: when he ſtrengthened the fountains of the deep:

29 When he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the ſons of men.

32 Now therefore hearken unto me, O ye children: for bleſſed *are they that* keep my ways.

33 Hear inſtruction, and be wiſe, and refuſe it not.

34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

35 For whoſo findeth me, findeth life, and ſhall obtain favour of the LORD.

36 But he that ſinneth againſt me, wrongeth his own ſoul: all they that hate me love death.

CHAP. IX.

1. *The diſcipline,* 4. *And doctrine of wiſdom.* 13. *The cuſtom,* 16. *And error of folly.*

WISDOM hath builded her houſe, ſhe hath hewn out her ſeven pillars.

2 She hath killed her beaſts; ſhe hath mingled her wine; ſhe hath alſo furniſhed her table.

3 She hath ſent forth her maidens: ſhe crieth upon the higheſt places of the city:

4 ¶ Whoſo *is* ſimple let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him,

5 Come eat of my bread, and drink of the wine *which* I have mingled.

6 Forſake the fooliſh, and live; and go in the way of underſtanding.

7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man*, *getteth* himſelf a blot.

8 Reprove not a ſcorner, leſt he hate thee: rebuke a wiſe *man*, and he will love thee.

9 Give *inſtruction* to a wiſe *man*, and he will be yet wiſer: teach a juſt *man*; and he will increaſe in learning.

10 The fear of the LORD *is* the beginning of wiſdom: and the knowledge of the Holy *is* underſtanding.

11 For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.

V. 1. *Wiſdom hath builded her houſe*—For the reception of her gueſts. *Seven*—Many; whereby is intimated the beauty and ſtability of the church. *Pillars*—Prophets, and apoſtles, and miniſters.

V. 3. *She hath ſent forth her maidens*—Her ſervants to invite the gueſts, miniſters of the word whom he calls *maidens* for the decency of the parable; for wiſdom being compared to a great princeſs, was fit to be attended upon by maidens.

V. 7, *He that reproveth a ſcorner, getteth to himſelf ſhame*—He here ſhews whom he meant by the *fooliſh* ver. 6, even *ſcorners*, obſtinate and incorrigible ſinners and *wicked men*; and preſſes his laſt advice of *forſaking* them becauſe there was no good, but hurt to be got from them.

12 If

12 If thou be wiſe, thou ſhalt be wiſe for thyſelf: but *if* thou ſcorneſt, thou alone ſhall bear *it*.

13 ¶ A fooliſh woman *is* clamorous: *ſhe is* ſimple, and knoweth nothing.

14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city,

15 To call paſſengers who go right on their ways.

16 ¶ Whoſo *is* ſimple, let him turn in hither: and *as* for him that wanteth underſtanding, ſhe ſaith to him,

17 Stolen waters are ſweet, and bread *eaten* in ſecret is pleaſant.

18 But he knoweth not that the dead *are* there; *and that* her gueſts *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth, are ſundry obſervations of moral virtues and their contrary vices.

THE proverbs of Solomon. A wiſe ſon maketh a glad father; but a fooliſh ſon *is* the heavineſs of his mother.

2 Treaſures of wickedneſs profit nothing: but righteouſneſs deliverеth from death.

3 The LORD will not ſuffer the ſoul of the righteous to famiſh: but he caſteth away the ſubſtance of the wicked.

4 He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer *is* a wiſe ſon:

V. 1. *The proverbs of Solomon*— Here the Proverbs, properly ſo called, begin. They are ſhort but weighty ſentences; moſt of which are two ſentences in one verſe, illuſtrating each other: but it is ſeldom there is any coherence between the verſes, much leſs any continued thread of diſcourſe.

but

but he that ſleepeth in harveſt *is* a ſon that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but violence covereth the mouth of the wicked.

7 The memory of the juſt *is* bleſſed: but the name of the wicked ſhall rot.

8 The wiſe in heart will receive commandments: but a prating fool ſhall fall.

9 He that walketh uprightly walketh ſurely: but he that perverteth his ways ſhall be known.

10 He that winketh with the eye cauſeth ſorrow; but a prating fool ſhall fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtirreth up ſtrifes: but love covereth all ſins.

13 In the lips of him that hath underſtanding wiſdom *is* found: but a rod *is* for the back of him that is void of underſtanding.

14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction.

15 The rich man's wealth *is* his ſtrong city: the deſtruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life; the fruit of the wicked to ſin.

V. 10. *He that winketh with the eye cauſeth ſorrow: and a prating fool ſhall fall*—The laſt hemiſtick of this verſe, is by the careleſſneſs of the tranſcriber repeated from ver. 8. In the Greek, Syriac, and Arabic verſions we find the firſt half of the verſe beautifully illuſtrated by an antitheſis in the ſecond, thus, *He that winketh with the eye, cauſeth ſorrow: but he that reproveth, worketh ſafety* Maxims worthy of Solomon! When a man connives at his friends failings, the offender is encouraged to ſin on, but the man who with an honeſt freedom prudently reproves him, moſt effectually contrives his honour and ſafety.

17 He

17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof, erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool.

19 In the multitude of words there wanteth not ſin: but he that refraineth his lips *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver, the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of wiſdom.

22 The bleſſing of the LORD, it maketh rich, and he addeth no ſorrow with it.

23 *It is* as ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwind paſſeth, ſo *is* the wicked no *more*: but the righteous *is* an everlaſting foundation.

26 As vinegar to the teeth, and as ſmoke to the eyes, ſo is the ſluggard to them that ſend him.

27 The fear of the LORD prolongeth days: but the years of the wicked ſhall be ſhortened.

28 The hope of the righteous *ſhall be* gladneſs: but the expectation of the wicked ſhall periſh.

29 The way of the LORD *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity.

30 The righteous ſhall never be removed: but the wicked ſhall not inhabit the earth.

31 The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out.

32 The

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *ſpeak-eth* frowardneſs.

CHAP. XI.

A Falſe balance *is* abomination to the LORD: but a juſt weight *is* his delight.

2 *When* pride cometh, then cometh ſhame: but with the lowly *is* wiſdom.

3 The integrity of the upright ſhall guide them: but the perverſeneſs of tranſgreſſors ſhall deſtroy them.

4 Riches profit not in the day of wrath: but righteouſneſs delivereth from death.

5 The righteouſneſs of the perfect ſhall direct his way: but the wicked ſhall fall by his own wickedneſs.

6 The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in *their own* naughtineſs.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt *men* periſheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his ſtead.

9 An hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked periſh, *there is* ſhouting.

V. 1. *A falſe ballance is an abomination to the Lord*—The uſe of all falſe weights and meaſures in commerce. The Lord deteſteth thoſe who endeavour to defraud their neighbour of his juſt weight; whilſt thoſe who are honeſt in their dealings are favoured with his regard.

11 By

11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wiſdom depiſeth his neighbour: but a man of underſtanding holdeth his peace.

13 A tale-bearer revealeth ſecrets; but he that is of a faithful ſpirit concealeth the matter.

14 Where no counſel *is*, the people fall: but in the multitude of counſellors *there is* ſafety.

15 He that is ſurety for a ſtranger ſhall ſmart *for it*: and he that hateth ſuretiſhip is ſure.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doeth good to his own ſoul: but *he that is* cruel troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil, *purſueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *ſuch as are* upright in *their* way *are* his delight.

21 *Though* hand join in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold, in a ſwine's ſnout, *ſo is* a fair woman which is without diſcretion.

23 The deſire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that ſcattereth, and yet increaſeth;

and

and *there is* that with-holdeth more than is meet, but *it tendeth* to poverty.

25 The liberal ſoul ſhall be made fat; and he that watereth ſhall be watered alſo himſelf.

26 He that with-holdeth corn, the people ſhall curſe him: but bleſſing *ſhall be* upon the head of him that ſelleth *it*.

27 He that diligently ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches ſhall fall: but the righteous ſhall flouriſh as a branch.

29 He that troubleth his own houſe ſhall inherit the wind: and the fool *ſhall be* ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life: and he that winneth ſouls *is* wiſe.

31 Behold, the righteous ſhall be recompenſed in the earth: much more the wicked and the ſinner.

CHAP. XII.

WHOSO loveth inſtruction, loveth knowledge: but he that hateth reproof *is* brutiſh.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wicked-

V. 30. *The fruit of the righteous is a tree of life*—His diſcourſes and his whole converſation, is like the fruit of the tree of life; He communicates wiſdom ſo ſeaſonably, he draws ſouls to the love of real piety and religion.

V. 1. *Whoſo loveth inſtruction, loveth knowledge*—It is a certain indication of a wiſe and good man, to liſten with attention and patience to thoſe who tell him of his faults; but he who declines inſtruction, and turneth away from reproof, indicates that his paſſions are brutiſh and that there is little hopes of his being reclaimed.

neſs:

neſs: but the root of the righteous ſhall not be moved.

4 A virtuous woman *is* a crown to her huſband: but ſhe that maketh aſhamed *is* as rottenneſs in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright ſhall deliver them.

7 The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart ſhall be deſpiſed.

9 *He that is* deſpiſed and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread.

10 A righteous *man* regardeth the life of his beaſt: but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land ſhall be ſatisfied with bread: but he that followeth vain *perſons is* void of underſtanding.

12 The wicked deſireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 The wicked is ſnared by the tranſgreſſion of *his* lips: but the juſt ſhall come out of trouble.

14 A man ſhall be ſatisfied with good by the fruit of *his* mouth, and the recompence of a man's hands ſhall be rendered unto him.

V. 10. *A righteous man regardeth the life of his beaſt*—He will not deſtroy it either by labour beyond its ſtrength, or by denying it neceſſary food or reſt.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counſel *is* wiſe.

16 A fool's wrath is preſently known: but a prudent *man* covereth ſhame.

17 *He that* ſpeaketh truth ſheweth forth righteouſneſs: but a falſe witneſs deceit.

18 There is that ſpeaketh like the piercings of a ſword: but the tongue of the wiſe *is* health.

19 The lip of truth ſhall be eſtabliſhed for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellors of peace *is* joy.

21 There ſhall no evil happen to the juſt: but the wicked ſhall be filled with miſchief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſs.

24 The hand of the diligent ſhall bear rule: but the ſlothful ſhall be under tribute.

25 Heavineſs in the heart of man maketh it ſtoop: but a good word maketh it glad.

26 The righteous *is* more excellent than his neighbour; but the way of the wicked ſeduceth them.

27 The ſlothful *man* roaſteth not that which he took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſs *is* life; and in the path-way *thereof there is* no death.

CHAP. XIII.

A Wiſe ſon *heareth* his father's inſtruction: but a ſcorner heareth not rebuke.

2 A man

2 A man ſhall eat good by the fruit of *his* mouth: but the ſoul of the tranſgreſſors *ſhall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips, ſhall have deſtruction.

4 The ſoul of the ſluggard deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathſome, and cometh to ſhame.

6 Righteouſneſs keepeth *him that is* upright in the way: but wickedneſs overthroweth the ſinner.

7 There is that maketh himſelf rich, yet *hath* nothing: *there is* that maketh himſelf poor, yet *hath* great riches.

8 The ranſom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked ſhall be put out.

10 Only by pride cometh contention: but with the well-adviſed *is* wiſdom.

11 Wealth *gotten* by vanity ſhall be diminiſhed: but he that gathereth by labour ſhall increaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life.

13 Whoſo deſpiſeth the word ſhall be deſtroy-

V. 2. *A man ſhall eat good by the fruit of his mouth*—Shall receive comfort, and benefit by his wiſe and profitable diſcourſes; For he that ſpeaks well of others, or gives them faithful counſel, ſhall reap the advantage thereof himſelf; but calumniators and deceitful perſons ſhall be unhappy in themſelves and at laſt ſuffer eternal miſery.

V. 4. *The ſoul of the ſluggard deſireth and hath nothing*—Neither riches nor learning can be gained by the ſlothful man; but the induſtrious ſhall enjoy more than was expected or even deſired.

ed;

ed: but he that feareth the commandment ſhall be rewarded.

14 The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of tranſgreſſors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked meſſenger falleth into miſchief: but a faithful ambaſſador *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men* ſhall be wiſe: but a companion of fools ſhall be deſtroyed.

21 Evil purſueth ſinners: but to the righteous good ſhall be repaid.

22 A good *man* leaveth an inheritance to his children's children: and the wealth of the ſinner *is* laid up for the juſt.

23 Much food *is in* the tillage of the poor: but there is *that is* deſtroyed, for want of judgment.

24 He that ſpareth his rod, hateth his ſon: but he that loveth him chaſteneth him betimes.

25 The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

V. 19. *The deſire accompliſhed is ſweet to the ſoul*—Whatſoever men earneſtly deſire, the enjoyment of it is ſweet to them; therefore ſinners rejoice in the ſatisfaction of their ſinful luſts, and abhor all reſtraint of them: but how abundantly ſweet is the knowledge and love of God to that ſoul who earneſtly deſires to be filled therewith!

CHAP.

CHAP. XIV.

EVERY wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his uprightneſs feareth the LORD: but *he that is* perverſe in his ways deſpiſeth him.

3 In the mouth of the fooliſh *is* a rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 A faithful witneſs will not lie; but a falſe witneſs will utter lies.

6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge *is* eaſy unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 Fools make a mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

V. 4. *Where no oxen are, the crib is clean*—The ſtable is empty of food for cattle, and much more for man. In the ſame ſenſe *cleanneſs of teeth* is put for famine, *Amos* iv. 6. *By the ſtrength of the ox*—By their labours, or by diligence in huſbandry, which then was principally managed by oxen.

12 There

12 There is a way which ſeemeth right unto a man, but the end thereof *are* the ways of death.

13 Even in laughter the heart is ſorrowful; and the end of that mirth *is* heavineſs.

14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe *man* feareth, and departeth from evil: but the fool rageth, and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that deſpiſeth his neighbour ſinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 A true witneſs delivereth ſouls: but a deceitful *witneſs* ſpeaketh lies.

V. 23. *In all labour there is profit; but the talk of the lips tendeth only to penury*—Solomon diſtinguiſhes between the labour of the tongue and the labour of the hands; conſidering want as the reward of one, and wealth as that of the other. Idle talking will often bring a man to poverty: and it is commonly found, that thoſe who talk big, boaſt highly, and promiſe mighty things, are beggars, and receive no benefit from their idle diſcourſe.

16 In

26 In the fear of the LORD *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the deſtruction of the prince.

29 *He that is* ſlow to wrath *is* of great underſtanding: but *he that is* haſty of ſpirit exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy the rottenneſs of the bones.

31 He that oppreſſeth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedneſs: but the righteous hath hope in his death.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people.

35 The king's favour *is* towards a wiſe ſervant: but his wrath *is* againſt him that cauſeth ſhame.

CHAP. XV.

A Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright:

V. 34. *Righteouſneſs exalteth a nation*—Though it may ſometimes happen otherwiſe in ſingle and private caſes, yet this is the natural and univerſal effect of things in their general and proper tendency.

aright: but the mouth of fools poureth out fooliſhneſs.

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 A wholeſome tongue *is* a tree of life: but perverſeneſs therein *is* a breach in the ſpirit.

5 A fool deſpiſeth his father's inſtruction: but he that regardeth reproof is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo.

8 The ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſs.

10 Correction *is* grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die.

11 Hell and deſtruction *are* before the LORD: how much more then the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 A merry heart maketh a chearful countenance: but by ſorrow of the heart the ſpirit is broken.

V. 15. *Hell and deſtruction are before the LORD*—The place of deſtruction, of which men know nothing but by divine revelation: The Lord is perfectly acquainted with the moſt ſecret tranſactions; neither the grave nor the depths of hell can conceal any thing from him; how then can the thoughts of the human heart eſcape his notice, or the ſinner hope to form his wicked ſchemes in ſecret?

14 The

14 The heart of him that hath underſtanding ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs.

15 All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feaſt.

16 Better *is* little with the fear of the LORD, than great treaſure, and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a ſtalled ox, and hatred therewith.

18 A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife.

19 The way of the ſlothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

20 A wiſe ſon maketh a glad father; but a fooliſh man deſpiſeth his mother.

21 Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

22 Without counſel purpoſes are diſappointed: but in the multitude of counſellors they are eſtabliſhed.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* in due ſeaſon, how good *is it?*

24 The way of life *is* above to the wiſe, that he may depart from hell beneath.

25 The LORD will deſtroy the houſe of the proud: but be will eſtabliſh the border of the widow.

V. 19. *The way of the ſlothful man is as an hedge of thorns*—It is troubleſome, perplexed and full of difficulties; and he is as unwilling to go about his buſineſs, as a man would be to tread upon an hedge of thorns. *But the way of the righteous is made plain*—It is eaſy and pleaſant to him, notwithſtanding all its difficulties.

26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleaſant words.

27 He that is greedy of gain troubleth his own houſe; but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wiſe.

32 He that refuſeth inſtruction deſpiſeth his own ſoul: but he that heareth reproof getteth underſtanding.

33 The fear of the LORD *is* the inſtruction of wiſdom; and before honour *is* humility.

CHAP. XVI.

THE preparations of the heart in man, and the anſwer of the tongue *is* from the LORD.

2 All the ways of a man *are* clean in his own eyes: but the LORD weigheth the ſpirits.

3 Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed.

V. 1. *The preparation of the heart in man, and the anſwer of the tongue, is from the LORD*—In the Hebrew it is, *man hath the diſpoſing of the heart*; he may, with the leave of the Almighty, and his common aſſiſtance, intend, propound, and reſolve within himſelf, what he will ſay or do; but whether he ſhall be able to utter the things he hath premeditated, or attend the end of his deliberation, is more than he can promiſe himſelf; that dependeth on the pleaſure of the Lord.

4 The

4 The LORD hath made all *things* for himſelf: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he ſhall not be unpuniſhed.

6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.

7 When a man's ways pleaſe the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteouſneſs, than great revenues without right.

9 A man's heart deviſeth his way; but the LORD directeth his ſteps.

10 A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgment.

11 A juſt weight and balance *are* the LORD's: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed by righteouſneſs.

13 Righteous lips *are* the delight of kings; and they love him that ſpeaketh right.

14 The wrath of a king *is as* meſſengers of death; but a wiſe man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wiſdom, than gold? and to get underſtanding, rather to be choſen than ſilver?

V. 4. *The LORD hath made all things for himſelf: yea, even the wicked for the day of evil*—The true reading is, The Lord hath made all things, one anſwerable to another; yea, even the wicked to the day of evil.

V. 11. *All the weights of the bag are his work*—It is *ſtones* in the original: for the Hebrew weights were not made of metal, leſt the ruſt ſhould eat them.

17 The

17 The high-way of the upright *is* to depart from evil: he that keepeth his way preſerveth his ſoul.

18 Pride *goeth* before deſtruction, and an haughty ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

20 He that handleth a matter wiſely ſhall find good: and whoſo truſteth in the LORD, happy *is* he.

21 The wiſe in heart ſhall be called prudent: and the ſweetneſs of the lips increaſeth learning.

22 Underſtanding *is* a well-ſpring of life unto him that hath it: but the inſtruction of fools *is* folly.

23 The heart of the wiſe teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are as* an honeycomb, ſweet to the ſoul, and health to the bones.

25 There is a way that ſeemeth right unto a man, but the end thereof *are* the ways of death.

26 He that laboureth laboureth for himſelf; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſs.

31 The

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteouſneſs.

32 *He that is* ſlow to anger *is* better than the mighty; and he that ruleth his ſpirit, than he that taketh a city.

33 The lot is caſt into the lap; but the whole diſpoſing thereof *is* of the LORD.

CHAP. XVII.

BETTER *is* a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame, and ſhall have part of the inheritance among the brethren.

3 The fining-pot *is* for ſilver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to falſe lips; *and* a liar giveth ear to a naughty tongue.

5 Whoſo mocketh the poor reproacheth his Maker: *and* he that is glad at calamities ſhall not be unpuniſhed.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent ſpeech becometh not a fool: much leſs do lying lips a prince.

8 A gift *is as* a precious ſtone in the eyes of him that hath it: whitherſoever it turneth it proſpereth.

9 He that covereth a tranſgreſſion ſeeketh love:

V. 2. *A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame*— Probity and prudence ſo greatly ſurpaſs riches and a noble birth, that a wiſe and faithful ſervant often arrives at the honour of being appointed the governor of a ſon, whoſe folly and wickedneſs render him a diſcredit to his family; and perhaps is rewarded with part of the eſtate.

love: but he that repeateth a matter ſeparateth *very* friends.

10 A reproof entereth more into a wiſe man, than an hundred ſtripes into a fool.

11 An evil *man* ſeeketh only rebellion; therefore a cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* when one letteth out water: therefore leave off contention before it be meddled with.

15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wiſdom, ſeeing he hath no heart *to it?*

17 A friend loveth at all times, and a brother is born for adverſity.

18 A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend.

19 He loveth tranſgreſſion that loveth ſtrife: *and* he that exalteth his gate ſeeketh deſtruction.

20 He that hath a froward heart findeth no good: and he that hath a perverſe tongue falleth into miſchief.

V. 17. *A friend loveth at all times, and a brother is born for adverſity*— Time is the true touch-ſtone of a friend: for if his profeſſions are ſincere, no change of condition will alter his ſentiments; but in adverſity as well as proſperity, he will continue ſtedfaſt; nay in the greateſt diſtreſſes, appear more like a brother than a friend.

21 He

21 He that begetteth a fool *doeth it* to his ſorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine; but a broken ſpirit drieth the bones.

23 A wicked *man* taketh a gift out of the boſom to pervert the ways of judgment.

24 Wiſdom *is* before him that hath underſtanding; but the eyes of a fool *are* in the ends of the earth.

25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity.

27 He that hath knowledge ſpareth his words: *and* a man of underſtanding is of an excellent ſpirit.

28 Even a fool, when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips *is eſteemed* a man of underſtanding.

CHAP. XVIII.

THROUGH deſire a man, having ſeparated himſelf, ſeeketh *and* intermeddleth with all wiſdom.

2 A fool hath no delight in underſtanding, but that his heart may diſcover itſelf.

3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the well-ſpring of wiſdom *as* a flowing brook.

5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgment.

6 A fool's

6 A fool's lips enter into contention, and his mouth calleth for ſtrokes.

7 A fool's mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

8 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

9 He alſo that is ſlothful in his work, is brother to him that is a great waſter.

10 The name of the LORD *is* a ſtrong tower: the righteous runneth into it, and is ſafe.

11 The rich man's wealth *is* his ſtrong city, and as an high wall in his own conceit.

12 Before deſtruction the heart of man is haughty, and before honour *is* humility.

13 He that anſwereth a matter before he heareth *it*, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* firſt in his own cauſe *ſeemeth* juſt; but his neighbour cometh and ſearcheth him.

18 The lot cauſeth contentions to ceaſe, and parteth between the mighty.

19 A brother offended *is harder to be won*

V. 19. *A brother offended is harder to be won than a ſtrong city*—No contentions are ſo obſtinate as thoſe between brethren, who grow ſo inveterate when they have tranſgreſſed againſt each other, that it is eaſier to take a ſtrong city, or break the bars of a caſtle than compoſe their differences. The Septuagint and Vulgate read, a brother aſſiſted by his brother is as a ſtrong city; and has ſtrength as a fortified place.

than

than a ſtrong city: and *their* contentions *are* like the bars of a caſtle.

20 A man's belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue; and they that love it ſhall eat the fruit thereof.

22 *Whoſo* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor uſeth intreaties; but the rich anſwereth roughly.

24 A man *that hath* friends muſt ſhew himſelf friendly: and there is a friend *that* ſticketh cloſer than a brother.

CHAP. XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul *be* without knowledge *it is* not good; and he that haſteth with *his* feet, ſinneth.

3 The fooliſhneſs of man perverteth his way: and his heart fretteth againſt the LORD.

4 Wealth maketh many friends: but the poor is ſeparated from his neighbour.

5 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies ſhall not eſcape.

6 Many will intreat the favour of the prince:

V. 22. *Whoſo findeth a wife, findeth a good thing*—One that deſerves the name, and performs the duty of that relation. Septuagint, Syriac, Arabic, and Vulgate verſions, and two MS. Chaldee paraphraſes read, *He that findeth a good wife, findeth a good thing*. It is a favour and muſt be obtained by prayer, at the hand of the Lord.

and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he purſueth *them with* words, *yet* they are wanting to him.

8 He that getteth wiſdom loveth his own ſoul: he that keepeth underſtanding ſhall find good.

9 A falſe witneſs ſhall not be unpuniſhed; and *he that* ſpeaketh lies ſhall periſh.

10 Delight is not ſeemly for a fool; much leſs for a ſervant to have rule over princes.

11 The diſcretion of a man deferreth his anger; and *it is* his glory to paſs over a tranſgreſſion.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the graſs.

13 A fooliſh ſon *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

14 Houſe and riches *are* the inheritanc of fathers: and a prudent wife *is* from the LORD.

15 Slothfulneſs caſteth into a deep ſleep: and an idle ſoul ſhall ſuffer hunger.

16 He that keepeth the commandment keepeth his own ſoul; *but* he that deſpiſeth his ways ſhall die.

17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

V. 13 *The contentions of a wife are a continual dropping*—It is as miſerable to live with a ſcolding wife, as to dwell in a rotten houſe, through the roof of which the rain drops perpetually.

18 Chaſten

18 Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying.

19 A man of great wrath ſhall ſuffer puniſhment: for if thou deliver *him*, yet thou muſt do it again.

20 Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

21 *There are* many devices in a man's heart; nevertheleſs, the counſel of the LORD, that ſhall ſtand.

22 The deſire of man *is* his kindneſs; and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life: and *he that hath it* ſhall abide ſatisfied; he ſhall not be viſited with evil.

24 A ſlothful *man* hideth his hand in *his* boſom, and will not ſo much as bring it to his mouth again.

25 Smite a ſcorner, and the ſimple will beware: and reprove one that hath underſtanding, *and* he will underſtand knowledge.

26 He that waſteth *his* father, *and* chaſeth away *his* mother, *is* a ſon that cauſeth ſhame, and bringeth reproach.

27 Ceaſe, my ſon, to hear the inſtruction *that cauſeth* to err from the words of knowledge.

28 An ungodly witneſs ſcorneth judgment; and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for ſcorners, and ſtripes for the back of fools.

CHAP.

CHAP. XX.

WINE *is* a mocker, ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe.

2 The fear of a king *is* as the roaring of a lion: *whoſo* provoketh him to anger ſinneth *againſt* his own ſoul.

3 *It is* an honour for a man to ceaſe from ſtrife: but every fool will be meddling.

4 The ſluggard will not plow by reaſon of the cold: *therefore* ſhall he beg in harveſt, and *have* nothing.

5 Counſel in the heart of man *is like* deep water; but a man of underſtanding will draw it out.

6 Moſt men will proclaim every one his own goodneſs: but a faithful man who can find?

7 The juſt *man* walketh in his integrity: his children *are* bleſſed after him.

8 A king that ſitteth in the throne of judgment ſcattereth away all evil with his eyes.

9 Who can ſay, I have made my heart clean, I am pure from my ſin?

10 Divers weights, *and* divers meaſures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

V. 1. *Wine is a mocker, ſtrong drink is raging*—This judicious obſervation is levelled againſt drunkenneſs, not only as being an enemy to wiſdom in common affairs, but alſo in thoſe of eternal conſequence; for, a man intoxicated with liquor, can have no reverence for God or his ways. The word which we render *raging*, implies that diſcompoſed ſtate of the mind which vents itſelf in ſome unſeemly or ridiculous motion, and is too often attended with melancholy conſequences. See chap. xxiii. 29, &c.

12 The

12 The hearing ear, and the ſeeing eye, the LORD hath made even both of them.

13 Love not ſleep, leſt thou come to poverty: open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 *It is* naught, *it is* naught, ſaith the buyer: but when he is gone his way, then he boaſteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is ſurety *for* a ſtranger; and take a pledge of him for a ſtrange woman.

17 Bread of deceit *is* ſweet to a man; but afterwards his mouth ſhall be filled with gravel.

18 *Every* purpoſe is eſtabliſhed by counſel: and with good advice make war.

19 He that goeth about *as* a tale-bearer revealeth ſecrets: therefore meddle not with him that flattereth with his lips.

20 Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs.

21 An inheritance *may be* gotten haſtily at the beginning; but the end thereof ſhall not be bleſſed.

22 Say not thou, I will recompenſe evil: *but* wait on the LORD, and he ſhall ſave thee.

23 Divers weights *are* an abomination unto the LORD; and a falſe ballance *is* not good.

24 Man's goings *are* of the LORD: how can a man then underſtand his own way?

V. 15. *There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel*--Some think themſelves happy, becauſe they have treaſures of gold, or precious ſtones; but, among all the riches of this world, none is worthy to be compared to true wiſdom, eſpecially if joined with eloquence.

25 *It*

25 *It is* a ſnare to the man *who* devoureth *that which* is holy, and after voweth to make inquiry.

26 A wiſe king ſcattereth the wicked, and bringeth the wheel over them.

27 The ſpirit of a man *is* the candle of the LORD, ſearching all the inward parts of the belly.

28 Mercy and truth preſerve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their ſtrength: and the beauty of old men *is* the grey head.

30 The blueneſs of a wound cleanſeth away evil: ſo *do* ſtripes the inward parts of the belly.

CHAP. XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whitherſoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To do juſtice and judgment *is* more acceptable to the LORD than ſacrifice.

4 An high look, and a proud heart, *and* the ploughing of the wicked, *is* ſin.

5 The thoughts of the diligent *tend* only to plenteouſneſs; but of every one *that is* haſty, only to want.

V. 27. *The ſpirit of a man*--The reaſonable ſoul. *Is the candle*—Is a clear and glorious light ſet up in man for his information and direction. *Of the Lord*—So called becauſe it comes from God in a more immediate manner than the body, Eccles. xii. 7. and becauſe it is in God's ſtead, to obſerve and judge all our actions.

V. 1. *The king's heart is in the hand of the Lord*—He names kings not to exclude other men, but becauſe they are more arbitrary and uncontroulable than others. *As the rivers of water: he turneth it whitherſoever he will*—Which huſband-men draw by little channels into the adjacent grounds as they pleaſe.

6 The

6 The getting of treaſures by a lying tongue *is* a vanity toſſed to and fro of them that ſeek death.

7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſed to do judgment.

8 The way of man *is* froward and ſtrange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman in a wide houſe.

10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes.

11 When the ſcorner is puniſhed, the ſimple is made wiſe: and when the wiſe is inſtructed, he receiveth knowledge.

12 The righteous *man* wiſely conſidereth the houſe of the wicked; *but God* overthroweth the wicked for *their* wickedneſs.

13 Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.

14 A gift in ſecret pacifieth anger; and a reward in the boſom, ſtrong wrath.

15 *It is* joy to the juſt to do judgment: but deſtruction *ſhall be* to the workers of iniquity.

16 The man that wandereth out of the way of underſtanding ſhall remain in the congregation of the dead.

17 He that loveth pleaſure *ſhall be* a poor man: he that loveth wine and oil ſhall not be rich.

18 The wicked *ſhall be* a ranſom for the righteous, and the tranſgreſſor for the upright.

V. 17. *He that loveth wine and oil ſhall not be rich*—Delicious fare and luxurious feaſting. Wine and oil were much uſed in feaſts in thoſe parts,

19 *It*

19 *It is* better to dwell in the wilderneſs, than with a contentious and an angry woman.

20 *There is* a treaſure to be deſired, and oil in the dwelling of the wiſe: but a fooliſh man ſpendeth it up.

21 He that followeth after righteouſneſs and mercy findeth life, righteouſneſs, and honour.

22 A wiſe *man* ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof.

23 Whoſo keepeth his mouth and his tongue keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth in proud wrath.

25 The deſire of the ſlothful killeth him; for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the righteous giveth, and ſpareth not.

27 The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A falſe witneſs ſhall periſh: but the man that heareth, ſpeaketh conſtantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wiſdom nor underſtanding, nor counſel againſt the LORD.

31 The horſe *is* prepared againſt the day of battle: but ſafety *is* of the LORD.

V. 22. *A wiſe man ſcaleth the city of the mighty*—The virtue of the mind is of greater prevalence than the ſtrength of the body; a whole city of mighty men are not able to reſiſt the attacks of a wiſe and pious commander; for they are either taken by his ſtratagems, or conquered by his goodneſs, againſt which, all their ſtrongeſt fortifications in which they truſt, is not a ſufficient defence.

CHAP.

CHAP. XXII.

A *Good* name *is* rather to be choſen than great riches, *and* loving favour rather than ſilver and gold.

2 The rich and poor meet together: the LORD *is* the maker of them all.

3 A prudent *man* foreſeeth the evil, and hideth himſelf: but the ſimple paſs on, and are puniſhed.

4 By humility *and* the fear of the LORD *are* riches and honour and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 Train up a child in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* ſervant to the lender.

8 He that ſoweth iniquity ſhall reap vanity: and the rod of his anger ſhall fail.

9 He that hath a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor.

10 Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He that loveth pureneſs of heart, *for* the grace of his lips the king *ſhall be* his friend.

12 The eyes of the LORD preſerve knowledge, and he overthroweth the words of the tranſgreſſor.

V. 2. *The rich and poor meet together*—They live together, and need one another. *The LORD is the maker of them all*—Not only as they are men, but as they are poor or rich, which difference comes from God's providence. They have one common creator, and Lord, and judge, and the one cannot deſpiſe nor grudge at the other without reflecting upon God.

13 The ſlothful *man* ſaith, *There is* a lion without, I ſhall be ſlain in the ſtreets.

14 The mouth of ſtrange women *is* a deep pit: he that is abhorred of the LORD ſhall fall therein.

15 Fooliſhneſs *is* bound in the heart of a child; *but* the rod of correction ſhall drive it far from him.

16 He that oppreſſeth the poor to increaſe his *riches, and* he that giveth to the rich, *ſhall* ſurely *come* to want.

17 Bow down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge:

18 For *it is* a pleaſant thing if thou keep them within thee; they ſhall withal be fitted in thy lips.

19 That thy truſt may be in the LORD, I have made known to thee this day, even to thee.

20 Have I not written to thee excellent things in counſels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou mighteſt anſwer the words of truth to them that ſend unto thee?

22 Rob not the poor, becauſe he *is* poor: neither oppreſs the afflicted in the gate:

23 For the LORD will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 Make no friendſhip with an angry man; and with a furious man thou ſhalt not go:

V. 13. *The ſlothful man ſaith, There is a lion without, I ſhall be ſlain in the ſtreets*—He fears labour and diligence more than the moſt imminent danger or formidable enemy; and never wants pretences to palliate his indolence, or excuſe his want of induſtry.

25 Left

25 Leſt thou learn his ways, and get a ſnare to thy ſoul.

26 Be not thou one of them that ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 Remove not the antient land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings; he ſhall not ſtand before mean *men*.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a ruler, conſider diligently what *is* before thee.

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not deſirous of his dainties: for they *are* deceitful meat.

4 Labour not to be rich: ceaſe from thine own wiſdom.

5 Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings; they fly away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither deſire thou his dainty meats:

V. 28. *Remove not the antient land-mark*—Be content with thine own property and eſtate, nor endeavour to enlarge it by fraud, violence, oppreſſion, or extortion; neither invade the lawful poſſeſſions of other men.

V. 2. *And put a knife to thy throat, if thou be a man given to appetite*—Reſtrain thine appetite, as if a man ſtood with a knife at thy throat.

V. 5. *Wilt thou ſet thine eyes upon that which is not*—Upon riches and worldly acquiſitions which have no ſolid and ſettled being, but ſoon *fly away as an eagle*, ſwiftly, ſtrongly, irrecoverably. The royal moraliſt expreſſes it in ſuch a manner, as if a rich man ſat brooding over an eſtate till it was fledged, and had gotten itſelf wings to fly away.

7 For

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee; but his heart *is* not with thee.

8 The morſel *which* thou haſt eaten ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the ears of a fool: for he will deſpiſe the wiſdom of thy words.

10 Remove not the old land-mark; and enter not into the fields of the fatherleſs:

11 For their Redeemer *is* mighty: he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.

13 With-hold not correction from the child: for, *if* thou beateſt him with the rod, he ſhall not die:

14 Thou ſhalt beat him with the rod, and ſhall deliver his ſoul from hell.

15 My ſon, if thine heart be wiſe, my heart ſhall rejoice, even mine.

16 Yea, my reins ſhall rejoice, when thy lips ſpeak right things.

17 Let not thine heart envy ſinners: but *be thou* in the fear of the LORD all the day long:

18 For ſurely there is an end; and thine expectation ſhall not be cut off.

19 Hear thou, my ſon, and be wiſe, and guide thine heart in the way.

20 Be not amongſt wine-bibbers; amongſt riotous eaters of fleſh:

21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall clothe *a man* with rags.

22 Hearken

22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding.

24 The father of the righteous ſhall greatly rejoice: and he that begetteth a wiſe *child* ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice.

26 My ſon, give me thine heart, and let thine eyes obſerve my ways.

27 For an whore *is* a deep ditch: and a ſtrange woman *is* a narrow pit.

28 She alſo lieth in wait as *for* a prey, and increaſeth the tranſgreſſors among men.

29 Who hath wo? who hath ſorrow? who hath contention? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes?

30 They that tarry long at the wine, they that go to ſeek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder.

33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt.

V. 23. *Buy the truth, and ſell it not*—The true and ſaving knowledge of God; purchaſe this, upon any terms and at any rate; whatſoever it coſt thee it is not dear: but when once thou haſt it, do not part with it upon any conſideration whatever.

V. 26. *My ſon, give me thine heart*—Solomon here ſpeaks in God's name.

35 They

35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick: they have beaten me, *and* I felt it not: when ſhall I awake? I will ſeek it yet again.

CHAP. XXIV.

BE not thou envious againſt evil men, neither deſire to be with them.

2 For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdom is an houſe builded; and by underſtanding it is eſtabliſhed.

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong: yea, a man of knowledge increaſeth ſtrength.

6 For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellors *there is* ſafety.

7 Wiſdom *is* two high for a fool: he openeth not his mouth in the gate.

8 He that deviſeth to do evil ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou faint in the day of adverſity, thy ſtrength *is* ſmall.

11 If thou forbear to deliver *them that are* drawn unto death, *and thoſe that are* ready to be ſlain;

V. 11. *If thou forbear to deliver them that are drawn unto death*—Exert thine whole power to deliver innocent perſons, who by falſe accuſations are dragged to execution, or are in preſent danger of loſing their lives: and do not flatter thyſelf, that thou canſt with a ſafe conſcience, withdraw thyſelf from ſuccouring them in their diſtreſs.

12 If

12 If thou ſayeſt, Behold we knew it not: doth not he that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall *not* he render to *every* man according to his works?

13 My ſon, eat thou honey, becauſe *it is* good; and the honey-comb, *which is* ſweet to thy taſte:

14 So *ſhall* the knowledge of wiſdom *be* unto thy ſoul: when thou haſt found *it*, then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait, O wicked *man*, againſt the dwelling of the righteous; ſpoil not his reſting-place:

16 For a juſt *man* falleth ſeven times, and riſeth up *again:* but the wicked ſhall fall into miſchief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth.

18 Leſt the LORD ſee *it*, and it diſpleaſe him, and he turn away his wrath from him.

19 Fret not thyſelf becauſe of evil *men*, neither be thou envious at the wicked:

20 For there ſhall be no reward to the evil *man;* the candle of the wicked ſhall be put out.

21 My ſon, fear thou the LORD, and the king: *and* meddle not with them that are given to change.

V. 16. *A juſt man falleth ſeven times*—i. e. Not into ſin, but into trouble, or affliction; of which he evidently ſpeaks in the foregoing verſe, and in the following branch of this verſe.

V. 21. *And meddle not with them that are given to change*—Who are delighted with novelty, and affect changes of government: who are unſtable in their obedience, and abandon the duty they owe both to God and Man.

22 For

22 For their calamity ſhall riſe ſuddenly; and who knoweth the ruin of them both?

23 Theſe *things* alſo *belong* to the wiſe. *It is* not good to have reſpect of perſons in judgment.

24 He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him:

25 But to them that rebuke *him*, ſhall be delight, and a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſs *his* lips that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thyſelf in the field; and afterward build thine houſe.

28 Be not a witneſs againſt thy neighbour without cauſe; and deceive *not* with thy lips.

29 Say not, I will do ſo to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the ſlothful; and by the vineyard of the man void of underſtanding;

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken down.

32 Then I ſaw, *and* conſidered it well: I looked upon *it*, *and* received inſtruction.

33 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

34 So ſhall thy poverty come *as* one that travelleth, and thy want as an armed man.

CHAP.

CHAP. XXV.

1. *Obſervations about kings,* 8. *And about avoiding of quarrels, and ſundry cauſes thereof.*

THESE *are* alſo proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to ſearch out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unſearchable.

4 Take away the droſs from the ſilver, and there ſhall come forth a veſſel for the finer:

5 Take away the wicked *from* before the king, and his throne ſhall be eſtabliſhed in righteouſneſs.

6 Put not forth thyſelf in the preſence of the king, and ſtand not in the place of great *men*:

7 For better *it is* that it be ſaid unto thee, Come up hither, than that thou ſhouldeſt be put lower in the preſence of the prince whom thine eyes have ſeen.

8 ¶ Go not forth haſtily to ſtrive, leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame.

V. 1. *Theſe are alſo proverbs of Solomon*—Which are contained in this and the four following chapters. *The men*—Certain perſons appointed by Hezekiah for that work. Many of them are political precepts, and ſuch as in a ſpecial manner concerned Hezekiah, and other princes, for the conduct of their houſe and kingdom. *Copied*—Out of the hiſtorical records which were then extant.

V. 2. *It is the glory of God*—It is agreeable to the nature of God: it is a teſtimony of his infinite wiſdom, and of his abſolute power and ſovereignty. *To conceal a thing*—To keep his counſels, and the reaſons of his actions in his own breaſt. *To ſearch out a matter*—To communicate their counſels to others, that ſo they may ſearch and find out the right way.

9 Debate thy cauſe with thy neighbour *himſelf:* and diſcover not a ſecret to another;

10 Leſt he that heareth *it* put thee to ſhame, and thine infamy turn not away.

11 A word fitly ſpoken *is like* apples of gold in pictures of ſilver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *ſo is* a wiſe reprover upon an obedient ear.

13 As the cold of ſnow in the time of harveſt, *ſo is* a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

14 Whoſo boaſteth himſelf of a falſe gift, *is like* clouds and wind without rain.

15 By long forbearing is a prince perſuaded, and a ſoft tongue breaketh the bone.

16 Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's houſe: leſt he be weary of thee, and *ſo* hate thee.

18 A man that beareth falſe witneſs againſt his neighbour *is* a maul, and a ſword, and a ſharp arrow.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joint.

20 *As* he that taketh away a garment in cold

V. 11. *A word fitly ſpoken is like apples of gold in pictures of ſilver*—Which it ſeems was uſual in thoſe times, and was grateful to the eye for the beauty and variety both of the colours and figures, the golden apples appearing through net-work of ſilver. It ſhould be rendered, *A word fitly ſpoken*, or, *a diſcourſe well-timed, is like oranges in a flowered ſilver baſket.*

V. 13. *As the cold of ſnow in the time of harveſt*—As drink cooled with ice or ſnow, as is uſual in hot countries.

weather,

weather, *and as* vinegar upon nitre; ſo *is* he that ſingeth ſongs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirſty, give him water to drink:

22 For thou ſhalt heap coals of fire upon his head, and the LORD ſhall reward thee.

23 The north wind driveth away rain: ſo *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman and in a wide houſe.

25 *As* cold waters to a thirſty ſoul, ſo *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain and a corrupt ſpring.

27 *It is* not good to eat much honey: ſo *for men* to ſearch their own glory *is not* glory.

28 He that *hath* no rule over his own ſpirit, *is like* a city *that is* broken down *and* without walls.

CHAP. XXVI.

1. *Obſervations about fools,* 13. *Sluggards,* 17. *And contentious buſy-bodies.*

AS ſnow in ſummer, and as rain in harveſt, ſo honour is not ſeemly for a fool.

2 As the bird by wandering, as the ſwallow by flying, ſo the curſe cauſeleſs ſhall not come.

3 A whip for the horſe, a bridle for the aſs, and a rod for the fool's back.

4 Anſwer not a fool according to his folly, leſt thou alſo be like unto him.

5 Anſwer

5 Anſwer a fool according to his folly, leſt he be wiſe in his own conceit.

6 He that ſendeth a meſſage by the hand of a fool, cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: ſo *is* a parable in the mouth of fools.

8 As he that bindeth a ſtone in a ſling, ſo *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, ſo *is* a parable in the mouth of fools.

10 The great *God* that formed all *things*, both rewardeth the fool, and rewardeth tranſgreſſors.

11 As a dog returneth to his vomit, *ſo* a fool returneth to his folly.

12 Seeſt thou a man wiſe in his own conceit? *there is* more hope of a fool than of him.

13 ¶ The ſlothful *man* ſaith, *There is* a lion in the way: a lion *is* in the ſtreets.

14 *As* the door turneth upon his hinges, ſo *doth* the ſlothful upon his bed.

15 The ſlothful hideth his hand in *his* boſom; it grieveth him to bring it again to his mouth.

16 The ſluggard *is* wiſer in his own conceit than ſeven men that can render a reaſon.

17 ¶ He that paſſeth by *and* meddleth with ſtrife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who caſteth fire-brands, arrows, and death:

V. 5. *Anſwer a fool according to his folly*—The Syriac verſion preſerves here the true reading, *Anſwer a fool according to thine own wiſdom.*

19 So

19 So *is* the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport?

20 Where no wood is, *there* the fire goeth out: ſo where *there is* no tale-bearer, the ſtrife ceaſeth.

21 *As* coals *are* to burning coals, and wood to fire; ſo *is* a contentious man to kindle ſtrife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

23 Burning lips and a wicked heart *are like* a potſherd covered with ſilver droſs.

24 He that hateth, diſſembleth with his lips, and layeth up deceit within him;

25 When he ſpeaketh fair, believe him not: for *there are* ſeven abominations in his heart.

26 *Whoſe* hatred is covered by deceit, his wickedneſs ſhall be ſhewed before the *whole* congregation.

27 Whoſo diggeth a pit, ſhall fall therein: and he that rolleth a ſtone, it will return upon him.

28 A lying tongue hateth *thoſe that are* afflicted by it: and a flattering mouth worketh ruin.

CHAP. XXVII.

2. *Obſervations of ſelf-love,* 5. *Of true love,* 11. *Of care to avoid offences,* 23. *And of the houſhold care.*

BOAST not thyſelf of to-morrow: for thou knoweſt not what a day may bring forth.

V. 23. *Burning lips, and a wicked heart, are like a potſherd covered with ſilver droſs*—He who ſtudies to hide his malicious intentions under the vail of flattering ſpeeches, is like a potſherd, which may glitter at a diſtance, though covered only with ſcum and refuſe of ſilver.

2 Let

2 Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips.

3 A ſtone *is* heavy, and the ſand weighty: but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous: but who is able to ſtand before envy?

5 ¶ Open rebuke *is* better than ſecret love.

6 Faithful *are* the wounds of a friend: but the kiſſes of an enemy *are* deceitful.

7 The full ſoul loatheth an honeycomb: but to the hungry ſoul, every bitter thing is ſweet.

8 As a bird that wandereth from her neſt, ſo *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: ſo *doth* the ſweetneſs of a man's friend by hearty counſel.

10 Thine own friend and thy father's friend forſake not; neither go into thy brother's houſe in the day of thy calamity: *for* better *is* a neighbour *that is* near, than a brother far off.

11 ¶ My ſon, be wiſe, and make my heart glad, that I may anſwer him that reproacheth me.

12 A prudent *man* foreſeeth the evil, *and* hideth himſelf; *but* the ſimple paſs on, *and* are puniſhed.

13 Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman.

14 He that bleſſeth his friend with a loud voice, riſing early in the morning, it ſhall be counted a curſe to him.

15 A continual dropping in a very rainy day, and a contentious woman are alike.

15 Whoſoever

16 Whoſoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *itſelf*.

17 Iron ſharpeneth iron; ſo a man ſharpeneth the countenance of his friend.

18 Whoſo keepeth the fig-tree ſhall eat the fruit thereof: ſo he that waiteth on his maſter ſhall be honoured.

19 As in water face *anſwereth* to face, ſo the heart of man to man.

20 Hell and deſtruction are never full, ſo the eyes of man are never ſatisfied.

21 *As* the fining-pot for ſilver, and the furnace for gold; ſo *is* a man to his praiſe.

22 Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtle, *yet* will not his fooliſhneſs depart from him.

23 ¶ Be thou diligent to know the ſtate of thy flocks, *and* look well to thy herds:

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender graſs ſheweth itſelf, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou ſhalt have* goats milk enough for

V. 16. *Whoſoever hideth her, hideth the wind, and the ointment of his right hand, which bewrayeth itſelf*—It is as impoſſible to prevent the wind from being heard, or fragrant perfume from being ſmelt, as to hinder a contentious woman from ſcolding.

V. 21. *As the fining pot for ſilver, and the furnace for gold, ſo is a man to his praiſe*—Or, *according to his praiſe.* As gold and ſilver is tried in the fire, ſo the temper of a man is diſcovered by commendations and great applauſe, which will preſently ſhew the virtue or the vanity of his mind.

thy

thy food, for the food of thy houſhold, and *for* maintenance for thy maidens.

CHAP. XXVIII.

General obſervations of impiety, and religious integrity.

THE wicked flee when no man purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of a land many *are* the princes thereof: but by a man of underſtanding *and* knowledge the ſtate *thereof* ſhall be prolonged.

3 A poor man that oppreſſeth the poor *is like* a ſweeping rain which leaveth no food.

4 They that forſake the law praiſe the wicked: but ſuch as keep the law contend with them.

5 Evil men underſtand not judgment: but they that ſeek the LORD underſtand all *things*.

6 Better *is* the poor that walketh in his uprightneſs, than *he that is* perverſe *in his* ways, though he *be* rich.

7 Whoſo keepeth the law *is* a wiſe ſon: but he that is a companion of riotous *men* ſhameth his father.

8 He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *ſhall be* abomination.

V. 1. *The wicked flee when no man purſueth: but the righteous are bold as a lion*—A guilty conſcience renders men timorous and fearful; but men of virtue and integrity are not eaſily terrified.

V. 3. *A poor man that oppreſſeth the poor, is like a ſweeping rain which leaveth no food*—He is the worſt of all oppreſſors. There is none ſo wicked and intolerable as a needy perſon that has got into power; but has loſt all ſenſe of the miſeries of the poor, whom he harraſſes and deſtroys without pity, like a violent rain or flood, which inſtead of refreſhing the corn, beats it down, and waſhes away the very ſeeds in the earth.

10 Whoſo

10 Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the upright ſhall have good *things* in poſſeſſion.

11 The rich man *is* wiſe in his own conceit: but the poor that hath underſtanding ſearcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked riſe, a man is hidden.

13 He that covereth his ſins ſhall not proſper: but whoſo confeſſeth and forſaketh *them* ſhall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart ſhall fall into miſchief.

15 *As* a roaring lion, and a ranging bear, *ſo is* a wicked ruler over the poor people.

16 The prince that wanteth underſtanding *is* alſo a great oppreſſor: *but* he that hateth covetouſneſs ſhall prolong *his* days.

17 A man that doeth violence to the blood of *any* perſon, ſhall flee to the pit: let no man ſtay him.

18 Whoſo walketh uprightly ſhall be ſaved: but *he that is* perverſe *in his* ways ſhall fall at once.

19 He that tilleth his land ſhall have plenty of bread: but he that followeth after vain *perſons* ſhall have poverty enough.

20 A faithful man ſhall abound with bleſſings: but he that maketh haſte to be rich ſhall not be innocent.

V. 14. *Happy is the man that feareth alway*—Who is cautious and circumſpect in all his actions; who fears to offend God, at all times, in all companies, and upon every occaſion whatſoever.

21 To have reſpect of perſons *is* not good: for, for a piece of bread *that* man will tranſgreſs.

22 He that haſteth to be rich *hath* an evil eye, and conſidereth not that poverty ſhall come upon him.

23 He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue.

24 Whoſo robbeth his father or his mother, and ſaith, *It is* no tranſgreſſion; the ſame *is* the companion of a deſtroyer.

25 He that is of a proud heart ſtirreth up ſtrife; but he that putteth his truſt in the LORD ſhall be made fat.

26 He that truſteth in his own heart is a fool: but whoſo walketh wiſely, he ſhall be delivered.

27 He that giveth unto the poor ſhall not lack: but he that hideth his eyes ſhall have many a curſe.

28 When the wicked riſe, men hide themſelves: but when they periſh, the righteous increaſe.

CHAP. XXIX.

1. *Obſervations of public government,* 15. *And of private.* 22. *Of anger, pride, thievery, cowardice, and corruption.*

HE that being often reproved hardeneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoſo loveth wiſdom rejoiceth his father: but

but he that keepeth company with harlots ſpendeth *his* ſubſtance.

4 The king by judgment eſtabliſheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour ſpreadeth a net for his feet.

6 In the tranſgreſſion of an evil man *there is* a ſnare: but the righteous doth ſing and rejoice.

7 The righteous conſidereth the cauſe of the poor: but the wicked regardeth not to know *it.*

8 Scornful men bring a city into a ſnare: but wiſe *men* turn away wrath.

9 *If* a wiſe man contendeth with a fooliſh man, whether he rage or laugh, *there is* no reſt.

10 The blood-thirſty hate the upright: but the juſt ſeek his ſoul.

11 A fool uttereth all his mind: but a wiſe *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his ſervants *are* wicked.

13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever.

15 ¶ The rod and reproof give wiſdom: but a child left *to himſelf* bringeth his mother to ſhame.

16 When the wicked are multiplied, tranſgreſſion increaſeth: but the righteous ſhall ſee their fall.

V. 10. *The blood-thirſty hate the upright: but the juſt ſeek his ſoul*— Men enormouſly wicked hate thoſe, who conſcientiouſly exert their power to puniſh the crimes of the wicked; but all virtuous men love them the more, and labour to defend them from the attacks of their violence.

17 Correct

17 Correct thy ſon, and he ſhall give thee reſt: yea, he ſhall give delight unto thy ſoul.

18 Where *there is* no viſion, the people periſh: but he that keepeth the law, happy *is* he.

19 A ſervant will not be corrected by words: for though he underſtand, he will not anſwer.

20 Seeſt thou a man *that is* haſty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his ſervant from a child, ſhall have him become *his* ſon at the length.

22 ¶ An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

23 A man's pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

24 Whoſo is partner with a thief hateth his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth a ſnare: but whoſo putteth his truſt in the LORD ſhall be ſafe.

26 Many ſeek the ruler's favour: but every man's judgment *cometh* from the LORD.

27 An unjuſt man *is* an abomination to the juſt: and *he that is* upright in the way *is* abomination to the wicked.

CHAP. XXX.

1. *Agur's confeſſion of his faith.* 7. *The two points of his prayer.* 10. *The meaneſt are not to be wronged.* 11.

V. 18. *Where there is no viſion, the people periſh*—No public preaching of God's word. Where the people are without inſtructors to expound to them the will of God, they firſt grow careleſs, and then run into all kind of licentiouſneſs, till growing incorrigible, hardened, and ungovernable, they are abandoned by God, and fall into eternal condemnation.

V. 21. *He that delicately bringeth up his ſervant*—Allowing him too much freedom and familiarity. *Shall have him become his ſon at the length*—Will find him at laſt grow inſolent, and forgetful of his ſervile condition.

Four

Four wicked generations. 15. *Four things inſatiable.* 17. *Parents are not to be deſpiſed.* 18. *Four things hard to be known.* 21. *Four things intolerable.* 24. *Four things exceeding wiſe.* 29. *Four things ſtately.* 42. *Wrath is to be prevented.*

THE words of Agur the ſon of Jakeh, *even* the prophecy: the man ſpake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I *am* more brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdom, nor have the knowledge of the Holy.

4 Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſon's name, if thou canſt tell?

5 Every word of God *is* pure: he *is* a ſhield unto them that put their truſt in him.

6 Add thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 ¶ Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:

V. 1. *The words of Agur the ſon of Jakeh*—Who lived either in Solomon's time, or rather afterwards, and was famous in his generation for wiſdom and piety. *The prophecy*—The prophetical inſtruction; for as the prophets were public preachers as well as foretellers of things to come, ſo their ſermons, no leſs than their predictions, are commonly called their *prophecies*. *Unto Ithiel and Ucal*—Two friends and cotemporaries of Agur, who deſired his inſtructions.

V. 3. *The knowledge of the holy*—Of the holy prophets. I have not ſuch Divine inſpirations as the prophets (in the ſtricteſt ſenſe ſo called) have received.

9 Leſt

9 Leſt I be full, and deny *thee*, and ſay, Who *is* the LORD? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

10 ¶ Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty.

11 ¶ *There is* a generation *that* curſeth their father, and doth not bleſs their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs.

13 *There is* a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *There is* a generation whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 ¶ The horſe-leach hath two daughters, *crying*, Give, give. There are three *things that* are never ſatisfied, *yea*, four *things* ſay not, *It is* enough.

16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire, *that* ſaith not, *It is* enough.

17 ¶ The eye *that* mocketh at *his* father, and deſpiſeth to obey *his* mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

18 ¶ There be three *things which* are too wonderful for me, yea, four which I know not.

19 The way of an eagle in the air, the way of

V. 15. *The horſe-leach*—An inſatiable creature, ſucking blood till it is ready to burſt. *Hath two daughters*—The following things reſemble the horſe-leach in its inſatiableneſs; nothing being more ordinary than to call thoſe perſons or things the ſons or daughters of thoſe whoſe examples they imitate. *Three*—Though he begins with two, yet he proceeds from thence to three, and four, all which are ſaid to be daughters of the horſe-leach.

a ſerpent

a ſerpent upon a rock, the way of a ſhip in the the midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth and wipeth her mouth, and ſaith, I have done no wickedneſs.

21 ¶ For three *things* the earth is diſquieted, and for four *which* it cannot bear.

22 For a ſervant, when he reigneth; and a fool, when he is filled with meat;

23 For an odious *woman*, when ſhe is married; and an handmaid, that is heir to her miſtreſs.

24 ¶ There be four *things which are* little upon earth, but they *are* exceeding wiſe.

25 The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The locuſts have no king, yet go they forth all of them by bands;

28 The ſpider taketh hold with her hands, and is in kings palaces.

29 ¶ There be three *things* which go well, yea, four are comely in going.

30 A lion, *which is* ſtrongeſt among beaſts, and turneth not away for any;

31 A greyhound; and he-goat alſo; and a king, againſt whom *there is* no riſing up.

32 ¶ If thou haſt done fooliſhly in lifting up thyſelf, or if thou haſt thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth

V. 31. *A grey-hound*—The margin reads, a *horſe*.

butter,

butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

1. *Lemuel's leſſon of chaſtity and temperance.* 6. *The afflicted are to be comforted and defended.* 10. *The praiſe and properties of a good wife.*

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my ſon? and what, the ſon of my womb? and what, the ſon of my vows?

3 Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes, ſtrong drink.

5 Leſt they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 ¶ Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his miſery no more.

8 Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction.

9 Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

V. 1. *The words of king Lemuel*— This name ſignifies one *from God*, or *belonging to God*. Such an one Solomon eminently was, and therefore many Jewiſh and Chriſtian writers have ſuppoſed him to be the perſon here mentioned; and that the precepts contained in this chapter, were taught him by his mother Bathſheba; but all this is conjecture: it ſeems far more probable that this was ſome foreign prince of great wiſdom, who had collected theſe weighty ſentences from the inſtructions of his mother; which, being of great moment, were thought proper to be added to the foregoing.

10 ¶ Who

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool and flax, and worketh willingly with her hands.

14 She is like the merchants ships, she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.

V. 10. *Who can find a virtuous woman*—Here he lays down several qualifications of an excellent wife, which are delivered in alphabetical order, each verse beginning with a several letter of the Hebrew alphabet.

V. 19. *She layeth her hands to the spindle*—And although in these latter and more delicate times, such mean employments are grown out of fashion among great persons, yet they were not so in former ages, neither in other countries, nor in this land; whence all women unmarried unto this day are called in the language of our law, Spinsters.

22 She maketh herſelf coverings of tapeſtry: her clothing *is* ſilk and purple.

23 Her huſband is known in the gates, when he ſitteth among the elders of the land.

24 She maketh fine linen, and ſelleth *it*; and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing: and ſhe ſhall rejoice in time to come.

26 She openeth her mouth with wiſdom; and in her tongue *is* the law of kindneſs.

27 She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs.

28 Her children ariſe up, and call her bleſſed; her huſband *alſo*, and he praiſeth her:

29 Many daughters have done virtuouſly, but thou excelleſt them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, ſhe ſhall be praiſed.

31 Give her of the fruit of her hands; and let her own works praiſe her in the gates.

THE

THE BOOK OF ECCLESIASTES.

CHAP. I.

1. *The preacher ſheweth that all human courſes are vain;* 4. *becauſe the creatures are reſtleſs in their courſes;* 9. *They bring forth nothing new, and all old things are forgotten:* 12. *And becauſe he hath found it ſo in the ſtudies of wiſdom.*

THE words of the Preacher, the ſon of David, king of Jeruſalem.

2 Vanity of vanities, ſaith the Preacher, vanity of vanities; all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the ſun?

Eccleſiaſtes: Or, *the Preacher*—Solomon was undoubtedly the author of this book: in which is contained an admirable picture of the vanity of human life, with all its cares, toils, reſearches, pleaſures and purſuits, when ſeparated from the fear of God, and the obſervance of his laws. That Solomon wrote it in the time of his old age, is more than probable from ſeveral paſſages in it; as that after building houſes, which took up twenty years of his life, and after ſome conſiderable enjoyment of them, and planting of gardens, and orchards, and reaping the fruit of them; and after long, and much conſideration and experience; he ſeems to have left this as a public teſtimony of his repentance, and of his deteſtation of thoſe wicked courſes to which he had addicted himſelf, and of the inſufficiency of all earthly enjoyments to give real happineſs.

V. 1. *The words of the Preacher*—Who was not only a king, but alſo a teacher of God's people.

V. 2. *Vanity of vanities, ſaith the Preacher, vanity of vanities; all is vanity*—Not only vain, but *vanity* in the abſtract, which denotes extreme *vanity*. The Hebrew is much ſtronger than our word *vanity*, implying the thing ſpoken of is ſo trivial, that it is below, or leſs than nothing: this is redoubled becauſe the thing is certain and beyond diſpute. And this *ſaith the Preacher*, upon deep conſideration and long experience, and by divine inſpiration.

4 ¶ *One*

4 ¶ *One* generation paſſeth away, and *another* generation cometh: but the earth abideth for ever.

5 The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe.

6 The wind goeth toward the ſouth, and turneth about unto the north: it whirleth about continually; and the wind returneth again according to his circuits.

7 All the rivers run into the ſea; yet the ſea *is* not full: unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour; man cannot utter *it:* the eye is not ſatisfied with ſeeing, nor the ear filled with hearing.

9 ¶ The thing that hath been, it *is that* which ſhall be; and that which is done, *is* that which ſhall be done: and *there is* no new *thing* under the ſun.

10 Is there any thing whereof it may be ſaid, See, this *is* new? it hath been already of old time which was before us.

11 *There is* no remembrance of former *things*; neither ſhall there be *any* remembrance of *things* that are to come, with *thoſe* that ſhall come after.

12 ¶ I the Preacher was king over Iſrael in Jeruſalem:

13 And I gave my heart to ſeek and ſearch out by wiſdom concerning all *things* that are done under heaven: this ſore travail hath God given to the ſons of man, to be exerciſed therewith.

V. 4. *The earth abideth for ever*—i. e. For a very long time.

14 I have

14 I have ſeen all the works that are done under the ſun; and behold, all *is* vanity and vexation of ſpirit.

15 *That which is* crooked cannot be made ſtraight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten more wiſdom than all *they* that have been before me in Jeruſalem: yea, my heart had great experience of wiſdom and knowledge.

17 And I gave my heart to know wiſdom, and to know madneſs and folly: I perceived that this alſo is vexation of ſpirit.

18 For in much wiſdom *is* much grief: and he that increaſeth knowledge increaſeth ſorrow.

CHAP. II.

1. *The vanity of human courſes in the works of pleaſure.* 12. *Though the wiſe be better than the fool, yet both have one event.* 18. *The vanity of human labour in leaving it they know not to whom.*

I Said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleaſure: and behold, this alſo *is* vanity.

2 I ſaid of laughter, *It is* mad: and of mirth, What doeth it?

V. 17. *I gave my heart to know wiſdom*—To underſtand the nature and difference of truth and error, of virtue and vice. *And to know madneſs and folly*—To mark the actions and occupations of madmen and fools as well as the motions of wiſer perſons; and it was an afflicting thought to obſerve, how little moſt perſons differ from lunatics and diſtracted men. Madneſs and folly may refer alſo to the idle ſpeculations wherein men of parts and wiſdom, ſometimes not only employ, but applaud themſelves.

V. 2. *I ſaid of laughter*—i. e. Of diſſolute and frantic mirth. *It is mad*—It is an act of madneſs, more fit for fools who know nothing, than for wiſe men in this ſinful, dangerous, and deplorable ſtate of mankind.

3 I ſought in mine heart to give myſelf unto wine, yet acquainting mine heart with wiſdom, and to lay hold on folly, till I might ſee what *was* that good for the ſons of men which they ſhall do under the heaven all the days of their life.

4 I made me great works; I builded me houſes; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* ſervants and maidens, and had ſervants born in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me:

8 I gathered me alſo ſilver and gold, and the peculiar treaſure of kings and of the provinces: I gat me men-ſingers and women-ſingers, and the delights of the ſons of men, *as* muſical inſtruments, and that of all ſorts.

9 So I was great, and increaſed more than all that were before me in Jeruſalem: alſo my wiſdom remained with me.

10 And whatſoever mine eyes deſired, I kept not from them; I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* vanity and vexation of ſpirit, and *there was* no profit under the ſun.

12 ¶ And

12 ¶ And I turned myſelf to behold wiſdom, and madneſs, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs.

14 The wiſe man's eyes *are* in his head; but the fool walketh in darkneſs: and I myſelf perceived alſo that one event happeneth to them all.

15 Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then *more* wiſe? Then I ſaid in my heart, that this alſo *is* vanity.

16 For *there is* no remembrance of the wiſe more than of the fool for ever; ſeeing that which now *is*, in the days to come ſhall all be forgotten. And how dieth the wiſe *man?* as the fool.

17 Therefore I hated life; becauſe the work that is wrought under the ſun *is* grievous unto me: for all *is* vanity and vexation of ſpirit.

18 ¶ Yea, I hated all my labour which I had taken under the ſun: becauſe I ſhould leave it unto the man that ſhall be after me.

19 And who knoweth whether he ſhall be a wiſe *man* or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe under the ſun. This *is* alſo vanity.

V. 13. *Wiſdom excelleth folly*—The true wiſdom which is from above, i. e. real religion, is as much more excellent and more profitable to men than wickedneſs, as any one thing can poſſibly be to another.

V. 19. *Or a fool* — Who will undo all that I have done, and turn the effects of my wiſdom into inſtruments of his folly. Some think, that Solomon had ſuch an opinion of Rehoboam.

20 Therefore

20 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.

21 For there is a man whoſe labour *is* in wiſdom and in knowledge and in equity; yet to a man that hath not laboured therein ſhall he leave it *for* his portion. This alſo *is* vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the ſun?

23 For all his days *are* ſorrows, and his travail grief: yea, his heart taketh not reſt in the night. This is alſo vanity.

24 *There is* nothing better for a man *than* that he ſhould eat and drink, and *that* he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it *was* from the hand of God.

25 For who can eat, or who elſe can haſten *hereunto* more than I?

26 For *God* giveth to a man that *is* good in his ſight, wiſdom and knowledge and joy: but to the ſinner he giveth travail to gather and to heap up, that he may give to *him that is* good before God. This alſo *is* vanity and vexation of ſpirit.

CHAP. III.

1. *By the neceſſary change of times vanity is increaſed.* 11. *God's works are excellent.* 16. *But as for man, God ſhall judge his works hereafter, and here he ſhall be like a beaſt.*

TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven:

2 A time

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to caſt away ſtones, and a time to gather ſtones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to loſe; a time to keep, and a time to caſt away;

7 A time to rend, and a time to ſew; a time to keep ſilence, and a time to ſpeak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have ſeen the travail which God hath given to the ſons of men to be exerciſed in it.

11 ¶ He hath made every *thing* beautiful in his time: alſo he hath ſet the world in their heart, ſo that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for a *man* to rejoice, and to do good in his life.

13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that whatſoever God doeth, it ſhall be for ever: nothing can be put to it, nor any

thing taken from it: and God doeth *it* that *men* ſhould fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is paſt.

16 ¶ And moreover, I ſaw under the ſun the place of judgment, *that* wickedneſs *was* there; and the place of righteouſneſs, *that* iniquity *was* there.

17 I ſaid in mine heart, God ſhall judge the righteous and the wicked; for *there is* a time there for every purpoſe and for every work.

18 I ſaid in mine heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.

19 For that which befalleth the ſons of men befalleth beaſts; even one thing befalleth them: as the one dieth, ſo dieth the other; yea, they have all one breath; ſo that a man hath no preeminence above a beaſt: for all *is* vanity.

20 All go unto one place: all are of the duſt, and all turn to duſt again.

21 Who knoweth the ſpirit of a man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better than that a man ſhould rejoice in his own

V. 14. *That men ſhould fear before him*—That they ſhould fear what may happen to them in eternity; to which all God's works have a reſpect.

V. 21. *Who knoweth the ſpirit of a man that goeth upward*—Where ſhall we find a man in this thoughtleſs age, who ſeriouſly believes that the ſouls of men repair to God, and that the ſouls of beaſts periſh with them? No, in this the generality differ little from beaſts, and having buried their minds in brutiſh pleaſures have no more thought of a future ſtate than beaſts.

works:

works: for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him?

CHAP. IV.

1. *Vanity is increaſed unto men by oppreſſion,* 4. *By envy,* 5. *By idleneſs,* 7. *By covetouſneſs,* 9, *By ſolitarineſs,* 13. *By wilfulneſs.*

SO I returned, and conſidered all the oppreſſions that are done under the ſun: and behold, the tears of *ſuch as were* oppreſſed, and they had no comforter; and on the ſide of their oppreſſors *there was* power, but they had no comforter.

2 Wherefore I praiſed the dead which are already dead, more than the living which are yet alive.

3 Yea, better is *he* than both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſun.

4 ¶ Again, I conſidered all travail, and every right work, that for this a man is envied of his neighbour. This *is* alſo vanity and vexation of ſpirit.

5 ¶ The fool foldeth his hands together, and eateth his own fleſh.

6 Better *is* an handful *with* quietneſs, than both the hands full *with* travail and vexation of ſpirit.

7 ¶ Then I returned, and I ſaw vanity under the ſun.

V. 1. *So I returned, and conſidered all the oppreſſions that are done under the ſun*—I found innumerable ways were practiſed in this world for the ruin of others; violence, exactions, fraud, and calumnies, together with unjuſt ſentences from corrupt judges, were often made uſe of to cruſh the innocent; ſo that every place was filled with the tears and cries, the ſighs and groans of ſuch as were reduced to a deſolate condition, without any to aſſiſt, or even to comfort them in their troubles and diſtreſſes.

8 There

8 There is one *alone*, and *there is* not a ſecond; yea, he hath neither child nor brother; yet *is there* no end of all his labour: neither is his eye ſatisfied with riches: neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? This *is* alſo vanity, yea, it *is* a ſore travail.

9 ¶ Two *are* better than one; becauſe they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail againſt him, two ſhall withſtand him: and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wiſe child than an old and fooliſh king who will no more be admoniſhed.

14 For out of priſon he cometh to reign: whereas alſo *he that is* born in his kingdom becometh poor.

15 I conſidered all the living which walk under the ſun, with the ſecond child that ſhall ſtand up in his ſtead.

16 *There is* no end of all the people, *even* of all that have been before them: they alſo that come after ſhall not rejoice in him. Surely this alſo *is* vanity and vexation of ſpirit.

V. 9. *Two are better than one*— While they are connected on right principles, and their union together is cemented by a reciprocal affection for each other's welfare and intereſt, either in temporal or ſpiritual concerns; then indeed the real end and deſign of ſociety and fellowſhip is anſwered; if not, how pertinent is that queſtion of the prophet Amos, *Can two walk together except they be agreed?*

CHAP.

CHAP. V.

1. *Vanities in divine ſervice,* 8. *In murmuring againſt oppreſſion,* 9. *And in riches.* 18. *Joy in riches is the gift of God.*

KEEP thy foot when thou goeſt to the houſe of God, and be more ready to hear than to give the ſacrifice of fools; for they conſider not that they do evil.

2 Be not raſh with thy mouth, and let not thine heart be haſty to utter *any* thing before God; for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of buſineſs, and a fool's voice *is known* by multitude of words.

4 When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools: pay that which thou haſt vowed.

5 Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay.

6 Suffer not thy mouth to cauſe thy fleſh to ſin; neither ſay thou before the angel that it *was* an error: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* alſo *divers* vanities: but fear thou God.

V. 1. *Keep thy foot when thou goeſt to the houſe of God*—Thy thoughts and affections, by which men go to God, and walk with him. The manner of expreſſing honour and veneration in the Eaſtern countries, was by uncovering the feet.

V. 7. *For in the multitude of dreams*—There is a great deal of folly, and for the moſt part they are vain and inſignificant; ſo alſo *in many words*, in making many vows, a man is expoſed to many ſnares and temptations. *But fear thou God*—Fear the wrath of God, and therefore be ſparing in making vows, and juſt in performing them.

8 ¶ If

8 ¶ If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter: for *he that is* higher than the higheſt regardeth, and *there be* higher than they.

9 ¶ Moreover, the profit of the earth is for all: the king *himſelf* is ſerved by the field.

10 He that loveth ſilver ſhall not be ſatisfied with ſilver; nor he that loveth abundance with increaſe. This *is* alſo vanity.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travail: and he begetteth a ſon, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour which he may carry away in his hand.

16 And this alſo *is* a ſore evil, *that* in all points as he came, ſo ſhall he go: and what profit hath he that hath laboured for the wind?

17 All his days alſo he eateth in darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs.

18 ¶ Behold *that* which I have ſeen, *it is* good and comely *for one* to eat and to drink, and to enjoy

enjoy the good of all his labour that he taketh under the ſun, all the days of his life which God giveth him: for it *is* his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 For he ſhall not much remember the days of his life; becauſe God anſwereth *him* in the joy of his heart.

CHAP. VI.

1. *The vanity of riches without uſe,* 3. *Of children,* 6. *And old age without riches.* 9. *The vanity of ſight and wandering deſires.* 11. *The concluſion of vanities.*

THERE is an evil which I have ſeen under the ſun, and it *is* common among men:

2 A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this *is* vanity; and it *is* an evil diſeaſe.

3 ¶ If a man beget an hundred *children* and live many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo *that* he have no burial; I ſay, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

5 Moreover, he hath not ſeen the ſun nor known *any thing*: this hath more reſt than the other.

6 ¶ Yea,

6 ¶ Yea, though he live a thouſand years twice *told*, yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the ſight of the eyes, than the wandering of the deſire. This *is* alſo vanity and vexation of ſpirit.

10 That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun?

CHAP. VII.

1. *Remedies againſt vanity, are a good name,* 2. *Mortification,* 7. *Patience,* 11. *Wiſdom.* 13. *The difficulty of getting wiſdom.*

A *Good* name *is* better than precious ointment: and the day of death than the day of one's birth.

V. 9. *Better is the ſight of the eyes than the wandering of the deſire*—It is much better to enjoy what a man hath at preſent, than to live upon the hopes of that which his ravenous deſires continually purſue.

V. 12. *Who knoweth what is good for man in this life*—Who can tell if a man ſhould obtain all that he deſires, whether it would not have been better for him to have been diſappointed.

V. 1. *A good name is better than precious ointment*—This they uſed in embalming the dead bodies, to preſerve them from noiſomeneſs and corruption: but a good name preſerves a man's memory, and makes it grateful to poſterity.

2 ¶ *It*

2 ¶ *It is* better to go to the houſe of mourning, than to go to the houſe of feaſting: for that *is* the end of all men: and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter; for by the ſadneſs of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning: but the heart of fools *is* in the houſe of mirth.

5 *It is* better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools:

6 For as the crackling of thorns under a pot, ſo *is* the laughter of the fool. This alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in ſpirit *is* better than the proud in ſpirit.

9 Be not haſty in thy ſpirit to be angry; for anger reſteth in the boſom of fools.

10 Say not thou, What is *the cauſe* that the former days were better than theſe? for thou doſt not enquire wiſely concerning this.

11 ¶ Wiſdom *is* good with an inheritance: and *by it there is* profit to them that ſee the ſun.

12 For wiſdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it.

V. 2. *It is better to go to the houſe of mourning, than to go to the houſe of feaſting*—As the remembrance of our own mortality, is generally a very great incitement to a religious life, every perſon who would obtain an eternal inheritance, will be deſirous of embracing all occaſions of viſiting places where the objects that preſent themſelves, put him in mind of the ſhortneſs of human life. The antients uſed to ſay, that the meditation of death was an epitome of all philoſophy.

13 Conſider the work of God: for who can make *that* ſtraight which he hath made crooked?

14 In the day of proſperity be joyful: but in the day of adverſity conſider: God alſo hath ſet the one over-againſt the other, to the end that man ſhould find nothing after him.

15 All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his righteouſneſs, and there is a wicked *man* that prolongeth *his life* in his wickedneſs.

16 Be not righteous over much; neither make thyſelf over wiſe: why ſhouldeſt thou deſtroy thyſelf?

17 Be not over much wicked; neither be thou fooliſh: why ſhouldeſt thou die before thy time?

18 *It is* good that thou ſhouldeſt take hold of this: yea, alſo from this withdraw not thine hand: for he that feareth God ſhall come forth of them all.

19 Wiſdom ſtrengtheneth the wiſe more than ten mighty *men* which are in the city.

20 For *there is* not a juſt man upon earth that doeth good, and ſinneth not.

V. 14. *In the day of proſperity be joyful* — Enjoy God's favours with thankfulneſs. *But in the day of adverſity conſider*—Conſider that it is God's hand, and therefore ſubmit to it: conſider alſo why God ſends it, for what ſins, and with what deſign, viz. that no man might be able to foreſee what ſhall befal him afterwards, and therefore might live in a conſtant dependance upon God, and neither deſpair in trouble, nor be ſecure or preſumptuous in proſperity.

V. 16. *Be not righteous over much* —This and the next verſe have a manifeſt reference to ver. 15. being two inferences drawn from the two clauſes of the obſervation. Solomon here ſpeaks in the perſon of an ungodly man, who takes occaſion to diſſuade men from righteouſneſs, becauſe of the danger which attends it. Therefore, ſaith he, take heed of ſtrictneſs, zeal, and forwardneſs in religion. And the next verſe contains an antidote to this ſuggeſtion; yea, rather, ſaith he, *be not wicked*, or fooliſh, *over much*; for that will not preſerve thee, as thou mayeſt imagine, but will occaſion and haſten thy ruin.

21 Alſo

21 Alſo take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee:

22 For oftentimes alſo thine own heart knoweth, that thou thyſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid, I will be wiſe; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know and to ſearch and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs:

26 And I find more bitter than death the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: whoſo pleaſeth God ſhall eſcape from her; but the ſinner ſhall be taken by her.

27 Behold, this have I found, ſaith the Preacher, *counting* one by one to find out the account;

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found; but a woman among all thoſe have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

CHAP. VIII.

1. *Kings are greatly to be reſpected.* 9. *The divine providence is to be obſerved.* 12. *It is better with the godly in adverſity than with the wicked in proſperity.* 16. *The work of God is unſearchable.*

V. 28. *A woman among all thoſe have I not found*—A ſincerely virtuous woman, without guile or diſſimulation: this is far from the true character of women in general, and muſt be underſtood only of that thouſand which Solomon had taken into intimate ſociety with himſelf, whoſe beauty commonly betrayed them to their ruin.

WHO

WHO *is* as the wiſe *man?* and who knoweth the interpretation of a thing? a man's wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed.

2 I *counſel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not haſty to go out of his ſight: ſtand not in an evil thing; for he doeth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment ſhall feel no evil thing: and a wiſe man's heart diſcerneth both time and judgment.

6 Becauſe to every purpoſe there is time and judgment, therefore the miſery of man *is* great upon him.

7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 *There is* no man that hath power over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no diſcharge in *that* war: neither ſhall wickedneſs deliver thoſe that are given to it.

9 ¶ All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own hurt.

V. 1. *A man's wiſdom maketh his face to ſhine*—The true wiſdom does not make us moroſe, ſupercilious, rigorous, and ſevere; but chearful, benign, mild, and amiable: for the more true wiſdom we have, the more humble we are, and by the eaſy and pleaſant appearances of our countenance invite others to a familiarity with us.

V. 2. *And that in regard of the oath of God*—Becauſe of that oath which thou haſt taken, to keep all God's laws, whereof this of obedience to ſuperiors is one.

10 And

10 And ſo I ſaw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the city where they had ſo done. This *is* alſo vanity.

11 Becauſe ſentence *againſt* an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him.

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God.

14 There is a vanity which is done upon the earth, that there be juſt *men* unto whom it happeneth according to the work of the wicked: again, there be wicked *men* to whom it happeneth according to the work of the righteous. I ſaid, that this alſo *is* vanity.

15 Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat and to drink and to be merry: for that ſhall abide with him of his labour, the days of his life, which God giveth him under the ſun.

16 ¶ When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: for alſo *there is that* neither day nor night ſeeth ſleep with his eyes:

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhall not find *it*; yea, farther,

though

though a wiſe *man* think to know *it*, yet ſhall he not be able to find it.

CHAP. IX.

1. *Like things happen to good and bad.* 4. *There is a neceſſity of death unto men.* 7. *Comfort is all their portion in this life.* 11. *God's providence ruleth over all.*

FOR all this I conſidered in my heart even to declare all this, that the righteous and the wiſe, and their works *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner; *and* he that ſweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the ſun, that *there is* one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

V. 1. *And their works are in the hand of God*—All events which befal them are governed by his providence, and therefore although we cannot fully underſtand the reaſons of all, yet we may be aſſured they are done righteouſly. *No man knoweth either love, or hatred, by all that is before them*—No man can judge by their preſent outward condition, whether God loves or hates them; for whom he loves he chaſtens, and permits thoſe whom he hates to proſper in the world.

V. 4. *A living dog is better than a dead lion*—The very turn of this ſentence ſhews it to be proverbial; and a wicked ſaying got into the mouth of ſome who had thrown of all regard for fame, as well as belief of another life: for the import of it is plainly this, that it is better to live with ſhame, than die with honour. This could not be the ſentiment of Solomon, who ſays, a good name is better than precious ointment; and the day of his death (to one that has acquired it) better than the day of his birth.

5 For

5 For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Alſo their love and their hatred and their envy is now periſhed; neither have they any more a portion for ever in any *thing* that is under the ſun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart: for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou loveſt all the days of the life of thy vanity, which he hath given thee under the ſun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takeſt under the ſun.

10 Whatſoever thy hand findeth to do, do *it* with thy might: for *there is* no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.

11 ¶ I returned, and ſaw under the ſun, that the race *is* not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill: but time and chance happeneth to them all.

12 For man alſo knoweth not his time: as the fiſhes that are taken in an evil net, and as the birds *that are* caught in the ſnare; ſo *are* the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.

13 ¶ This

13 ¶ This wiſdom have I ſeen alſo under the ſun, and it *ſeemed* great unto me.

14 *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city: yet no man remembered that ſame poor man.

16 Then ſaid I, Wiſdom *is* better than ſtrength: nevertheleſs, the poor man's wiſdom *is* deſpiſed, and his words are not heard.

17 The words of wiſe *men are* heard in quiet, more than the cry of him that ruleth among fools.

18 Wiſdom *is* better than weapons of war: but one ſinner deſtroyeth much good.

CHAP. X.

1. *Obſervations of wiſdom and folly.* 16. *Of riot.* 18. *Slothfulneſs.* 19. *And money.* 20. *Men's thoughts of kings ought to be reverent.*

DEAD flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour; *ſo doth* a little folly him that is in reputation for wiſdom *and* honour.

2 A wiſe man's heart *is* at his right hand; but a fool's heart *is* at his left.

3 Yea alſo when he that is a fool walketh by

V. 17. *The words of wiſe men are heard in quiet, more than the cry of him that ruleth among fools*—The modeſt ſpeeches of a wiſe man, though poor, (alluding to the deliverance of the city before mentioned) delivered without noiſe, will be more regarded, than the moſt clamorous and imperious language of a powerful fool.

V. 2. *A wiſe man's heart is at his right hand; but a fool's is at his left*—A wiſe man's judgment never fails him, even in the greateſt difficulties, ſo that he manages all his affairs with dexterity; whereas a fool both miſtakes in planning and executing: his underſtanding not being effectual to govern his affections and actions.

the

the way, his wiſdom faileth *him*, and he ſaith to every one *that* he *is* a fool.

4 If the ſpirit of the ruler riſe up againſt thee, leave not thy place: for yielding paciſieth great offences.

5 There is an evil *which* I have ſeen under the ſun, as an error *which* proceedeth from the ruler:

6 Folly is ſet in great dignity, and the rich ſit in low place.

7 I have ſeen ſervants upon horſes, and princes walking as ſervants upon the earth.

8 He that diggeth a pit ſhall fall into it; and whoſo breaketh an hedge, a ſerpent ſhall bite him.

9 Whoſo removeth ſtones ſhall be hurt therewith; *and* he that cleaveth wood ſhall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then muſt he put to more ſtrength: but wiſdom *is* profitable to direct.

11 Surely, the ſerpent will bite without enchantment; and a babler is no better.

12 The words of the wiſe man's mouth *are* gracious: but the lips of a fool will ſwallow up himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of his talk *is* miſchievous madneſs.

14 A fool alſo is full of words: a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?

15 The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the city.

16 ¶ Wo to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Bleſſed *art* thou, O land, when thy king *is* the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs!

18 ¶ By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and wine maketh merry: but money anſwereth all *things*.

20 ¶ Curſe not the king, no not in thy thought; and curſe not the rich in thy bed-chamber: for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

CHAP. XI.

1. *Directions for charity.* 7. *Death in life.* 9. *And the day of judgment in the days of youth are to be thought on.*

CAST thy bread upon the waters: for thou ſhalt find it after many days.

2 Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evil ſhall be upon the earth.

3 If the clouds be full of rain, they empty *themſelves* upon the earth: and if the tree fall toward the ſouth, or toward the north; in the place where the tree falleth there it ſhall be.

4 He that obſerveth the wind ſhall not ſow; and he that regardeth the clouds ſhall not reap.

5 As thou knoweſt not what *is* the way of the

V. 20. *Curſe not the king, no not in thy thought*--Neither deſpiſe, reproach, nor wiſh him evil in the moſt ſecret manner among thy confidents. *For a bird of the air ſhall carry the voice*—It may be diſcovered as ſtrangely and ſuddenly, as if a bird flying by had overheard thee and told of it.

ſpirit

ſpirit, *nor* how the bones *do grow* in the womb of her that is with child; even ſo thou knoweſt not the works of God who maketh all.

6 In the morning ſow thy ſeed, and in the evening with-hold not thine hand; for thou knoweſt not whether ſhall proſper, either this or that, or whether they both *ſhall be* alike good.

7 ¶ Truly the light *is* ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun.

8 But if a man live many years *and* rejoice in them all: yet let him remember the days of darkneſs; for they ſhall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe *things* God will bring thee into judgment.

10 Therefore remove ſorrow from thy heart, and put away evil from thy fleſh; for childhood and youth *are* vanity.

CHAP. XII.

1. *The Creator is to be remembered in due time.* 8. *The Preacher's care to edify.* 13. *The fear of God is the chief antidote of vanity.*

REMEMBER now thy Creator in the days of thy youth, while the evil days come

V. 9. *Rejoice, O young man, in thy youth*—This ſeems to be ſpoken ironically. Do ſo; indulge thyſelf in thy youthful vanities, luſts, and other vices; ſtick at nothing to gratify thy vicious appetites: but take this along with thee, thou wilt for ſo doing, without a ſincere repentance periſh everlaſtingly.

V. 1. *Remember now thy Creator in the days of thy youth*—Solomon here earneſtly exhorts young perſons to be religious, and enforces his exhortation from the calamities of old age, and the change which death will make: and adviſes them not to defer the care of their ſouls, in hopes of a long life.

not,

not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them;

2 While the ſun, or the light, or the moon, or the ſtars be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out of the windows be darkened;

4 And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſic ſhall be brought low;

5 Alſo *when* they ſhall be afraid of *that which is* high, and fears *ſhall be* in the way, and the almond-tree ſhall flouriſh, and the graſshopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets:

6 Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.

7 Then ſhall the duſt return to the earth as it was; and the ſpirit ſhall return unto God who gave it.

8 ¶ Vanity of vanities, ſaith the Preacher, all *is* vanity.

9 And moreover, becauſe the Preacher was wiſe,

V. 8. *Vanity of vanities, ſaith the Preacher, all is vanity*—The ſentence wherewith Solomon began this book he here repeats in the end of it, as that which he had proved in all the foregoing diſcourſe: what follows is an addition of the editors, giving ſome account of the Preacher and his wiſdom.

wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* ſet in order many proverbs.

10 The Preacher ſought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wiſe *are* as goads, and as nails faſtened *by* the maſters of aſſemblies, *which* are given from one ſhepherd.

12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end, and much ſtudy *is* a wearineſs of the fleſh.

13 ¶ Let us hear the concluſion of the whole matter: Fear God, and keep his commandments; for this *is* the whole *duty* of man.

14 For God ſhall bring every work into judgment, with every ſecret thing, whether *it be* good, or whether *it be* evil.

V. 13. *Let us hear the concluſion of the whole matter*—The ſum of all that hath been ſaid or written by wiſe men. *Fear God*—Which is put here, for all the inward worſhip of God, reverence, and love, and truſt, and a devotedneſs of heart to ſerve and pleaſe him. *This is the whole duty of man*—It is his whole work and buſineſs, his whole perfection and happineſs; it is the ſum of what he need either know, or do, or enjoy.

THE

THE SONG OF SOLOMON.

CHAP. I.

1. *The church's love unto Chriſt.* 5. *She confeſſeth her deformity,* 7. *And prayeth to be directed to his flock.* 8. *Chriſt directeth her to the ſhepherd's tents:* 9. *And ſhewing his love to her,* 11. *Giveth her gracious promiſes.* 12. *The church and Chriſt congratulate one another.*

THE ſong of ſongs, which *is* Solomon's.

2 Let him kiſs me with the kiſſes of his mouth: for thy love *is* better than wine.

3 Becauſe of the ſavour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee.

The Song of Solomon—This book has generally been conſidered as a typical deſcription, of the union of Chriſt and his Church, under the form of a paſtoral poem; and in this ſenſe we muſt certainly underſtand it. That it was of Divine inſpiration is ſo clear, that as the Jewiſh writers note, none ever queſtioned it, although ſome doubted of ſome other of Solomon's writings. It is wrote in a dramatic form with great elegance. The principal ſpeakers are Chriſt and the Church, called the Bride and Bridegroom: nothing can be ſofter (and we ought to ſuppoſe) purer, than the words in which they expreſs their reciprocal love. St. Jerome ſays, that the Jews were not permitted to read this ſong till they were thirty years old: and it is neceſſary we ſhould be warmed with the ardors of Divine love, before we attempt to underſtand the enflamed expreſſions with which this book is filled.

V. 1. *The ſong of ſongs*—The expreſſion *ſong of ſongs* is an Hebraiſm, and ſignifies the moſt excellent ſong, as the holy of holies is the moſt holy, and king of kings the greateſt king.

4 Draw

4 Draw me, we will run after thee. The king hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee.

5 ¶ I *am* black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, becauſe I *am* black, becauſe the ſun hath looked upon me: my mother's children were angry with me, they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 ¶ Tell me, O thou whom my ſoul loveth, where thou feedeſt, where thou makeſt *thy flock* to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

8 ¶ If thou know not, O thou faireſt among women, go thy way forth by the footſteps of the flock, and feed thy kids beſide the ſhepherds tent.

9 ¶ I have compared thee, O my love, to a company of horſes in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold with ſtuds of ſilver.

V. 4. *Draw me*—By thy grace and holy ſpirit. *We will*—Both I thy ſpouſe, and the virgins my companions. And this change of numbers teaches us that the ſpouſe is one great body, conſiſting of many members. *Run after thee*—Will follow thee readily, chearfully, and ſwiftly.

V. 6. *Look not upon me*—With wonder and diſdain. *My mother's children were angry with me*—Falſe brethren, who pretend that the church is their mother, when their actions demonſtrate, that God, the huſband of the church, is not their father; hypocritical profeſſors, who are, and ever were, the keeneſt enemies; falſe teachers, and their followers, who by their corrupt doctrines, and diviſions, and contentions, bring great miſchief to the church.

12 ¶ While

12 ¶ While the king *ſitteth* at his table, my ſpikenard ſendeth forth the ſmell thereof.

13 A bundle of myrrh *is* my well-beloved unto me: he ſhall lie all night betwixt by breaſts.

14 My beloved *is* unto me *as* a cluſter of camphire in the vineyards of En-gedi.

15 Behold thou *art* fair, my love, behold, thou *art* fair; thou *haſt* doves eyes.

16 Behold thou *art* fair, my beloved, yea, pleaſant: alſo our bed *is* green.

17 The beams of our houſe *are* cedar, *and* our rafters of fir.

CHAP. II.

1. *The mutual love of Chriſt and his church.* 8. *The hope,* 10. *And calling of the church.* 14. *Chriſt's care of the church.* 16. *The profeſſion of the church, her faith and hope.*

I *Am* the roſe of Sharon, *and* the lily of the vallies.

2 As the lily among thorns, ſo *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, ſo *is* my beloved among the ſons. I ſat down under his ſhadow with great delight, and his fruit *was* ſweet to my taſte.

4 He brought me to the banquetting-houſe, and his banner over me *was* love.

5 Stay me with flaggons, comfort me with apples: for I *am* ſick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

V. 14. *As a cluſter of camphire in the vineyards of En-gedi*—En-gedi was not remarkable for vines, but very much ſo for balm-trees; and the original word ſignifies not only vines but other trees: there remains therefore no doubt but that it ſhould be tranſlated *the balm-trees of En-gedi.*

7 I charge

7 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake *my* love, till he pleaſe.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, ſkipping upon the hills.

9 My beloved *is* like a roe, or a young hart: behold, he ſtandeth behind our wall, he looketh forth at the windows, ſhewing himſelf through the lattice.

10 My beloved ſpake, and ſaid unto me, Riſe up, my love, my fair one, and come away.

11 For lo, the winter is paſt; the rain is over, *and* gone.

12 The flowers appear on the earth; the time of the ſinging *of birds* is come, and the voice of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* ſmell. Ariſe, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the ſecret *places* of the ſtairs, let me ſee thy countenance, let me hear thy voice: for ſweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that ſpoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his: he feedeth among the lilies.

V. 12. *The voice of the turtle is heard in our land*—This ſeems particularly to be mentioned, becauſe it not only gives notice of the ſpring, but aptly repreſents the Spirit of God, which even the Chaldee paraphraſt underſtands by this *turtle*, which appeared in the ſhape of a dove, and which worketh a dove-like meekneſs, and chaſtity, and faithfulneſs, in believers.

17 Until the day break, and the ſhadows flee away; turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

CHAP. III.

1. *The church's fight and victory in temptation.* 6. *The church glorieth in Chriſt.*

BY night on my bed I ſought him whom my ſoul loveth: I ſought him, but I found him not.

2 I will riſe now, and go about the city in the ſtreets, and in the broad ways I will ſeek him whom my ſoul loveth: I ſought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I ſaid,* Saw ye him whom my ſoul loveth?

4 *It was* but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him into my mother's houſe, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jeruſalem, by the roes, and the hinds of the field, that ye ſtir not up, nor awake *my* love, till he pleaſe.

6 ¶ Who *is* this that cometh out of the wilderneſs like pillars of ſmoke, perfumed with

V. 1. *By night on my bed I ſought him whom by ſoul loveth: I ſought him, but I found him not*--I have long ſearched for him, who from the deſcriptions given of him by the prophets, is become the beloved of my ſoul. But though I have ſought him with the moſt anxious attention, and examined all the ſacred volumes for information; yet all I can find are predictions and ſhadows of him, which aſſure me he will come, but are inſufficient to convey an adequate idea of him.

V. 6. *Who is this that cometh out of the wilderneſs*—The perſons ſpeaking ſeem to be the daughters of Jeruſalem, who upon occaſion of the bride's ſpeech to them, make this reply.

myrrh

myrrh and frankincenſe, with all powders of the merchant?

7 Behold, his bed which *is* Solomon's; threeſcore valiant men *are* about it, of the valiant of Iſrael.

8 They all hold ſwords, *being* expert in war: every man *hath* his ſword upon his thigh, becauſe of fear in the night.

9 King Solomon made himſelf a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* ſilver, the bottom thereof *of* gold, the covering of it *of* purple; the midſt thereof being paved *with* love, for the daughters of Jeruſalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.

CHAP. IV.

1. *Chriſt ſetteth forth the graces of the church.* 8. *He ſheweth his love to her.* 16. *The church prayeth to be made fit for his preſence.*

BEHOLD, thou *art* fair, my love, behold, thou *art* fair: thou *haſt* doves eyes within thy locks: thy hair *is* as a flock of goats that appear from mount Gilead.

2 Thy teeth *are* like a flock *of ſheep that are even* ſhorn, which come up from the waſhing;

V. 1. *Behold*—Theſe words are evidently ſpoken by the bridegroom. *Thou art fair, my love*—Being adorned with all the graces of my ſpirit. *Behold, thou art fair* — He repeats it not only to confirm his aſſertion, but likewiſe to ſhew the fervency of his affection. *Mount Gilead*—A very fruitful place, fit for breeding all ſorts of cattle, and eſpecially goats, becauſe it was an hilly and woody country.

whereof

whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of ſcarlet, and thy ſpeech *is* comely: thy temples *are* like a piece of pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thouſand bucklers, all ſhields of mighty men.

5 Thy two breaſts are like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the ſhadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincenſe.

7 Thou *art* all fair, my love; *there is* no ſpot in thee.

8 ¶ Come with me from Lebanon, my ſpouſe, with me from Lebanon, look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards.

9 Thou haſt raviſhed my heart, my ſiſter, *my* ſpouſe; thou haſt raviſhed my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my ſiſter, *my* ſpouſe! how much better is thy love than wine! and the ſmell of thine ointments than all ſpices!

11 Thy lips, O *my* ſpouſe, drop *as* the honeycomb: honey and milk *are* under thy tongue: and the ſmell of thy garments *is* like the ſmell of Lebanon.

12 A garden incloſed *is* my ſiſter, *my* ſpouſe; a ſpring ſhut up, a fountain ſealed.

13 Thy plants *are* an orchard of pomegranates, with

with pleaſant fruits; camphire, with ſpikenard,
14 Spikenard and ſaffron; calamus and cinnamon, with all trees of frankincenſe; myrrh and aloes, with all the chief ſpices:
15 A fountain of gardens, a well of living waters, and ſtreams from Lebanon.
16 ¶ Awake, O north-wind, and come, thou ſouth, blow upon my garden, *that* the ſpices thereof may flow out. Let my beloved come into his garden, and eat his pleaſant fruits.

CHAP. V.

1. *Chriſt awaketh the church with his calling.* 2. *The church having a taſte of Chriſt's love, is ſick of love.* 9. *A deſcription of Chriſt by his graces.*

I Am come into my garden, my ſiſter, *my* ſpouſe: I have gathered my myrrh with my ſpice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.
2 ¶ I ſleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *ſaying*, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

V. 16. *Awake, O north wind, and come thou ſouth, &c.*—Theſe winds may ſignify the ſeveral diſpenſations of God's Spirit; the ſweet and refreſhing influences of which, the ſpouſe here paſſionately deſires. O let not the inſpirations of thy Holy Spirit be wanting to me, but breathe perpetually upon me, as the north and ſouth winds do upon this garden: for then ſhall I fill the world with the ſweet odour of the knowledge of Chriſt.

V. 1. *I have eaten my honey-comb with my honey*—"I have eaten my pure wood-honey with my honey of the palm." Wood-honey is that which in hot weather burſts the comb, and runs down the hollow trees or rocks, where in Judea the bees made great ſtore of honey, 1 Sam. xiv. 25, 26.

3 I have put off my coat; how ſhall I put it on? I have waſhed my feet; how ſhall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

5 I roſe up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* ſweet ſmelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himſelf, *and* was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

7 The watchmen that went about the city found me, they ſmote me, they wounded me; the keepers of the walls took away my vail from me.

8 I charge you, O daughters of Jeruſalem, if ye find my beloved, that ye tell him that I *am* ſick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou faireſt among women? what *is* thy beloved more than *another* beloved, that thou doſt ſo charge us?

10 My beloved *is* white and ruddy, the chiefeſt among ten thouſand.

V. 4. *My beloved put in his hand by the hole of the door*—He aſſayed to open the door. When his word would not prevail, his ſpirit, which is called *the finger of God*, Luke xi. 20. wrought inwardly upon my conſcience. *And my bowels were moved for him*—With compaſſion for him and his ſufferings, and affection to him.

V. 10. *My beloved is white and ruddy, the chiefeſt among ten thouſand*—My beloved is of a princely form, his beauty and ſweetneſs being equally blended with majeſty and brightneſs; dazzling the eyes of all who behold him; choſen by God to do the greateſt things, and to bring all nations to his obedience.

11 His

11 His head *is as* the moſt fine gold, his locks *are* buſhy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, waſhed with milk, *and* fitly ſet.

13 His cheeks *are* as a bed of ſpices, *as* ſweet flowers: his lips *like* lilies, dropping ſweet ſmelling myrrh.

14 His hands *are as* gold rings ſet with the beryl: his belly *is as* bright ivory overlaid *with* ſapphires.

15 His legs *are as* pillars of marble ſet upon ſockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* moſt ſweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem.

CHAP. VI.

1. *The church profeſſeth her faith in Chriſt,* 4. *Chriſt ſheweth the graces of the church,* 10. *And his love towards her.*

WHITHER is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aſide? that we may ſeek him with thee.

2 My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.

V. 12. *His eyes are as the eyes of doves by the rivers of waters*—Beautiful eyes are here compared to large flocks of milk-white doves, ſitting round pools of water: a grand and elegant ſimile in perſpective, like that chap. vii. 4.

V. 2. *My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lilies*—He is gone into that garden he himſelf hath planted: there he delights to reſide, among thoſe pious perſons whoſe virtues render them like the garden-beds that are full of ſpices: he is always preſent in every part of this happy company, and is daily adding more and more to this bleſſed ſociety of pure and faithful ſouls.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jeruſalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of pomegranate *are* thy temples within thy locks.

8 There are threeſcore queens, and fourſcore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; ſhe is the *only* one of her mother, ſhe *is* the choice one of her that bare her. The daughters ſaw her, and bleſſed her; *yea*, the queens and the concubines, and they praiſed her.

10 ¶ Who *is* ſhe *that* looketh forth as the morning, fair as the moon, clear as the ſun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts, to ſee the fruits of the valley, *and* to ſee whether the vine flouriſhed, *and* the pomegranates budded.

12 Or ever I was aware, my ſoul made me *like* the chariots of Ammi-nadib.

V. 4. *Thou art beautiful, O my love, as Tirzah* — A very pleaſant city, the royal ſeat of the kings of Iſrael. *Comely as Jeruſalem*—Which was beautiful both for its ſituation, and for its goodly buildings. *Terrible as an army with banners*—To her enemies, whom God will certainly deſtroy.

V. 12. *The chariots of Ammi-nadib* —Eager in my deſire, and ſwift in my motion towards the church. Ammi-nadib is ſuppoſed to be ſome eminent charioteer then well known, and famous for his ſpeed in driving chariots.

13 Return,

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye ſee in the Shulamite? As it were the company of two armies.

CHAP. VII.

1. *A further deſcription of the church's graces.* 10. *She profeſſeth her faith and deſire.*

HOW beautiful are thy feet with ſhoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat ſet about with lilies.

3 Thy two breaſts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* fiſh-pools in Heſhbon by the gate of Beth-rabbim: thy noſe *is* as the tower of Lebanon which looketh toward Damaſcus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.

6 How fair and how pleaſant art thou, O love, for delights!

7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters *of grapes*.

V. 13. *As it were the company of two armies*—As it were the dancing, joy, and exultation of two companies, mutually congratulating each other on ſome ſignal occaſion.

V. 1. *How beautiful are thy feet with ſhoes*—Shoes were antiently evidences of a free and comfortable ſtate, whereas ſlaves and mourners uſed to go bare-foot.

V. 7. *This thy ſtature is like to a palm-tree*—Tall and ſtrait, or upright. He mentions the palm-tree, rather than any other, becauſe it is conſtantly green and flouriſhing, and grows upward in ſpite of all preſſures.

8 I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples;

9 And the roof of thy mouth like the beſt wine for my beloved, that goeth *down* ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak.

10 ¶ I *am* my beloved's, and his deſire *is* towards me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us ſee if the vine flouriſh, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a ſmell, and at our gates *are* all manner of pleaſant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1. *The love of the church to Chriſt.* 6. *The vehemency of love.* 8. *The calling of the Gentiles.* 14. *Chriſt's coming prayed for.*

O That thou *wert* as my brother, that ſucked the breaſts of my mother! *when* I ſhould find thee without, I would kiſs thee; yea, I ſhould not be deſpiſed.

2 I would lead thee, *and* bring thee into my

V. 1. *O that thou wert as my brother that ſucked the breaſts of my mother*—The church here expreſſes her deſire of a ſtricter union, and cloſer communion with Chriſt; ſuch an intimate familiarity with him, as a ſiſter hath with a brother while he continues to hang upon his nurſe's breaſt. This ſeems to be the literal ſenſe of the words, which may be applied to the open profeſſion of Chriſtianity; nothing being more innocent or harmleſs than the love and ſervice wherein it engages its diſciples to their Lord.

mother's houſe, *who* would inſtruct me: I would cauſe thee to drink of ſpiced wine of the juice of my pomegranate.

3 His left hand *ſhould be* under my head, and his right hand ſhould embrace me.

4 I charge you, O daughters of Jeruſalem, that ye ſtir not up, nor awake *my* love until he pleaſe.

5 Who *is* this that cometh up from the wilderneſs, leaning upon her beloved? I raiſed thee up under the apple-tree: there thy mother brought thee forth, there ſhe brought thee forth *that* bare thee.

6 ¶ Set me as a ſeal upon thine heart, as a ſeal upon thine arm. For love *is* ſtrong as death; jealouſy *is* cruel as the grave; the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

7 Many waters cannot quench love, neither can the floods drown it. If a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

8 ¶ We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for?

9 If ſhe *be* a wall, we will build upon her a a palace of ſilver: and if ſhe *be* a door, we will incloſe her with boards of cedar.

10 I *am* a wall, and my breaſts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon: he let out the vineyard unto keepers; every one

V. 7. *Many waters cannot quench love*—My love to thee cannot be taken off, either by terrors or afflictions, which are commonly ſignified in ſcripture by *waters* and *floods*, or by temptations and allurements.

for

for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard which *is* mine, *is* before me: thou, O Solomon, *muſt have* a thouſand, and thoſe that keep the fruit thereof two hundred.

13 Thou that dwelleſt in the gardens, the companions hearken to thy voice: cauſe me to hear *it*.

14 ¶ Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

V. 14. *Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices*— Make all poſſible ſpeed to ſave us, and perfect thy loving-kindneſs towards us: ſuch ſpeed as the ſwifteſt creatures uſe to ſave themſelves from danger; let nothing hinder this; but by thy love, which renders all things ſweet and eaſy, remove every difficulty that hinders our approach to thee, thou kind Redeemer of the ſons of men: make haſte to finiſh the work thou haſt to do in the world, then come and take us to thyſelf, that we may live in thine everlaſting embraces.

THE

THE BOOK

OF THE PROPHET

ISAIAH.

CHAP. I.

1. *Iſaiah's complaint of Judah.* 10. *He upbraideth their ſervice.* 16. *He exhorteth to repentance, with promiſes and threatenings.*

THE viſion of Iſaiah the ſon of Amoz, which he ſaw concerning Judah and Jeruſalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear, O heavens; and give ear, O earth: for the LORD hath ſpoken: I have nouriſhed

Iſaiah—The holy prophets, whoſe writings are contained in the ſacred ſcripture, are ſixteen: Iſaiah is firſt in place, and, as may ſeem probable, in time alſo. He propheſied above ſixty years, viz. from the death of Uzziah to the end of Hezekiah's reign, when, according to a Jewiſh tradition, he was ſawn aſunder by the order of Manaſſes; to which cruel death the apoſtle is thought to allude, Heb. xi. 37. St. Jerome tells us, he was of noble birth, and is ſaid to have lived at court, and that his daughter was married to Manaſſes. Undoubtedly he was the prince of all the prophets: there is an incomparable livelineſs and power in his diſcourſes, his ſtyle is majeſtic and elegant, and his metaphors and illuſtrations are noble, and ſuitable to the dignity of the ſubject he treats of. Grotius calls him the Demoſthenes of the Jews; and he ſo evidently and fully deſcribes the perſon, offices, ſufferings, and kingdom of Chriſt, that he is oftener cited in the writings of the New Teſtament than any other prophet, and has obtained the character of the Evangelical Prophet.

V. 1. *The viſion of Iſaiah the ſon of Amoz*—In all probability this was not the firſt viſion which Iſaiah was favoured with; but is placed at the beginning of this book, becauſe this and the four following chapters contain a general deſcription of the ſtate and condition of the Jews, under the ſeveral judgments which the Almighty had brought upon them.

and

and brought up children, and they have rebelled againſt me.

3 The ox knoweth his owner, and the aſs his maſter's crib: *but* Iſrael doth not know, my people doth not conſider.

4 Ah ſinful nation, a people laden with iniquity, a ſeed of evil doers, children that are corrupters: they have forſaken the LORD, they have provoked the Holy One of Iſrael unto anger, they are gone away backward!

5 Why ſhould ye be ſtricken any more? ye will revolt more and more: the whole head is ſick, and the whole heart faint.

6 From the ſole of the foot even unto the head *there is* no ſoundneſs in it; *but* wounds and bruiſes and putrifying ſores: they have not been cloſed, neither bound up, neither mollified with ointment.

7 Your country *is* deſolate, your cities *are* burned with fire: your land, ſtrangers devour it in your preſence, and *it is* deſolate as overthrown by ſtrangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beſieged city.

9 Except the LORD of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom, *and* we ſhould have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To

11 To what purpoſe *is* the multitude of your ſacrifices unto me? ſaith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beaſts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more vain oblations; incenſe is an abomination unto me: the new-moons and ſabbaths, the calling of aſſemblies I cannot away with; *it is* iniquity, even the ſolemn meeting.

14 Your new-moons and your appointed feaſts my ſoul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when ye ſpread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

16 ¶ Waſh you, make you clean; put away the evil of your doings from before mine eyes; ceaſe to do evil;

17 Learn to do well; ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow.

18 Come now, and let us reaſon together, ſaith the LORD: though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.

V. 11. *To what purpoſe is the multitude of your ſacrifices unto me? ſaith the Lord*—How could God reject the ſacrifices which he himſelf commanded? We muſt remember, that they were eſtabliſhed only, that they might typify that ſacrifice which Chriſt was to offer up; and that as ſoon as they ceaſed to be animated by this ſpirit, they became inſupportable to him.

19 If

19 If ye be willing and obedient, ye ſhall eat the good of the land:

20 But if ye refuſe and rebel, ye ſhall be devoured with the ſword: for the mouth of the LORD hath ſpoken *it*.

21 How is the faithful city become an harlot: it was full of judgment; righteouſneſs lodged in it; but now murderers.

22 Thy ſilver is become droſs, thy wine mixed with water.

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherleſs, neither doth the cauſe of the widow come unto them.

24 Therefore ſaith the LORD, the LORD of hoſts, the Mighty One of Iſrael, Ah, I will eaſe me of mine adverſaries, and avenge me of mine enemies.

25 And I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin:

26 And I will reſtore thy judges as at the firſt, and thy counſellors as at the beginning: afterward thou ſhalt be called, The city of righteouſneſs, The faithful city.

27 Zion ſhall be redeemed with judgment, and her converts with righteouſneſs.

28 And the deſtruction of the tranſgreſſors

V. 26. *And I will reſtore thy judges as at the firſt*—i. e. Such as Moſes had Aaron, Joſhua and Eleazar. *Thou ſhalt be called, the city of righteouſneſs, the faithful city*—Keeping covenant with God, and cleaving cloſe to him. This prophecy has not yet been fulfilled in its full extent, and doubtleſs relates to more flouriſhing times of the church than the world hath yet ſeen.

and

and of the ſinners *ſhall be* together, and they that forſake the LORD ſhall be conſumed.

29 For they ſhall be aſhamed of the oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen.

30 For ye ſhall be as an oak whoſe leaf fadeth, and as a garden that hath no water.

31 And the ſtrong ſhall be as tow, and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

CHAP. II.

1. *Iſaiah propheſieth the coming of Chriſt's kingdom.* 6. *Wickedneſs is the cauſe of God's forſaking.* 10. *He exhorteth to fear, becauſe of the powerful effects of God's majeſty.*

THE word that Iſaiah the ſon of Amoz ſaw concerning Judah and Jeruſalem.

2 And it ſhall come to paſs in the laſt days, *that* the mountain of the LORD's houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills; and all nations ſhall flow unto it.

3 And many people ſhall go and ſay, Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion ſhall go forth the law, and the word of the LORD from Jeruſalem.

V. 2. *And it ſhall come to paſs in the laſt days*—By the laſt days are here meant the times of the Meſſiah; for the Jews commonly divided the times or ſucceſſions of the world into three ages or periods: the firſt before the law; the ſecond under the law; and the third under the Meſſiah, this being the laſt diſpenſation, God deſigning it ſhould continue till the conſummation of all things, till that awful period when time ſhall give place to eternity. This prophecy predicts the converſion of all nations to chriſtianity.

4 And he ſhall judge among the nations, and ſhall rebuke many people: and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more.

5 O houſe of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou haſt forſaken thy people the houſe of Jacob, becauſe they be repleniſhed from the eaſt, and *are* ſoothſayers like the Philiſtines, and they pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of ſilver and gold, neither *is there any* end of their treaſures; their land is alſo full of horſes, neither *is there any* end of their chariots:

8 Their land is alſo full of idols; they worſhip the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himſelf: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſty.

11 The lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down,

V. 10. *Enter into the rock, and hide thee in the duſt, for fear of the Lord*— Such calamities are coming upon you, that you will be ready to hide yourſelves in rocks and caves of the earth, for fear of the glorious and terrible judgments of God. Such is the great conſternation of wicked men under any ſevere correction of the Almighty; but what aſtoniſhing terror ſhall ſeize thoſe unhappy mortals, at the tremendous day of judgment!

and

and the LORD alone ſhall be exalted in that day.

12 For the day of the LORD of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he ſhall be brought low.

13 And upon all the cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Baſhan:

14 And upon all the high mountains, and upon all the hills *that are* lifted up.

15 And upon every high tower, and upon every fenced wall.

16 And upon all the ſhips of Tarſhiſh, and upon all pleaſant pictures.

17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low: and the LORD alone ſhall be exalted in that day.

18 And the idols he ſhall utterly aboliſh.

19 And they ſhall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

20 In that day a man ſhall caſt his idols of ſilver, and his idols of gold, which they made *each one* for himſelf to worſhip, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

V. 16. *And upon all pleaſant pictures*—All fine and elegant furniture, and thoſe rarities which are brought by ſea from foreign parts.

22 Ceaſe

22 Ceaſe ye from man, whoſe breath *is* in his noſtrils: for wherein is he to be accounted of?

CHAP. III.

1. *The great confuſion which cometh by ſin.* 9. *The impudence of the people.* 12. *The oppreſſion and covetouſneſs of the rulers.* 16. *The judgments which ſhall be for the pride of the women.*

FOR behold, the LORD, the LORD of hoſts, doth take away from Jeruſalem and from Judah the ſtay and the ſtaff, the whole ſtay of bread, and the whole ſtay of water.

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man, and the counſellor, and the cunning artificer, and the eloquent orator..

4 And I will give children *to be* their princes; and babes ſhall rule over them.

5 And the people ſhall be oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

6 When a man ſhall take hold of his brother of the houſe of his father, *ſaying*, Thou haſt clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

V. 6. *When a man ſhall take hold of his brother, &c.*—i. e. Shall intreat his friendly aſſiſtance, ſaying, Thou haſt all manner of neceſſaries, fit to ſupport the dignity of a ruler. This is a fine deſcription of their confuſion in and after the captivity, when one was for ſetting up this perſon for their king and guide, and another that.

7 In

7 In that day ſhall he ſwear, ſaying, I will not be an healer: for in my houſe *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the LORD, to provoke the eyes of his glory.

9 ¶ The ſhew of their countenance doth witneſs againſt them; and they declare their ſin as Sodom, they hide *it* not. Wo unto their ſoul! for they have rewarded evil unto themſelves.

10 Say ye to the righteous that *it ſhall be* well *with him*: for they ſhall eat the fruit of their doings.

11 Wo unto the wicked! *it ſhall be* ill *with him*: for the reward of his hands ſhall be given him.

12 ¶ *As for* my people, children *are* their oppreſſors, and women rule over them. O my people, they which lead thee cauſe *thee* to err, and deſtroy the way of thy paths.

13 The LORD ſtandeth up to plead, and ſtandeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the ſpoil of the poor *is* in your houſes.

15 What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? ſaith the Lord GOD of hoſts.

16 ¶ Moreover the LORD ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched-

ſtretched-forth necks, and wanton eyes, walking, and mincing *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will ſmite with a ſcab the crown of the head of the daughters of Zion, and the LORD will diſcover their ſecret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings,

21 The rings and noſe-jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pins,

23 The glaſſes, and the fine linen, and the hoods, and the vails,

24 And it ſhall come to paſs, *that* inſtead of ſweet ſmell, there ſhall be ſtink; and inſtead of girdle, a rent; and inſtead of well-ſet hair, baldneſs; and inſtead of a ſtomacher, a girding of ſackcloth; *and* burning, inſtead of beauty.

25 Thy men ſhall fall by the ſword, and the mighty in the war.

V. 16. *Making a tinkling with their feet*—The Arabian ladies have large hollow rings or circles, with little rings hanging round them; into theſe hollows they put ſmall flints that ſound like bells as they go along: thoſe large rings open like an half-moon, where they put the ſmall of the leg through. Many of the women's ornaments deſcribed in this and the following verſes are of a very doubtful ſignification; but they convey to us ſome idea of that exceſſive luxury, vanity and folly, which had overſpread the nation, and which were evident tokens of their inſenſibility of danger, their degeneracy from God, and their departure from his ways.

26 And

26 And her gates ſhall lament and mourn; and ſhe *being* deſolate ſhall ſit upon the ground.

CHAP. IV.

In the extremity of evils Chriſt's kingdom ſhall be a ſanctuary.

AND in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day ſhall the branch of the LORD be beautiful and glorious, and the fruit of the earth *ſhall be* excellent and comely for them that are eſcaped of Iſrael.

3 And it ſhall come to paſs, *that he that is* left in Zion, and *he that* remaineth in Jeruſalem, ſhall be called holy, *even* every one *that is* written among the living in Jeruſalem:

4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the ſpirit of judgment and by the ſpirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her aſſem-

V. 26. *And her gates ſhall lament and mourn*—The gates of Zion or Jeruſalem, which, by a figure are ſaid to lament, to imply the great deſolation of the place; that there would be no people to go out and come in by the gates, as they uſed to do. *And ſhe being deſolate ſhall ſit upon the ground*—Sitting on the ground is a token of the deepeſt ſorrow; ſo that Jeruſalem is here deſcribed as a woman bereaved of her children, and lamenting over them in this melancholy poſture. This prediction was not uttered in vain; for, on a medal ſtruck by order of Veſpaſian, after the deſtruction of this city by the Romans, ſhe is repreſented in this very poſture.

V. 3. *He that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy*—This paſſage relates to the converſion of the Jews in the latter times, and that great degree of grace that ſhall be conferred on them, when they ſhall have abandoned the error of their ways, and embraced the doctrines of the goſpel.

blies,

blies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night: for upon all the glory *ſhall be* a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from ſtorm and from rain.

CHAP. V.

1. *Under the type of a vineyard God excuſeth his ſevere judgment.* 8. *His judgments upon covetouſneſs,* 11. *Upon laſciviouſneſs,* 13. *Upon impiety,* 20. *And upon injuſtice.* 26. *The executioners of God's judgments.*

NOW will I ſing to my well-beloved a ſong of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the ſtones thereof and planted it with the choiceſt vine, and built a tower in the midſt of it, and alſo made a wine-preſs therein: and he looked that it ſhould bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it ſhould bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it ſhall be eaten up; *and* break down

down the wall thereof, and it ſhall be trodden down:

6 And I will lay it waſte; it ſhall not be pruned, nor digged; but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah his pleaſant plant: and he looked for judgment, but behold, oppreſſion: for righteouſneſs, but behold, a cry.

8 ¶ Wo unto them that join houſe to houſe, *that* lay field to field, till *there be* no place, that they may be placed alone in the midſt of the earth!

9 In mine ears *ſaid* the LORD of hoſts, Of a truth many houſes ſhall be deſolate, *even* great and fair, without inhabitant:

10 Yea, ten acres of vineyard ſhall yield one bath, and the ſeed of an homer ſhall yield an ephah.

11 ¶ Wo unto them that riſe up early in the morning *that* they may follow ſtrong drink, that continue until night, *till* wine inflame them:

12 And the harp and the viol, the tabret and pipe, and wine are in their feaſts: but they regard not the work of the LORD, neither conſider the operation of his hands!

V. 8. *Wo unto them that join houſe to houſe, that lay field to field*—Wo unto them that have ſo inſatiable a deſire after increaſing their poſſeſſions, that they ſtick at no injuſtice whereby they may defraud others of their right; but join one purchaſe to another, till there be no place for their brethren to dwell near their habitation. *That they may be placed alone in the midſt of the earth*—That they alone may be lords and owners, and all others only their tenants and ſervants.

13 ¶ Therefore my people are gone into captivity, becauſe *they have* no knowledge: and their honourable men *are* famiſhed, and their multitude dried up with thirſt.

14 Therefore hell hath enlarged herſelf, and opened her mouth without meaſure: and their glory, and their multitude, and their pomp, and he that rejoiceth ſhall deſcend into it.

15 And the mean man ſhall be brought down, and the mighty man ſhall be humbled, and the eyes of the lofty ſhall be humbled:

16 But the LORD of hoſts ſhall be exalted in judgment, and God *that is* holy ſhall be ſanctified in righteouſneſs.

17 Then ſhall the lambs feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat.

18 Wo unto them that draw iniquity with cords of vanity, and ſin as it were with a cart-rope:

19 That ſay, Let him make ſpeed, *and* haſten his work, that we may ſee *it;* and let the counſel of the Holy One of Iſrael draw nigh and come, that we may know *it!*

20 ¶ Wo unto them that call evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter!

V. 18. *Wo unto them that draw iniquity*—By *drawing iniquity* along like a plough, which the original word imports, is meant keep it at work, promoting and encouraging the practice of it. *With cords of vanity*—Idle pretexts, arguments, and allegations. *And ſin as it were with a cart-rope*—With all their might, as beaſts commonly do that draw carts with ropes.

V. 19. *That ſay, let him make ſpeed, and haſten his work, that we may ſee it*—This objection is often in the mouths of libertines, namely, that God does not haſten the fulfilling of his promiſes or threatenings, ſo as to give them occular demonſtrations of their certainty.

21 Wo

21 Wo unto *them that are* wiſe in their own eyes, and prudent in their own ſight!

22 Wo unto *them that are* mighty to drink wine, and men of ſtrength to mingle ſtrong drink:

23 Which juſtify the wicked for reward, and take away the righteouſneſs of the righteous from him!

24 Therefore as the fire devoureth the ſtubble, and the flame conſumeth the chaff, *ſo* their root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the LORD of hoſts, and deſpiſed the word of the Holy One of Iſrael.

25 Therefore is the anger of the LORD kindled againſt his people, and he hath ſtretched forth his hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes *were* torn in the midſt of the ſtreets. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

26 ¶ And he will lift up an enſign to the nations from far, and will hiſs unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly:

27 None ſhall be weary nor ſtumble amongſt them; none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loins be looſed, nor the latchet of their ſhoes be broken:

28 Whoſe arrows *are* ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *ſhall be* like a lion, they ſhall

ſhall roar like young lions: yea, they ſhall roar, and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it*.

30 And in that day they ſhall roar againſt them like the roaring of the ſea: and if *one* look unto the land, behold, darkneſs *and* ſorrow, and the light is darkened in the heavens thereof.

CHAP. VI.

1. *Iſaiah's viſion.* 9. *The obſtinacy of the people, unto their deſolation.* 13. *A remnant ſhall be ſaved.*

IN the year that king Uzziah died, I ſaw alſo the LORD ſitting upon a throne high and lifted up, and his train filled the temple.

2 Above it ſtood the ſeraphims: each one had ſix wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and ſaid, Holy, holy, holy *is* the LORD of hoſts: the whole earth *is* full of his glory.

4 And the poſts of the door moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 Then ſaid I, Wo *is* me! for I am undone; becauſe I *am* a man of unclean lips, and I dwell in the midſt of a people of unclean lips: for mine eyes have ſeen the King, the LORD of hoſts.

V. 1. *I ſaw alſo the Lord ſitting upon a throne*—i. e. I ſaw the Divine Shechinah, or glory of the Lord. It was the unanimous ſenſe of the antient church, that all the Divine appearances in the Old Teſtament were made by the Son of God, who ordered all the affairs of the church from the beginning; and the antient Jews were alſo of the ſame opinion.

V. 2. *Above it ſtood*—As miniſters attending upon their Lord. *The Seraphims:* Or, *Seraphim*—An order of holy angels, thus called from *fire* and *burning*, which this word properly ſignifies; to repreſent either their nature, which is bright and glorious, ſubtile and pure, or their property, of fervent zeal for God's glory and ſervice.

6 Then

6 Then flew one of the ſeraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy ſin purged.

8 Alſo I heard the voice of the LORD, ſaying, Whom ſhall I ſend, and who will go for us? Then ſaid I, Here *am* I; ſend me.

9 ¶ And he ſaid, Go, and tell this people, Hear ye indeed, but underſtand not: and ſee ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed.

11 Then ſaid I, LORD, how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate.

12 And the LORD have removed men far away, and *there be* a great forſaking in the midſt of the land.

13 ¶ But yet in it *ſhall be* a tenth, and *it* ſhall return, and ſhall be eaten; as a teil-tree, and as an oak, whoſe ſubſtance *is* in them, when they caſt *their leaves*: *ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

CHAP. VII.

1. *Ahaz is comforted by Iſaiah,* 14. *Chriſt promiſed.* 17. *Ahaz's judgments are propheſied to come by Aſſyria.*

AND

AND it came to paſs in the days of Ahaz the ſon of Jotham, the ſon of Uzziah, king of Judah, *that* Rezin king of Syria, and Pekah the ſon of Remaliah king of Iſrael, went up towards Jeruſalem to war againſt it, but could not prevail againſt it.

2 And it was told the houſe of David, ſaying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, thou and Shear-jaſhub thy ſon, at the end of the conduit of the upper pool in the high way of the fuller's field:

4 And ſay unto him, Take heed, and be quiet: fear not, neither be faint-hearted for the two tails of theſe ſmoking fire-brands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah:

5 Becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of Tabeal;

7 Thus ſaith the Lord GOD, It ſhall not ſtand, neither ſhall it come to paſs.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin: and within three-ſcore and five years ſhall Ephraim be broken, that it be not a people.

V. 8. *For the head of Syria is Damaſcus* — Damaſcus ſhall continue the capital of Syria, and Rezin the head of Demaſcus, that is, he ſhall not extend his kingdoms any farther.

9 And

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's ſon. If ye will not believe, ſurely ye ſhall not be eſtabliſhed.

10 Moreover, the LORD ſpake again unto Ahaz, ſaying,

11 Aſk thee a ſign of the LORD thy God, aſk it either in the depth, or in the height above.

12 But Ahaz ſaid, I will not aſk, neither will I tempt the LORD.

13 And he ſaid, Hear ye now, O houſe of David: *Is it* a ſmall thing for you to weary men, but will ye weary my God alſo?

14 ¶ Therefore the LORD himſelf ſhall give you a ſign, Behold, a Virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel.

15 Butter and honey ſhall he eat, that he may know to refuſe the evil, and chuſe the good:

16 For before the child ſhall know to refuſe the evil, and chuſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

17 ¶ The LORD ſhall bring upon thee and upon thy people, and upon thy father's houſe, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Aſſyria.

18 And it ſhall come to paſs in that day, *that* the LORD ſhall hiſs for the fly that *is* in the ut-

V. 14. *Behold, a Virgin ſhall conceive, and bear a ſon*—Ahaz under pretence of piety, but really from a diſtruſt in Jehovah, having refuſed to aſk a ſign to confirm Iſaiah's prophecy of his deliverance from his enemies, the prophet rebukes him in theſe words, ver. 13. *Hear ye, O houſe of David, &c. Therefore* ſince through unbelief ye refuſe to aſk a ſign, *the LORD himſelf* will *give you a ſign: Behold*, the *Virgin* (as the Septuagint reads) *ſhall conceive, and bear a ſon, and thou ſhalt call his name Immanuel*, i. e. *God with us*, or in our nature. Since then the Meſſiah, the great Deliver, ſhall come into the world in ſuch a miraculous manner, much more can God deliver you now without foreign aid.

termoſt

termoſt part of the rivers of Egypt, and for the bee that *is* in the land of Aſſyria.

19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all buſhes.

20 In the ſame day ſhall the LORD ſhave with a razor *that is* hired, *namely*, by them beyond the river, by the king of Aſſyria, the head, and the hair of the feet: and it ſhall alſo conſume the beard.

21 And it ſhall come to paſs in that day, *that* a man ſhall nouriſh a young cow and two ſheep;

22 And it ſhall come to paſs, for the abundance of milk *that* they ſhall give, that he ſhall eat butter: for butter and honey ſhall every one eat *that is* left in the land.

23 And it ſhall come to paſs in that day, *that* every place ſhall be, where there were a thouſand vines at a thouſand ſilverlings, it ſhall *even* be for briers and thorns.

24 With arrows and with bows ſhall *men* come thither; becauſe all the land ſhall become briers and thorns.

25 And *on* all hills that ſhall be digged with the mattock, there ſhall not come thither the fear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattle.

CHAP. VIII.

1. *A prophecy againſt Syria, and Iſrael,* 5. *And Judah.* 9. *God's judgments irreſiſtable.* 11. *Comfort to them that fear God.* 19. *Great afflictions to idolaters.*

MOREOVER,

MOREOVER, the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she conceived and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 For before the child shall have knowledge to cry, My father, and, my mother, the riches of Damascus, and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin, and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over; he shall reach *even* to the neck: and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, and

V. 1. *Take thee a great roll* — Or, *a great volume*, because the prophecy to be written in it was large. *Concerning Maher-shalal-hash-baz*— Concerning that thing which is signified by the name of the child, which is a compound word and signifies *to run swiftly to the spoil, and make haste to the prey*. This is here mentioned by way of anticipation.

V. 6. *Forasmuch as this people refuseth the waters of Shiloah*—A small stream running through Jerusalem; and used by the prophet to denote the small strength and forces of Judah, which did not bear a greater proportion to the numerous hosts of Assyria than the brook of Shiloah does to the river Euphrates.

ye ſhall be broken in pieces: and give ear, all ye of far countries; gird yourſelves, and ye ſhall be broken in pieces; gird yourſelves, and ye ſhall be broken in pieces.

10 Take counſel together and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand: for God *is* with us.

11 ¶ For the LORD ſpake thus to me with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying,

12 Say ye not, A confederacy, to all *them* to whom this people ſhall ſay, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hoſts himſelf, and *let* him *be* your fear, and *let* him *be* your dread.

14 And he ſhall be for a ſanctuary; but for a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin and for a ſnare to the inhabitants of Jeruſalem.

15 And many among them ſhall ſtumble and fall, and be broken, and be ſnared, and be taken.

16 Bind up the teſtimony, ſeal the law among my diſciples.

17 And I will wait upon the LORD that hideth his face from the houſe of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for ſigns and for won-

V. 13. *Sanctify the LORD of hoſts himſelf* — Give him the glory of his power, and goodneſs, and faithfulneſs, by truſting to his promiſes. *And let him be your fear*—Let God, and not the kings of Syria and Iſrael, be the object of your fear.

V. 18. *Behold, I and the children whom the LORD hath given me, are for ſigns and for wonders in Iſrael*— Theſe words are literally ſpoken by Iſaiah concerning himſelf, but myſtically concerning Chriſt; and therefore fitly applied to Chriſt, Heb. ii. 13.

ders

ders in Iſrael; from the LORD of hoſts, which dwelleth in mount Zion.

19 ¶ And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards, that peep and that mutter: ſhould not a people ſeek unto their God? for the living to the dead?

20 To the law and to the teſtimony: if they ſpeak not according to this word, *it is* becauſe *there is* no light in them.

21 And they ſhall paſs through it hardly beſtead and hungry: and it ſhall come to paſs that when they ſhall be hungry, they ſhall fret themſelves, and curſe their king and their God, and look upward.

22 And they ſhall look upon the earth; and behold, trouble and darkneſs, dimneſs of anguiſh; and *they ſhall be* driven to darkneſs.

CHAP. IX.

1. *What joy ſhall be in the midſt of afflictions by the birth and kingdom of Chriſt.* 8. *Judgments upon Iſrael for their pride,* 13. *Hypocriſy,* 18. *And impenitency.*

NEVERTHELESS, the dimneſs *ſhall* not *be* ſuch as *was* in her vexation, when at the firſt he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkneſs have ſeen a great light: they that dwell in the land of

V. 19. *And unto wizards that peep, and that mutter*—That ſpeak with a low voice, as theſe two words ſignify, which they affected to do, ſpeaking rather inwardly in their bellies, than audibly with their mouths.

the

the ſhadow of death, upon them hath the light ſhined.

3 Thou haſt multiplied the nation *and* not increaſed the joy: they joy before thee according to the joy in harveſt, *and* as *men* rejoice when they divide the ſpoil.

4 For thou haſt broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſor, as in the day of Midian.

5 For every battle of the warrior *is* with confuſed noiſe, and garments rolled in blood; but *this* ſhall be with burning *and* fuel of fire.

6 For unto us a child is born, unto us a Son is given: and the government ſhall be upon his ſhoulder: and his name ſhall be called, Wonderful, Counſellor, The mighty God, The everlaſting Father, The Prince of peace.

7 Of the increaſe of *his* government and peace *there ſhall be* no end, upon the throne of David and upon his kingdom, to order it and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever. The zeal of the LORD of hoſts will perform this.

8 ¶ The LORD ſent a word into Jacob, and it hath lighted upon Iſrael.

V. 3. *Thou haſt multiplied the nation, and not increaſed the joy* — In the margin of the Hebrew text, the beginning of this verſe is rendered as follows, "Thou haſt increaſed the joy thereof," which ſeems more agreeable to the context.

V. 6. *For unto us a child is born* —This prophecy is by the beſt interpreters applied to Chriſt; and indeed, it cannot with any propriety be aſcribed to any other, the titles given to this child being proper only for the Great Son of David, who was to *ſave his people from their ſins.*

V. 7. *Of the increaſe of his government and peace, there ſhall be no end*— This has always been conſidered, even by the Jews themſelves, to relate to the kingdom of the Meſſiah, who is ſaid to ſit upon the throne of David, becauſe all the promiſes concerning the perpetuity of his kingdom related chiefly to, and were fulfilled in Chriſt; for his kingdom alone was properly everlaſting, Dan. ii. 44. vii. 14. and his throne will continue to all eternity.

9 ¶ And

9 ¶ And all the people ſhall know, *even* Ephraim and the inhabitant of Samaria, that ſay in the pride and ſtoutneſs of heart,

10 The bricks are fallen down, but we will build with hewn ſtones; the ſycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD ſhall ſet up the adverſaries of Rezin againſt him, and join his enemies together;

12 The Syrians before, and the Philiſtines behind: and they ſhall devour Iſrael with open mouth. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

13 ¶ For the people turneth not unto him that ſmiteth them, neither do they ſeek the LORD of hoſts.

14 Therefore the LORD will cut off from Iſrael head and tail, branch and ruſh in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people cauſe *them* to err; and *they that are* led of them *are* deſtroyed.

17 Therefore the LORD ſhall have no joy in their young men, neither ſhall have mercy on their fatherleſs and widows: for every one *is* an hypocrite and an evil-doer, and every mouth ſpeaketh folly. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

18 ¶ For wickedneſs burneth as the fire: it

V. 17. *For every one is an hypocrite, and an evil-doer*—Not preciſely, (for there were ſeven thouſand ſincere perſons among them, when they ſeemed to Elijah to be univerſally corrupt,) but the body of the people.

ſhall

ſhall devour the briers and thorns, and ſhall kindle in the thickets of the foreſt, and they ſhall mount up *like* the lifting up of ſmoke.

19 Through the wrath of the LORD of hoſts is the land darkened, and the people ſhall be as the fuel of the fire: no man ſhall ſpare his brother.

20 And he ſhall ſnatch on the right hand, and be hungry; and he ſhall eat on the left hand, and they ſhall not be ſatisfied: they ſhall eat every man the fleſh of his own arm;

21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh: *and* they together *ſhall be* againſt Judah. For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1. *The wo of tyrants.* 5. *Aſſyria, the rod of hypocrites, for his pride ſhall be broken.* 20. *A remnant of Iſrael ſhall be ſaved.*

WO unto them that decree unrighteous decrees, and that write grievouſneſs *which* they have preſcribed;

2 To turn aſide the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherleſs!

3 And what will ye do in the day of viſitation, and in the deſolation *which* ſhall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they ſhall bow down under the priſoners, and they ſhall fall under the ſlain.

For

For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

5 ¶ O Aſſyrian, the rod of mine anger, and the ſtaff in their hand is mine indignation.

6 I will ſend him againſt an hypocritical nation, and againſt the people of my wrath will I give him a charge, to take the ſpoil, and to take the prey, and to tread them down like the mire of the ſtreets.

7 Howbeit, he meaneth not ſo, neither doth his heart think ſo; but *it is* in his heart to deſtroy, and cut off nations not a few.

8 For he ſaith, *Are* not my princes altogether kings?

9 *Is* not Calno as Carchemiſh? *is* not Hamath as Arpad? *is* not Samaria as Damaſcus?

10 As my hand hath found the kingdoms of the idols, and whoſe graven images did excel them of Jeruſalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols?

12 Wherefore it ſhall come to paſs, *that* when the LORD hath performed his whole work upon mount Zion and on Jeruſalem, I will puniſh the fruit of the ſtout heart of the king of Aſſyria, and the glory of his high looks.

V. 5. *O Aſſyrian, the rod of mine anger*—A new prophecy begins here, and continues to the end of the chapter, and inſtructs us in this important truth, that God often proſpers wicked and tyrannical governments to be his ſcourge, and the inſtruments of his vengeance upon others, though he afterward burns *the rod of his anger*. The prophet directs this diſcourſe to Sennacherib king of Aſſyria.

V. 11. *Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols?* — The prophet ſpeaks in the perſon of the king of Aſſyria, who conſidered the God of the Jews, as no better than the gods of the other countries round about; and theſe he thought had ſufficiently diſcovered their weakneſs, in not being able to deliver their own countries and votaries.

13 For

13 For he ſaith, By the ſtrength of my hand I have done *it*, and by my wiſdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treaſures: and I have put down the inhabitants like a valiant *man*.

14 And my hand hath found as a neſt the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the ax boaſt itſelf againſt him that heweth therewith? *or* ſhall the ſaw magnify itſelf againſt him that ſhaketh it? as if the rod ſhould ſhake *itſelf* againſt them that lifted it up, *or* as if the ſtaff ſhould lift up *itſelf*, *as if it were* no wood.

16 Therefore ſhall the LORD, the LORD of hoſts, ſend among his fat ones leanneſs; and under his glory he ſhall kindle a burning like the burning of a fire.

17 And the light of Iſrael ſhall be for a fire, and his Holy One for a flame; and it ſhall burn and devour his thorns and his briers in one day;

18 And ſhall conſume the glory of his foreſt, and of his fruitful field, both ſoul and body: and they ſhall be as when a ſtandard-bearer fainteth.

19 And the reſt of the trees of his foreſt ſhall be few, that a child may write them.

20 ¶ And it ſhall come to paſs in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped

V. 19. *And the reſt of the trees of his foreſt, ſhall be few, that a child may write them*—The remainder of that mighty hoſt: ſo few of his army ſhall eſcape, that a child may be able to keep the muſter roll.

of

of the houſe of Jacob, ſhall no more again ſtay upon him that ſmote them: but ſhall ſtay upon the LORD the Holy One of Iſrael in truth.

21 The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Iſrael be as the ſand of the ſea, *yet* a remnant of them ſhall return: the conſumption decreed ſhall overflow with righteouſneſs.

23 For the Lord GOD of hoſts ſhall make a conſumption, even determined in the midſt of all the land.

24 Therefore thus ſaith the Lord GOD of hoſts, O my people that dwelleſt in Zion, be not afraid of the Aſſyrian: he ſhall ſmite thee with a rod, and ſhall lift up his ſtaff againſt thee, after the manner of Egypt.

25 For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction.

26 And the LORD of hoſts ſhall ſtir up a ſcourge for him, according to the ſlaughter of Midian at the rock of Oreb; and *as* his rod *was* upon the ſea, ſo ſhall he lift it up after the manner of Egypt.

27 And it ſhall come to paſs in that day, *that* his burden ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhall be deſtroyed becauſe of the anointing.

28 He is come to Aiath, he is paſſed to Migron; at Michmaſh he hath laid up his carriages:

29 They are gone over the paſſage: they have

taken up their lodging at Geba; Ramah is afraid, Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cauſe it to be heard unto Laiſh, O poor Anathoth.

31 Madmenah is removed: the inhabitants of Gebim gather themſelves to flee.

32 As yet ſhall he remain at Nob that day: he ſhall ſhake his hand *againſt* the mount of the daughter of Zion, the hill of Jeruſalem.

33 Behold the Lord, the LORD of hoſts, ſhall lop the bough with terror: and the high ones of ſtature *ſhall be* hewn down, and the haughty ſhall be humbled.

34 And he ſhall cut down the thickets of the foreſts with iron, and Lebanon ſhall fall by a mighty one.

CHAP. XI.

1. *The peaceable kingdom of the branch out of the root of Jeſſe.* 10. *The reſtoration of Iſrael, and vocation of the Gentiles.*

AND there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots.

V. 34. *Lebanon ſhall fall by a mighty one*—The flower of the Aſſyrian army ſhall fall by the ſtroke of a mighty angel, 2 Kings xix. 35. It was common to repreſent princes and powerful men by the talleſt trees, and the common people by the lower ſhrubs. Lebanon was famous for its tall cedars, to which the principal commanders of the Aſſyrian army are here compared.

V. 1. *And there ſhall come forth a rod out of the ſtem of Jeſſe*—The prophet continues the metaphor begun in the two laſt verſes of the preceding chapter, where he reſembles the Aſſyrian king, and the principal officers of his army, to the talleſt trees in the foreſt; and here he deſcribes the Meſſiah as a ſmall branch ariſing from the family of David, as out of a ſtem that had been ſeverely lopped and almoſt exterminated, having hardly life enough left to propogate its kind: he then beautifully and emphatically deſcribes the perſon and offices of the Meſſiah, the great Redeemer of mankind, with the increaſe of his kingdom and government; which ſhould at different periods take place in the world, till *the earth ſhall be full of the knowledge of the LORD, as the waters cover the ſea.*

2 And

2 And the ſpirit of the LORD ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the LORD:

3 And ſhall make him of quick underſtanding in the fear of the LORD: and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears.

4 But with righteouſneſs ſhall he judge the poor, and reprove with equity, for the meek of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And righteouſneſs ſhall be the girdle of his loins, and faithfulneſs the girdle of his reins.

6 The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child ſhall lead them.

7 And the cow and the bear ſhall feed; their young ones ſhall lie down together; and the lion ſhall eat ſtraw like the ox.

8 And the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice-den.

9 They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the LORD, as the waters cover the ſea.

10 ¶ And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek: and his reſt ſhall be glorious.

11 And

11 And it ſhall come to paſs in that day, *that* the LORD ſhall ſet his hand again the ſecond time, to recover the remnant of his people, which ſhall be left from Aſſyria, and from Egypt, and from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea.

12 And he ſhall ſet up an enſign for the nations, and ſhall aſſemble the out-caſts of Iſrael, and gather together the diſperſed of Judah from the four corners of the earth.

13 The envy alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim.

14 But they ſhall fly upon the ſhoulders of the Philiſtines toward the weſt; they ſhall ſpoil them of the eaſt together: they ſhall lay their hand upon Edom and Moab, and the children of Ammon ſhall obey them.

15 And the LORD ſhall utterly deſtroy the tongue of the Egyptian ſea; and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make *men* go over dry-ſhod.

16 And there ſhall be an high way for the remnant of his people, which ſhall be left from Aſſyria; like as it was to Iſrael in the day that he came up out of the land of Egypt.

V. 11. *The iſlands of the ſea*—The Jews call all thoſe places iſlands, that lie upon the ſea-coaſt; but the expreſſion in the text may very well comprehend all the European nations.

V. 15. *The tongue of the Egyptian ſea*—By this expreſſion is meant the bay of the ſea, where the Nile empties itſelf into the Mediterranean. The verſe imports the deliverance of the Jews in the latter times from their ſeveral captivities, which ſhall be as miraculous as that which was vouchſafed them by Moſes.

CHAP.

CHAP. XII.

A joyful thankſgiving of the faithful for the mercies of God.

AND in that day thou ſhalt ſay, O LORD, I will praiſe thee: though thou waſt angry with me, thine anger is turned away, and thou comfortedſt me.

2 Behold, God *is* my ſalvation; I will truſt, and not be afraid: for the LORD JEHOVAH *is* my ſtrength and *my* ſong; he alſo is become my ſalvation.

3 Therefore with joy ſhall ye draw water out of the wells of ſalvation.

4 And in that day ſhall ye ſay, Praiſe the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and ſhout, thou inhabitant of Zion: for great *is* the Holy One of Iſrael in the midſt of thee.

CHAP. XIII.

1. *God muſtereth the armies of his wrath.* 6. *He threateneth to deſtroy Babylon by the Medes.* 19. *The deſolation thereof.*

THE burden of Babylon, which Iſaiah the ſon of Amoz did ſee.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, ſhake the hand, that they may go into the gates of the nobles.

V. 3. *With joy ſhall ye draw water out of the wells of ſalvation*—The antient Jews uſed to repeat this verſe, when, with a great deal of joy and ceremony, they drew water out of the river Shiloah, on the laſt day of the feaſt of tabernacles. This chapter is an hymn of praiſe, proper to be uſed in that triumphant ſtate of the church deſcribed in the foregoing chapter.

3 I have

3 I have commanded my ſanctified ones, I have alſo called my mighty ones for mine anger, *even* them that rejoice in my highneſs.

4 The noiſe of a multitude in the mountains, like as of a great people: a tumultuous noiſe of the kingdoms of nations gathered together: the LORD of hoſts muſtereth the hoſt of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD and the weapons of his indignation, to deſtroy the whole land.

6 ¶ Howl ye: for the day of the LORD *is* at hand; it ſhall come as a deſtruction from the Almighty.

7 Therefore ſhall all hands be faint, and every man's heart ſhall melt:

8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of them; they ſhall be in pain as a woman that travaileth: they ſhall be amazed at one another; their faces *ſhall be as* flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land deſolate: and he ſhall deſtroy the ſinners thereof out of it.

10 For the ſtars of heaven and the conſtellations thereof ſhall not give their light: the ſun ſhall be darkened in his going forth, and the moon ſhall not cauſe her light to ſhine.

V. 3. *I have commanded my ſanctified ones*—The Medes and Perſians, ſo called, becauſe they were ſet apart by God, for this holy work of executing his juſt vengeance upon Babylon.

V. 10. *For the ſtars of heaven, and the conſtellations thereof ſhall not give their light*—Expreſſions of this kind in ſcripture, always denote great calamities, and particularly the downfal of ſtates and kingdoms; princes and rulers being often repreſented by the ſun, the moon, and the ſtars. It is alſo to be obſerved, that all God's particular judgments being earneſts and fore-runners of the laſt and general judgment, the ſame expreſſions are common to both.

11 And

11 And I will puniſh the world for *their* evil, and the wicked for their iniquity; and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſs of the terrible.

12 I will make a man more precious than fine gold; even a man, than the golden wedge of Ophir.

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place, in the wrath of the LORD of hoſts, and in the day of his fierce anger.

14 And it ſhall be as the chaſed roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land.

15 Every one *that is* found ſhall be thruſt through: and every one *that is* joined *unto them* ſhall fall by the ſword.

16 Their children alſo ſhall be daſhed to pieces before their eyes; their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver, and *as for* gold, they ſhall not delight in it.

18 *Their* bows alſo ſhall daſh the young men to pieces: and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children.

19 ¶ And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah.

20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation:

V. 19. *Babylon the glory of kingdoms*—Babylon, according to the account of profane writers, was of amazing extent, the moſt moderate accounts making the walls forty-five miles in circuit.

neither

neither ſhall the Arabian pitch tent there, neither ſhall the ſhepherds make their fold there.

21 But wild beaſts of the deſert ſhall lie there; and their houſes ſhall be full of doleful creatures, and owls ſhall dwell there, and ſatyrs ſhall dance there.

22 And the wild beaſts of the iſlands ſhall cry in their deſolate houſes, and dragons in *their* pleaſant palaces. And her time *is* near to come, and her days ſhall not be prolonged.

CHAP. XIV.

1. *God's merciful reſtoration of Iſrael.* 3. *Their triumphant inſultation over Babel.*

FOR the LORD will have mercy on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers ſhall be joined with them, and they ſhall cleave to the houſe of Jacob.

2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the LORD for ſervants and handmaids: and they ſhall take them captives whoſe captives they were, and they ſhall rule over their oppreſſors.

3 ¶ And it ſhall come to paſs in the day that the LORD ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve,

4 That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, How hath the oppreſſor ceaſed! the golden city ceaſed!

V. 4. *That thou ſhalt take up this proverb*—i. e. This triumphal ſong or ſpeech, and from this verſe to the twenty-fourth, it is one of the nobleſt that ever was compoſed. *The golden city ceaſed*—As they uſed to call themſelves; which therefore he expreſſes here in a word of their own language.

5 The

5 The LORD hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers.

6 He who ſmote the people in wrath with a continual ſtroke, he that ruled the nations in anger, is perſecuted, *and* none hindereth.

7 The whole earth is at reſt *and* is quiet: they break forth into ſinging.

8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us.

9 Hell from beneath is moved for thee to meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the chief ones of the earth: it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, ſon of the morning! how art thou cut down to the ground, which didſt weaken the nations!

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above

V. 9. *Hell from beneath is moved for thee to meet thee at thy coming* — The Hebrew word here rendered *Hell*, ſignifies the ſtate of the dead in general, and is indifferently applied to the good and bad: here it is uſed in the worſt ſenſe, and denotes the infernal manſions of deceaſed tyrants; who were ſtirred up to receive and entertain him.

V. 12. *How art thou fallen*—From the height of thy glory. *O Lucifer, ſon of the morning*—Which properly is a bright ſtar, that uſhers in the morning; but is here metaphorically taken for the mighty king of Babylon. The expreſſion alſo alludes to Satan, the prince of the apoſtate angels, who is deſcribed as *falling from heaven like lightening*, Luke x. 18. And the title of *Son of the morning*, is common both to the morning ſtar and to an angel; the angels being ſtiled morning ſtars, Job chapter xxxviii. ver. 7.

the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the north:

14 I will aſcend above the heights of the clouds; I will be like the moſt high.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee ſhall narrowly look upon thee, *and* conſider thee, *ſaying*, *Is* this the man that made the earth to tremble, that did ſhake kingdoms?

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof, *that* opened not the houſe of his priſoners?

18 All the kings of the nations, *even* all of them lie in glory, every one in his own houſe.

19 But thou art caſt out of thy grave like an abominable branch; *and as* the raiment of *thoſe that are* ſlain, thruſt through with a ſword, that go down to the ſtones of the pit; as a carcaſe trodden under feet.

20 Thou ſhalt not be joined with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: the ſeed of evil doers ſhall never be renowned.

21 Prepare ſlaughter for his children for the iniquity of their fathers; that they do not riſe, nor poſſeſs the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the LORD of hoſts, and cut off from Babylon the name, and remnant, and ſon, and nephew, ſaith the LORD.

23 I will

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſom of deſtruction, ſaith the LORD of hoſts.

24 The LORD of hoſts hath ſworn, ſaying, Surely, as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, *ſo* ſhall it ſtand:

25 That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off them, and his burden depart from off their ſhoulders.

26 This *is* the purpoſe *that is* purpoſed upon the whole earth: and this *is* the hand *that is* ſtretched out upon all the nations.

27 For the LORD of hoſts hath purpoſed, and who ſhall diſannul *it?* and his hand *is* ſtretched out, and who ſhall turn it back?

28 ¶ In the year that king Ahaz died was this burden.

29 Rejoice not, thou whole Paleſtina, becauſe the rod of him that ſmote thee is broken: for out of the ſerpents root ſhall come forth a cockatrice, and his fruit *ſhall be* a fiery flying ſerpent.

30 And the firſt-born of the poor ſhall feed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine, and he ſhall ſlay thy remnant.

V. 23. *I will alſo make it a poſſeſſion for the bittern*—A great water fowl, which delights in ſolitary places, as alſo in watery grounds, ſuch as thoſe were about Babylon. *And pools of water*— The ground about Babylon was of itſelf very moiſt becauſe of the great river Euphrates running by it, which was kept from overflowing the country with charge and labour; this being neglected, when the city was deſtroyed, it was eaſily turned into pools of water. *And I will ſweep it with the beſom of deſtruction* — How nobly this image expreſſes the total extirpation of this wicked people!

V. 26. *This is the purpoſe that is purpoſed upon the whole earth*—Upon this vaſt empire, now in the hands of the Aſſyrians, and ſhortly to come into the hands of the Babylonians.

31 Howl,

31 Howl, O gate: cry, O city: thou whole Paleſtina, *art* diſſolved: for there ſhall come from the north a ſmoke, and none *ſhall be* alone in his appointed times.

32 What ſhall *one* then anſwer the meſſengers of the nation? that the LORD hath founded Zion, and the poor of his people ſhall truſt in it.

CHAP. XV.

The lamentable ſtate of Moab.

THE burden of Moab. Becauſe in the night Ar of Moab is laid waſte, *and* brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence;

2 He is gone up to Bajith and to Dibon, the high places, to weep: Moab ſhall howl over Nebo, and over Medeba: on all their heads *ſhall be* baldneſs, *and* every beard cut off.

3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes and in their ſtreets every one ſhall howl, weeping abundantly.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſoldiers of Moab ſhall cry out: his life ſhall be grievous unto him.

5 My heart ſhall cry out for Moab: his fugitives *ſhall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up; for in the way of Horo-

V. 2. *He is gone up*—i. e. The people of Moab. *To Bajith*—Which ſignifies *an houſe*. It is ſuppoſed to be ſome eminent houſe or temple of their idols. *And to Dibon*—Another city of Moab. *To weep* — To offer their ſupplications with tears to their idols for help.

naim

naim they ſhall raiſe up a cry of deſtruction.
6 For the waters of Nimrim ſhall be deſolate: for the hay is withered away, the graſs faileth, there is no green thing.
7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the brook of the willows.
8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.
9 For the waters of Dimon ſhall be full of blood: for I will bring more upon Dimon, lions upon him that eſcapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

1. *Moab is exhorted to yield obedience to Chriſt's kingdom,*
6. *And threatened for pride.*

SEND ye the lamb to the ruler of the land from Sela to the wilderneſs, unto the mount of the daughter of Zion.
2 For it ſhall be *that* as a wandering bird caſt out of the neſt, *ſo* the daughters of Moab ſhall be at the fords of Arnon.
3 Take counſel, execute judgment: make thy ſhadow as the night in the midſt of the noon-day; hide the outcaſts, bewray not him that wandereth.

V. 7. *Shall they carry away to the brook of the willows*—Or, as the margin renders it, *to the valley of the Arabians*, whither the Aſſyrians carried all the ſpoil they took from the Moabites, it being the direct way from Moab to Aſſyria.

V. 1. *Send ye the lamb to the ruler of the land*—The Moabites being ſubdued by David, became his tributaries: 2 Sam. viii. 2. Part of the tribute they paid was an hundred thouſand lambs, which being diſcontinued, the prophet exhorts them to renew it. *From Sela to the wilderneſs*—It ſhould be rendered, *from Sela in the wilderneſs.*

4 Let mine outcaſts dwell with thee, Moab; be thou a covert to them from the face of the ſpoiler: for the extortioner is at an end, the ſpoiler ceaſeth, the oppreſſors are conſumed out of the land.

5 And in mercy ſhall the throne be eſtabliſhed: and he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting righteouſneſs.

6 ¶ We have heard of the pride of Moab; he *is* very proud; *even* of his haughtineſs, and his pride, and his wrath: *but* his lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye mourn, ſurely *they are* ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderneſs: her branches are ſtretched out, they are gone over the ſea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah; I will water thee with my tears, O Heſhbon, and Elealeh: for the ſhouting for thy ſummer-fruits, and for thy harveſt, is fallen.

10 And gladneſs is taken away, and joy out of the plentiful field; and in the vinyards there

V. 5. *In mercy ſhall the throne be eſtabliſhed*—Hezekiah's throne and kingdom which was now eſtabliſhed, and he ſhall govern his people with an equal mixture of juſtice and mercy; and in that particular be a type of the Meſſiah, in whom all the promiſes made to the houſe of David ſhall be finally accompliſhed.

ſhall

ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage* ſhouting to ceaſe.

11 Wherefore my bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his ſanctuary to pray; but he ſhall not prevail.

13 This *is* the word that the LORD hath ſpoken concerning Moab ſince that time.

14 But now the LORD hath ſpoken, ſaying, Within three years, as the years of an hireling, and the glory of Moab ſhall be contemned, with all that great multitude: and the remnant *ſhall be* very ſmall *and* feeble.

CHAP. XVII.

1. *Syria and Iſrael threatened.* 6. *A remnant ſhall forſake idolatry.* 9. *The reſt ſhall be plagued for their impiety.*

THE burden of Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap.

2 The cities of Aroer *are* forſaken: they ſhall be for flocks, which ſhall lie down and none ſhall make *them* afraid.

3 The fortreſs alſo ſhall ceaſe from Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the glory of the children of Iſrael, ſaith the LORD of hoſts.

4 And

4 And in that day it ſhall come to paſs, *that* the glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſt-man gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaning-grapes ſhall be left in it, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

7 At that day ſhall a man look to his Maker, and his eyes ſhall have reſpect to the Holy One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves, or the images.

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which they left becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength, therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* a heap

V. 4. *The glory of Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean*—Jacob here ſignifies Iſrael, and is uſed to denote the ten tribes. God's judgments are often denoted by leanneſs; becauſe, like a conſumption, they waſte the ſtrength.

in

in the day of grief and of desperate sorrow.

12 Wo to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold, at evening-tide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

CHAP. XVIII.

1. *God in care of his people will destroy the Ethiopians.*
7. *An access shall grow thereby unto the church.*

WO to the land shadowing with wings, which *is* beyond the rivers of Ethiopia!

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out, and trodden down, whose land the rivers have spoiled.

3 All ye inhabitants of the world, and dwel-

V. 1. *Wo to the land shadowing with wings*—This description is generally allowed to signify Egypt. Some understand the words, of their ships, with spreading sails like wings; others of the protection she boasted she could give her allies. But the word which we render *shadowing*, properly signifies a sort of timbrel, an instrument of music peculiar to the Egyptians in their sacrifices to Isis.

V. 2. *In vessels of bulrushes*—The Egyptians used to make sloops and barks of rushes and reeds, most probably the papyrus, which they daubed well with slime and pitch, and which were more convenient for them than those of wood, because they were both cheaper and swifter, and lighter of carriage from place to place.

lers on the earth, ſee ye, when he lifteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye.

4 For ſo the LORD ſaid unto me, I will take my reſt, and I will conſider in my dwelling-place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt, when the bud is perfect, and the ſour grape is ripening in the flower, he ſhall both cut off the ſprings with pruning-hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

7 ¶ In that time ſhall the preſent be brought unto the LORD of hoſts of a people ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion.

CHAP. XIX.

1. *The confuſion of Egypt.* 11. *The fooliſhneſs of their princes.* 18. *The calling of Egypt to the church.* 23. *The covenant of Egypt, Aſſyria, and Iſrael.*

THE burden of Egypt. Behold, the LORD rideth upon a ſwift cloud, and ſhall come

V. 1. *The burden of Egypt*—An ingenious writer of the preſent day ſuppoſes this chapter to contain a prophecy of the conqueſt of Egypt by Cambyſes and the Perſians. The firſt attempt Cambyſes made was upon Peluſium, a ſtrong town at the entrance of Egypt; and ſucceeded by the ſtratagem of placing before his army a great number of dogs, ſheep, cats, and other animals, which being held ſacred by the Egyptians, not one of them would caſt a javelin, or ſhoot an arrow that way; and ſo the town was taken almoſt without reſiſtance.

into

into Egypt: and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

2 And I will ſet the Egyptians againſt the Egyptians: and they ſhall fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom.

3 And the ſpirit of Egypt ſhall fail in the midſt thereof; and I will deſtroy the counſel thereof; and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the LORD of hoſts.

5 And the waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

6 And they ſhall turn the rivers far away; *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing ſown by the brooks ſhall wither, be driven away and be no *more*.

8 The fiſhers alſo ſhall mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

V. 5. *The waters ſhall fail from the ſea, and the river ſhall be waſted and dried up*—This was literally fulfilled under the government of the twelve petty tyrants, who ruled Egypt after Sethon. But probably the expreſſion is metaphorical, and denotes the decay of the Egyptian ſtrength by ſimilitudes, taken from the decreaſe of the river Nile: for on the overflowing of that river, all the plenty and proſperity of Egypt depended.

9 Moreover,

9 Moreover, they that work in fine flax, and they that weave net-works ſhall be confounded.

10 And they ſhall be broken in the purpoſes thereof, all that make fluices *and* ponds for fiſh.

11 ¶ Surely the princes of Zoan *are* fools, the counſel of the wiſe counſellors of Pharaoh is become brutiſh: how ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of ancient kings?

12 Where *are* they? where *are* thy wiſe *men?* and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have alſo ſeduced Egypt, *even* they that are the ſtay of the tribes thereof.

14 The LORD hath mingled a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit.

15 Neither ſhall there be *any* work for Egypt, which the head or tail, branch or ruſh may do.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear, becauſe of the ſhaking of the hand of the LORD of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be a terror unto Egypt: every one that maketh mention thereof ſhall be afraid in himſelf; becauſe of the counſel of the LORD of hoſts which he hath determined againſt it.

18 ¶ In that day ſhall five cities in the land of Egypt ſpeak the language of Canaan, and ſwear

ſwear to the LORD of hoſts: one ſhall be called the city of deſtruction.

19 In that day ſhall there be an altar to the LORD in the midſt of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it ſhall be for a ſign and for a witneſs unto the LORD of hoſts in the land of Egypt. For they ſhall cry unto the LORD becauſe of the oppreſſors, and he ſhall ſend them a Saviour and a great one, and he ſhall deliver them.

21 And the LORD ſhall be known to Egypt, and the Egyptians ſhall know the LORD in that day, and ſhall do ſacrifice and oblation; yea, they ſhall vow a vow unto the LORD, and perform *it*.

22 And the LORD ſhall ſmite Egypt; he ſhall ſmite and heal *it*; and they ſhall return *even* to the LORD, and he ſhall be intreated of them, and ſhall heal them.

23 ¶ In that day ſhall there be a high way out of Egypt to Aſſyria; and the Aſſyrian ſhall come into Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt and with Aſſyria, *even* a bleſſing in the midſt of the land:

25 Whom the LORD of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

V. 20. *He ſhall ſend them a Saviour* —Some have thought this to refer to Alexander, who is always diſtinguiſhed by the name of Alexander *the Great*, and whoſe firſt ſucceſſor in Egypt was called the great Ptolemy, and Ptolemy Soter, or *the Saviour*; but doubtleſs it implies the reign of the Meſſiah, who was to chaſe away the darkneſs of the Gentile nations, and to eſtabliſh his kingdom in the earth.

CHAP.

CHAP. XX.

A type prefiguring the ſhameful captivity of Egypt and Ethiopia.

IN the year that Tartan came unto Aſhdod (when Sargon the king of Aſſyria ſent him and fought againſt Aſhdod, and took it:

2 At the ſame time ſpake the LORD by Iſaiah the ſon of Amoz, ſaying, Go, and looſe the ſack-cloth from off thy loins, and put off thy ſhoe from thy foot. And he did ſo, walking naked, and bare-foot.

3 And the LORD ſaid, Like as my ſervant Iſaiah hath walked naked and bare-foot three years *for* a ſign and wonder upon Egypt, and upon Ethiopia;

4 So ſhall the king of Aſſyria lead away the Egyptians priſoners, and the Ethiopians captive, young and old, naked and bare-foot, even with *their* buttocks uncovered to the ſhame of Egypt.

5 And they ſhall be afraid and aſhamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this iſle ſhall ſay in that day, Behold, ſuch *is* our expectation whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

CHAP. XXI.

1. *The fall of Babylon.* 11. *Edom ſcorning the prophet, is moved to repentance.* 13. *The ſet time of Arabia's calamity.*

V. 1. *When Sargon the king of Aſſyria*—Sennacherib, who, before he came to Jeruſalem, came up againſt and took all the fenced cities of Judah, of which Aſhdod might be reckoned one, as being in the tribe of Judah.

V. 2. *And he did ſo, walking naked*—Not wholly naked, but without his upper garment, as ſlaves and priſoners uſed to do, whoſe poſture he was to repreſent. *And bare-foot*—After the manner of mourners and captives.

THE

THE burden of the desert of the sea. As whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A grievous vision is declared unto me. The treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media: all the sighing thereof have I made to cease.

3 Therefore are my loins filled with pain: pangs have taken hold upon me as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion: My lord, I stand

V. 1. *The burden of the desert of the sea*—We learn from the ninth verse, that this is to be understood of Babylon, which is called *the desert of the sea*, because it was to be rendered desolate, and turned into pools of water.

V. 5. *Prepare the table, &c.* — This verse may be translated, *While they prepare a table, while they watch in the watch-tower, while they eat and drink, arise, ye princes.* While the Babylonians make some faint provisions for war, but are more intent upon feasting, arise, ye leaders of the Persian army, and prepare for war in earnest. Babylon was surprized and taken the night after a great festival.

V. 7. *A couple of horsemen, a chariot of asses, and a chariot of camels*— The two horsemen may denote Cyrus and Darius, the principal leaders of the army against Babylon, and the chariot of asses and another of camels, two different nations, viz. the Medes and Persians.

continually

continually upon the watch-tower in the day-time, and I am ſet in my ward whole nights:

9 And behold, here cometh a chariot of men, *with* a couple of horſemen. And he anſwered and ſaid, Babylon is fallen, is fallen; and all the graven images of her gods, he hath broken unto the ground.

10 O my threſhing, and the corn of my floor: that which I have heard of the LORD of hoſts the God of Iſrael, have I declared unto you.

11 ¶ The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? watchman, what of the night?

12 The watchman ſaid, The morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the LORD ſaid unto me,

V. 11. *The burden of Dumah*—i. e. Edom, or Idumea. *He calleth*—The people of Dumah, one of them in the name and by the appointment of the reſt. *Watchman*—The watchman of Edom, whom they had ſet, as people uſe to do in times of great danger. *What of the night*—The people are ſuppoſed to come to him very early in the morning, to enquire what had happened in the night; which ſhews a ſtate of the greateſt perplexity and fear.

V. 13. *Ye travelling companies of Dedanim*—A clan of the Arabians, who were the poſterity of Dedan, the grandſon of Abraham. They were merchants, who uſed to trade with Tyre; he tells them they ſhall be driven from their tents, and be forced to ſhelter themſelves in the woods and thickets.

Within

Within a year, according to the years of an hireling, and all the glory of Kedar ſhall fail:

17 And the reſidue of the number of archers, the mighty men of the children of Kedar, ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

CHAP. XXII.

1. *The invaſion of Jewry by the Perſians.* 8. *Their human wiſdom reproved.*

THE burden of the valley of viſion, What aileth thee now, that thou art wholly gone up to the houſe-tops?

2 Thou that art full of ſtirs, a tumultuous city, a joyous city: thy ſlain *men are* not ſlain with the ſword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all *that are* found in thee are bound together, *which* have fled from far.

4 Therefore ſaid I, Look away from me, I will weep bitterly, labour not to comfort me; becauſe of the ſpoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hoſts in the valley of viſion, breaking down the walls, and of crying to the mountains.

6 And Elam bare the quiver, with chariots of men *and* horſemen, and Kir uncovered the ſhield.

V. 16. *The glory of Kedar ſhall fail*—Kedar was Iſhmael's ſon: the prophet extends this judgment to another clan of the Arabians, who were famous for the uſe of the bow.

V. 1. *The burden of the valley of viſion*—Of Judah; and eſpecially of Jeruſalem, called a *valley*, becauſe great part of it ſtood in a valley; and *the valley of viſion*, becauſe of the many and clear viſions or revelations of God's mind, in that place.

7 And it ſhall come to paſs, *that* thy choiceſt valleys ſhall be full of chariots, and the horſemen ſhall ſet themſelves in array at the gate.

8 ¶ And he diſcovered the covering of Judah, and thou didſt look in that day to the armour of the houſe of the foreſt.

9 Ye have ſeen alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houſes of Jeruſalem, and the houſes have ye broken down to fortify the wall.

11 Ye made alſo a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had reſpect unto him that faſhioned it long ago.

12 And in that day did the Lord GOD of hoſts call to weeping and to mourning, and to baldneſs, and to girding with ſackcloth:

13 And behold, joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine: let us eat and drink; for to-morrow we ſhall die.

14 And it was revealed in mine ears by the LORD of hoſts, Surely this iniquity ſhall not be purged from you, till ye die, ſaith the Lord GOD of hoſts.

15 Thus ſaith the Lord GOD of hoſts, Go, get thee unto this treaſurer, *even* unto Shebna, which *is* over the houſe, *and ſay*,

16 What haſt thou here? and whom haſt thou here,

V. 8. *And he*—The enemy. *Diſcovered the covering of Judah*—He took thoſe fenced cities, which were a covering or ſafe-guard both to the people of Judah, and to thoſe of Jeruſalem.

here, that thou haſt hewed thee out a ſepulchre here, *as* he that heweth him out a ſepulchre on high, *and* that graveth an habitation for himſelf in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will ſurely cover thee.

18 He will ſurely violently turn and toſs thee *like* a ball into a large country: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lord's houſe.

19 And I will drive thee from thy ſtation, and from thy ſtate ſhall he pull thee down.

20 And it ſhall come to paſs in that day, that I will call my ſervant Eliakim the ſon of Hilkiah:

21 And I will clothe him with thy robe, and ſtrengthen him with thy girdle, and I will commit thy government into his hand, and he ſhall be a father to the inhabitants of Jeruſalem, and to the houſe of Judah.

22 And the key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall open, and none ſhall ſhut; and he ſhall ſhut, and none ſhall open.

23 And I will faſten him *as* a nail in a ſure place: and he ſhall be for a glorious throne to his father's houſe.

24 And they ſhall hang upon him all the

V. 22. *And the key of the houſe of David*—The government, the power of opening and ſhutting, of letting men into it, and putting them out of it, whereof a *key* is a fit emblem. *Will I lay upon his ſhoulder*—He mentions *the ſhoulder* rather than the hand, alluding to ſome ceremony then in uſe: for the antients carried upon their ſhoulders every thing that was looked upon as an enſign of great power and dignity: Job xxxi. 36. and chapter ix. 6. of this prophecy.

glory

glory of his father's houſe, the offspring and the iſſue, all veſſels of ſmall quantity, from the veſſels of cups even to all the veſſels of flaggons.

25 In that day, ſaith the LORD of hoſts, ſhall the nail *that is* faſtened in the ſure place be removed, and be cut down, and fall; and the burden that *was* upon it ſhall be cut off: for the LORD hath ſpoken *it*.

CHAP. XXIII.

1. *The miſerable overthrow of Tyre.* 17. *Their return.*

THE burden of Tyre, Howl, ye ſhips of Tarſhiſh: for it is laid waſte, ſo that there is no houſe, no entering in. From the land of Chittim it is revealed to them.

2 Be ſtill, ye inhabitants of the iſle, thou whom the merchants of Zidon, that paſs over the ſea, have repleniſhed.

3 And by great waters the ſeed of Sihor, the harveſt of the river, *is* her revenue; and ſhe is a mart of nations.

4 Be thou aſhamed, O Zidon: for the ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I travail not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *ſo* ſhall they be ſorely pained at the report of Tyre.

6 Paſs ye over to Tarſhiſh; howl, ye inhabitants of the iſle.

V. 3. *The ſeed of Sihor, the harveſt of the river is her revenue*—This verſe may be better tranſlated in the following manner: *The ſeed of the Nile, growing by the abundance of waters, and the harveſt of the rivers was her revenues.* The overflowing of the Nile, called here Sihor, rendered the product of Egypt ſo amazingly great, that it was always conſidered as one of the greateſt granaries of the world.

7 Is

7 *Is* this your joyous *city*, whoſe antiquity *is* of ancient days? her own feet ſhall carry her afar off to ſojourn.

8 Who hath taken this counſel againſt Tyre the crowning *city*, whoſe merchants *are* princes, whoſe traffickers *are* the honourable of the earth?

9 The LORD of hoſts hath purpoſed it, to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Paſs through thy land as a river, O daughter of Tarſhiſh: *there is* no more ſtrength.

11 He ſtretched out his hand over the ſea, he ſhook the kingdoms: the LORD hath given a commandment againſt the merchant-*city*, to deſtroy the ſtrong holds thereof.

12 And he ſaid, Thou ſhalt no more rejoice, O thou oppreſſed virgin, daughter of Zidon: ariſe, paſs over to Chittim; there alſo ſhalt thou have no reſt.

13 Behold, the land of the Chaldeans; this people was not *till* the Aſſyrian founded it for them that dwell in the wilderneſs: they ſet up the towers thereof, they raiſed up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ſhips of Tarſhiſh: for your ſtrength is laid waſte.

15 And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according to the days of one king; after the end of ſeventy years ſhall Tyre ſing as an harlot.

16 Take an harp, go about the city, thou harlot that haſt been forgotten; make ſweet melody,

ſing

ſing many ſongs, that thou mayeſt be remembered.

17 ¶ And it ſhall come to paſs, after the end of ſeventy years, that the LORD will viſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandize and her hire ſhall be holineſs to the LORD: it ſhall not be treaſured nor laid up; for her merchandize ſhall be for them that dwell before the LORD, to eat ſufficiently, and for durable clothing.

CHAP. XXIV.

1. *God's judgments upon the land.* 13. *A remnant ſhall joyfully praiſe him.*

BEHOLD the LORD maketh the earth empty, and maketh it waſte, and turneth it upſide down, and ſcattereth abroad the inhabitants thereof.

2 And it ſhall, be as with the people, ſo with the prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him.

V. 17. *Shall commit fornication with all the kingdoms of the world* — She ſhall by degrees return to her former traffick, and as harlots entice men by laſcivious ſongs, and entertain all comers; ſo ſhall ſhe entice merchants to trade with her, by diſhoneſt practices, and various frauds and artifices.

V. 1. *Behold, the Lord maketh the earth empty*—The prophet having for ten or twelve chapters together been denouncing God's judgments againſt particular kingdoms, comes at length to pronounce the final doom upon the earth itſelf, for its great wickedneſs: and that this is the meaning, and not any particular part of Canaan, is evident from an expreſſion at the fourth verſe, *the world languiſheth.*

3 The

3 The land ſhall be utterly emptied and utterly ſpoiled: for the LORD hath ſpoken this word.

4 The earth mourneth *and* fadeth away, the world languiſheth *and* fadeth away, the haughty people of the earth do languiſh.

5 The earth alſo is defiled under the inhabitants thereof; becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant;

6 Therefore hath the curſe devoured the earth, and they that dwell therein are deſolate; therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languiſheth, all the merry-hearted do ſigh.

8 The mirth of tabrets ceaſeth, the noiſe of them that rejoice endeth, the joy of the harp ceaſeth.

9 They ſhall not drink wine with a ſong; ſtrong drink ſhall be bitter to them that drink it.

10 The city of confuſion is broken down: every houſe is ſhut up, that no man may come in.

11 *There is* a crying for wine in the ſtreets; all joy is darkened, the mirth of the land is gone.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ When thus it ſhall be in the midſt of the land among the people, *there ſhall be* as the ſhaking of an olive-tree, *and* as the gleaning grapes when the vintage is done.

14 They ſhall lift up their voice, they ſhall ſing for the majeſty of the LORD, they ſhall cry aloud from the ſea.

15 Wherefore

15 Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Iſrael in the iſles of the ſea.

16 From the uttermoſt part of the earth have we heard ſongs, *even* glory to the righteous. But I ſaid, My leanneſs, my leanneſs, wo unto me! the treacherous dealers have dealt treacherouſly, yea, the treacherous dealers have dealt very treacherouſly.

17 Fear, and the pit, and the ſnare *are* upon thee, O inhabitant of the earth.

18 And it ſhall come to paſs, *that* he who fleeth from the noiſe of the fear ſhall fall into the pit: and he that cometh up out of the midſt of the pit ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage; and the tranſgreſſion thereof ſhall be heavy upon it; and it ſhall fall, and not riſe again.

21 And it ſhall come to paſs in that day, *that* the LORD ſhall puniſh the hoſt of the high ones *that* are on high, and the kings of the earth upon the earth:

22 And they ſhall be gathered together *as* priſoners are gathered in the pit, and ſhall be ſhut

V. 18. *The windows from on high are opened*—To pour down fire upon a wicked world, as before they poured down water: the expreſſion being borrowed from Moſes, ſhews that he meant this of a deſtruction as univerſal as that of the deluge, when only eight perſons were ſaved.

up

up in the priſon, and after many days ſhall they be viſited.

23 Then the moon ſhall be confounded, and the ſun aſhamed, when the LORD of hoſts ſhall reign in mount Zion, and in Jeruſalem, and before his ancients glorioufly.

CHAP. XXV.

1. *The prophet praiſeth God for his judgments,* 6. *For his ſaving benefits,* 9. *And for his victorious ſalvation.*

O LORD, thou *art* my God; I will exalt thee, I will praiſe thy name: for thou haſt done wonderful things: *thy* counſels of old *are* faithfulneſs *and* truth.

2 For thou haſt made of a city, an heap: *of* a defenced city, a ruin: a palace of ſtrangers, to be no city: it ſhall never be built.

3 Therefore ſhall the ſtrong people glorify thee, the city of the terrible nations ſhall fear thee.

4 For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones *is* as a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the noiſe of ſtrangers, as the heat in a dry place; *even* the heat with the ſhadow of a cloud; the branch of the terrible ones ſhall be brought low.

6 ¶ And in this mountain ſhall the LORD of hoſts make unto all people a feaſt of fat things, a

V. 1. *O Lord, thou art my God, I will exalt thee*—In this hymn there is a noble prediction of the light of the goſpel ſhining throughout the world, and removing from men's eyes the vail of ignorance and error, that had overſpread all nations, and people, and tongues.

feaſt of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

7 And he will deſtroy in this mountain the face of the covering caſt over all people, and the vail *that is* ſpread over all nations.

8 He will ſwallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people ſhall he take away from off all the earth: for the LORD hath ſpoken *it*.

9 ¶ And it ſhall be ſaid in that day, Lo, this *is* our God; we have waited for him, and he will ſave us; this *is* the LORD; we have waited for him, we will be glad and rejoice in his ſalvation.

10 For in this mountain ſhall the hand of the LORD reſt, and Moab ſhall be trodden down under him, even as ſtraw is trodden down for the dunghill.

11 And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands.

12 And the fortreſs of the high fort of thy walls ſhall be bring down, lay low, *and* bring to the ground, *even* to the duſt.

CHAP. XXVI.

1. *A ſong inciting to confidence in God.* 20. *An exhortation to wait on him.*

V. 8. *He will ſwallow up death in victory*—St. Paul juſtly expounds this text of the general reſurrection, and tells us, this will not be fulfilled till that awful day. Inſtead of *in victory*, it ſhould be read *for ever*, as the word with more propriety might be rendered.

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IN that day ſhall this ſong be ſung in the land of Judah; We have a ſtrong city: ſalvation will God appoint *for* walls and bulwarks.

2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.

3 Thou wilt keep *him* in perfect peace, *whoſe* mind *is* ſtayed *on thee:* becauſe he truſteth in thee.

4 Truſt ye in the LORD for ever: for in the LORD JEHOVAH *is* everlaſting ſtrength:

5 For he bringeth down them that dwell on high, the lofty city he layeth it low: he layeth it low, *even* to the ground; he bringeth it *even* to the duſt.

6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy.

7 The way of the juſt *is* uprightneſs: thou, moſt upright, doſt weigh the path of the juſt.

8 Yea, in the way of thy judgments, O LORD, have we waited for thee: the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night; yea, with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs.

10 Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed

V. 2. *Open ye the gates*—An expreſſion implying the enlarging the number of believers, and bringing into the church *daily ſuch as ſhould be ſaved.*

for

for *their* envy at the people: yea, the fire of thine enemies ſhall devour them.

12 LORD, thou wilt ordain peace for us; for thou alſo haſt wrought all our works in us.

13 O LORD our God, *other* lords beſides thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt increaſed the nation, O LORD, thou haſt increaſed the nation: thou art glorified: thou haſt removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they viſited thee, they poured our a prayer, *when* thy chaſtening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery is in pain, *and* crieth out in her pangs; ſo have we been in thy ſight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have the inhabitants of the world fallen.

19 Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe. Awake, and ſing, ye that dwell in duſt: for thy dew *is as* the dew

V. 14. *They are deceaſed, they ſhall not riſe*—They are manes or ghoſts of wicked mighty men, whom the Jews uſed frequently to worſhip: and therefore he ſays, *they ſhall not riſe*; theſe idol deities, with their impious worſhippers, ſhall ſink into deſtruction.

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of herbs, and the earth ſhall caſt out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thyſelf as it were for a little moment, until the indignation be over-paſt:

21 For behold, the LORD cometh out of his place to puniſh the inhabitants of the earth for their iniquity: the earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

CHAP. XXVII.

1. *The care of God over his vineyard.* 7. *His chaſtiſements differ from judgments.* 12. *The church of Jews and Gentiles.*

IN that day the LORD with his ſore and great and ſtrong ſword ſhall puniſh leviathan the piercing ſerpent, even leviathan that crooked ſerpent; and he ſhall ſlay the dragon that *is* in the ſea.

2 In that day ſing ye unto her, a vineyard of red wine.

3 I the LORD do keep it: I will water it every moment: leſt *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would ſet the briers *and* thorns againſt me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my ſtrength, *that*

V. 20. *Shut thy doors about thee*—Withdraw thyſelf from the world, and pour out thy prayers to God in thy cloſet. *Until the indignation be overpaſt*—The dreadful effects of God's anger, mentioned in the following verſe.

V. 1. *In that day the LORD with his ſore and great and ſtrong ſword ſhall puniſh leviathan the piercing ſerpent*—Tyrants and oppreſſors are often compared to the monſters of the deep; and the expreſſions of this verſe denote in general thoſe worldly potentates who have been the noted oppreſſors of God's people, and are indeed the inſtruments and types of Satan, ſo often called in ſcripture *the ſerpent*.

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he may make peace with me, *and* he ſhall make peace with me.

6 He ſhall cauſe them that come of Jacob to take root: Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.

7 ¶ Hath he ſmitten him, as he ſmote thoſe that ſmote him? *or* is he ſlain according to the ſlaughter of *them that are* ſlain by him?

8 In meaſure, when it ſhooteth forth, thou wilt debate with it: he ſtayeth his rough wind in the day of the eaſt wind.

9 By this therefore ſhall the iniquity of Jacob be purged; and this *is* all the fruit to take away his ſin; when he maketh all the ſtones of the altar as chalk-ſtones *that are* beaten in ſunder, the groves and images ſhall not ſtand up.

10 Yet the defenced city *ſhall be* deſolate, *and* the habitation forſaken, and left like a wilderneſs: there ſhall the calf feed, and there ſhall he lie down, and conſume the branches thereof.

11 When the boughs thereof are withered, they ſhall be broken off: the women come, *and* ſet them on fire: for it *is* a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour.

12 ¶ And it ſhall come to paſs in that day, *that* the LORD ſhall beat off from the channel of the river unto the ſtream of Egypt, and ye ſhall be gathered one by one, O ye children of Iſrael.

13 And it ſhall come to paſs in that day, *that*

V. 12. *From the channel of the river unto the ſtream of Egypt*—i. e. From the river Euphrates, which is on the borders of Aſſyria, to the Nile, which is the boundary of Egypt; and which were the two borders of the land of promiſe.

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the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the outcaſts in the land of Egypt, and ſhall worſhip the LORD in the holy mount at Jeruſalem.

CHAP. XXVIII.

1. *Ephraim threatened.* 16. *Chriſt promiſed.* 18. *Their ſecurity ſhall be tried.*

WO to the crown of pride, to the drunkards of Ephraim, whoſe glorious beauty *is* a fading flower, which *are* on the head of the fat vallies of *them that are* overcome with wine!

2 Behold, the LORD hath a mighty and ſtrong one, *which* as a tempeſt of hail *and* a deſtroying ſtorm, as a flood of mighty waters overflowing, ſhall caſt down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, ſhall be trodden under feet:

4 And the glorious beauty which *is* on the head of the fat valley ſhall be a fading flower, *and* as the haſty fruit before the ſummer; which *when* he that looketh upon it, ſeeth *it*, while it is yet in his hand he eateth it up.

5 In that day ſhall the LORD of hoſts be for a crown of glory, and for a diadem of beauty unto the reſidue of his people:

6 And for a ſpirit of judgment to him that ſitteth in judgment, and for ſtrength to them that turn the battle to the gate.

V. 1. *Wo to the crown of pride, to the drunkards of Ephraim*—Wo to that proud kingdom of Iſrael, of which Ephraim is the head; Samaria, the royal ſeat of the kingdom, being ſituate in that tribe. Here ſeems to be an alluſion to the crown of flowers which they wore at their drinking feaſts.

7 But

7 But they alſo have erred through wine, and through ſtrong drink are out of the way; the prieſt and the prophet have erred through ſtrong drink; they are ſwallowed up of wine, they are out of the way through ſtrong drink; they err in viſion, they ſtumble *in* judgment.

8 For all tables are full of vomit *and* filthineſs, *ſo that there is* no place *clean.*

9 Whom ſhall he teach knowledge? and whom ſhall he make to underſtand doctrine? *them that are* weaned from the milk, *and* drawn from the beaſts:

10 For precept *muſt be* upon precept, precept upon precept; line upon line, line upon line; here a little *and* there a little:

11 For with ſtammering lips and another tongue will he ſpeak to this people.

12 To whom he ſaid, This *is* the reſt *wherewith* ye may cauſe the weary to reſt, and this *is* the refreſhing: yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they may go and fall backward, and be broken, and ſnared, and taken.

14 Wherefore hear the word of the LORD, ye ſcornful men, that rule this people which *is* in Jeruſalem.

15 Becauſe ye have ſaid, We have made a covenant with death, and with hell are we at agreement; when the overflowing ſcourge ſhall paſs through, it ſhall not come unto unto us: for we have

have made lies our refuge, and under falſhood have we hid ourſelves:

16 ¶ Therefore thus ſaith the Lord GOD, Behold, I lay in Zion for a foundation a ſtone, a tried ſtone, a precious corner-*ſtone*; a ſure foundation: he that believeth ſhall not make haſte.

17 Judgment alſo will I lay to the line, and righteouſneſs to the plummet: and the hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the hiding place.

18 ¶ And your covenant with death ſhall be diſannulled, and your agreement with hell ſhall not ſtand: when the overflowing ſcourge ſhall paſs through, then ye ſhall be trodden down by it.

19 From the time that it goeth forth, it ſhall take you: for morning by morning ſhall it paſs over, by day and by night: and it ſhall be a vexation only *to* underſtand the report.

20 For the bed is ſhorter than that *a man* can ſtretch himſelf on *it*: and the covering narrower than that he can wrap himſelf in *it*.

21 For the LORD ſhall riſe up as *in* mount Perazim, he ſhall be wroth as *in* the valley of Gibeon, that he may do his work, his ſtrange work; and bring to paſs his act, his ſtrange act.

22 Now therefore be ye not mockers, leſt your bands be made ſtrong: for I have heard from the

V. 16. *He that believeth ſhall not make haſte*—He that confides in the faithfulneſs of this promiſe, will not haſtily catch at any way of eſcaping danger, but will patiently wait upon God in his way, until he deliver him.

V. 20. *For the bed is ſhorter than that a man, &c.*—Two proverbial expreſſions, importing that all worldly comforts are inſufficient to cure the maladies they are applied to, and human devices unable to ſecure us againſt the puniſhments of providence.

Lord GOD of hoſts a conſumption, even determined upon the whole earth.

23 Give ye ear, and hear my voice; hearken, and hear my ſpeech.

24 Doth the plowman plow all day to ſow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in the principal wheat, and the appointed barley, and the rie in their place?

26 For his God doth inſtruct him to diſcretion: *and* doth teach him.

27 For the fitches are not threſhed with a threſhing inſtrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod.

28 Bread-*corn* is bruiſed: becauſe he will not ever be threſhing it, nor break *it* with the wheel of his cart, nor bruiſe it with his horſemen.

29 This alſo cometh forth from the LORD of hoſts, *which* is wonderful in counſel, *and* excellent in working.

CHAP. XXIX.

1. *God's judgment upon Jeruſalem.* 9. *Their ſenſeleſſneſs,* 13. *And deep hypocriſy.* 18. *A promiſe of ſanctification.*

WO to Ariel, to Ariel the city *where* David dwelt! add ye year to year: let them kill ſacrifices:

2 Yet I will diſtreſs Ariel, and there ſhall be heavineſs and ſorrow: and it ſhall be unto me as Ariel.

V. 1. *Wo to Ariel, to Ariel the city where David dwelt*—Ariel ſignifies *the lion of God*, and was the name of the altar, becauſe it devoured the ſacrifices. Here it is put for the city of Jeruſalem, which David made the ſeat of the kingdom, and where God promiſed to place his name.

3 And

3 And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee.

4 And thou ſhalt be brought down, *and* ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as of one that hath a familiar ſpirit, out of the ground, and thy ſpeech ſhall whiſper out of the duſt.

5 Moreover, the multitude of thy ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones *ſhall be* as chaff that paſſeth away; yea, it ſhall be at an inſtant ſuddenly.

6 Thou ſhalt be viſited of the LORD of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.

7 And the multitude of all the nations that fight againſt Ariel, even all that fight againſt her and her munition, and that diſtreſs her, ſhall be as a dream of a night-viſion.

8 It ſhall even be as when a hungry *man* dreameth, and behold, he eateth; but he awaketh, and his ſoul is empty: or as when a thirſty *man* dreameth, and behold, he drinketh; but he awaketh, and behold, *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be that fight againſt mount Zion.

9 ¶ Stay yourſelves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they ſtagger, but not with ſtrong drink.

10 For the LORD hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes:

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the prophets and your rulers, the ſeers hath he covered.

11 And the viſion of all is become unto you as the words of a book *that is* ſealed, which *men* deliver to one that is learned, ſaying, Read this, I pray thee: and he ſaith, I cannot; for it *is* ſealed:

12 And the book is delivered to him that is not learned, ſaying, Read this, I pray thee: and he ſaith, I am not learned.

13 ¶ Wherefore the LORD ſaid, Foraſmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men:

14 Therefore behold, I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder: for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid.

15 Wo unto them that ſeek deep to hide their counſel from the LORD, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us?

16 Surely your turning of things upſide down ſhall be eſteemed as the potter's clay. For ſhall the work ſay of him that made it, He made me not? or ſhall the thing framed ſay of him that framed it, He hath no underſtanding?

17 *Is* it not yet a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt?

18 ¶ And in that day ſhall the deaf hear the

V. 13. *Their fear towards me is taught by the precept of men*—i. e. Human authority has too much weight among them in matters of religion.

words

words of the book, and the eyes of the blind ſhall ſee out of obſcurity and out of darkneſs.

19 The meek alſo ſhall increaſe *their* joy in the LORD, and the poor among men ſhall rejoice in the Holy One of Iſrael.

20 For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought.

22 Therefore thus ſaith the LORD who redeemed Abraham, concerning the houſe of Jacob; Jacob ſhall not now be aſhamed, neither ſhall his face now wax pale.

23 But when he ſeeth his children the work of mine hands in the midſt of him, they ſhall ſanctify my name, and ſanctify the Holy One of Jacob, and ſhall fear the God of Iſrael.

24 They alſo that erred in ſpirit ſhall come to underſtanding, and they that murmured ſhall learn doctrine.

CHAP. XXX.

1. *The people threatened for their confidence in Egypt.* 8. *And contempt of God's word.*

WO to the rebellious children, ſaith the LORD, that take counſel, but not of me; and that cover with a covering, but not of my ſpirit, that they may add ſin to ſin:

2 That walk to go down into Egypt, and have not aſked at my mouth; to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the ſhadow of Egypt!

3 Therefore

3 Therefore ſhall the ſtrength of Pharaoh be your ſhame, and the truſt in the ſhadow of Egypt *your* confuſion.

4 For his princes were at Zoan, and his ambaſſadors came to Hanes.

5 They were all aſhamed of a people *that* could not profit them, nor be an help nor profit, but a ſhame, and alſo a reproach.

6 The burden of the beaſts of the ſouth: into the land of trouble and anguiſh, from whence *come* the young and old lion, the viper and fiery flying ſerpent, they will carry their riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people *that* ſhall not profit *them*.

7 For the Egyptians ſhall help in vain, and to no purpoſe: therefore have I cried concerning this, Their ſtrength *is* to ſit ſtill.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD.

10 Which ſay to the ſeer, See not; and to the prophets, Propheſy not unto us right things, ſpeak unto us ſmooth things, propheſy deceits:

11 Get you out of the way, turn aſide out of the path, cauſe the Holy One of Iſrael to ceaſe from before us.

12 Wherefore thus ſaith the Holy One of

V. 6. *The burden of the beaſts of the ſouth*—This is a curſe upon the beaſts that carried their treaſures into Egypt: intimating, that if the beaſts ſhould not be ſpared, the men ſhould be puniſhed much more grievouſly.

Iſrael,

Iſrael, Becauſe ye deſpiſe this word, and truſt in oppreſſion and perverſeneſs, and ſtay thereon:

13 Therefore this iniquity ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant.

14 And he ſhall break it as the breaking of the potter's veſſel, that is broken in pieces; he ſhall not ſpare: ſo that there ſhall not be found in the burſting of it a ſherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus ſaith the Lord GOD, the Holy One of Iſrael; In returning and reſt ſhall ye be ſaved, in quietneſs and in confidence ſhall be your ſtrength: and ye would not.

16 But ye ſaid, No; for we will flee upon horſes; therefore ſhall ye flee: and we will ride upon the ſwift; therefore ſhall they that purſue you be ſwift.

17 One thouſand *ſhall flee* at the rebuke of one; at the rebuke of five ſhall ye flee: till ye be left as a beacon upon the top of a mountain, and as an enſign on an hill.

18 And therefore will the LORD wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you: for the LORD *is* a God of judgment. Bleſſed *are* all they that wait for him.

19 For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he ſhall hear it, he will anſwer thee.

20 And *though* the LORD give you the bread

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of adverſity and the water of affliction, yet ſhall not thy teachers be removed into a corner any more, but thine eyes ſhall ſee thy teachers:

21 And thine ears ſhall hear a word behind thee, ſaying, This *is* the way, walk ye in it, when ye turn to the right-hand, and when ye turn to the left.

22 Ye ſhall defile alſo the covering of thy graven images of ſilver, and the ornament of thy molten images of gold: thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, Get thee hence.

23 Then ſhall he give the rain of thy ſeed that thou ſhalt ſow the ground withal, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattle feed in large paſtures.

24 The oxen likewiſe and the young aſſes that ear the ground, ſhall eat clean provender which hath been winnowed with the ſhovel and with the fan.

25 And there ſhall be upon every high mountain, and upon every high hill, rivers *and* ſtreams of waters in the day of the great ſlaughter, when the towers fall.

26 Moreover, the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven-fold, as the light of ſeven days,

V. 21. *And thine ears ſhall hear*—Thou ſhalt hear the voice of God's word and ſpirit. *A word behind thee*—A metaphor borrowed from ſhepherds, who uſe to follow their ſheep, and recall them when they go out of the way.

V. 26. *The light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven-fold*—Light is an emblem of joy and happineſs: the words ſeem to deſcribe that glorious ſtate of the church when there ſhall be no night, nor any reſemblance of it, no degree either of ſorrow or ignorance.

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in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound.

27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire.

28 And his breath as an overflowing ſtream ſhall reach to the midſt of the neck, to ſift the nations with the ſieve of vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to err.

29 Ye ſhall have a ſong as in the night, *when* a holy ſolemnity is kept; and gladneſs of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One of Iſrael.

30 And the LORD ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting down of his arm, with the indignation of *his* anger, and with the flame of a devouring fire, *with* ſcattering, and tempeſt, and hail-ſtones.

31 For through the voice of the LORD ſhall the Aſſyrian be beaten down *which* ſmote with a rod.

32 And in every place where the grounded ſtaff ſhall paſs, which the LORD ſhall lay upon him, it ſhall be with tabrets and harps: and in battles of ſhaking will he fight with it.

33 For Tophet *is* ordained of old; yea, for

V. 33. *For Tophet is ordained of old*—Otherwiſe called the valley of Hinnom. This was a place near Jeruſalem, in which the idolatrous Iſraelites uſed to offer up their children to Moloch. It may be put, for any place of torment; and particularly it is put for hell. *For the king it is prepared*—For the king of Aſſyria.

the king it is prepared: he hath made *it* deep *and* large: the pile thereof *is* fire and much wood: the breath of the LORD, like a ſtream of brimſtone, doth kindle it.

CHAP. XXXI.

The prophet ſheweth the curſed folly in truſting to Egypt, and forſaking of God.

WO to them that go down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe *they are* many; and in horſemen, becauſe they are very ſtrong: but they look not unto the Holy One of Iſrael, neither ſeek the LORD.

2 Yet he alſo *is* wiſe, and will bring evil, and will not call back his words; but will ariſe againſt the houſe of the evil doers, and againſt the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horſes fleſh, and not ſpirit. When the LORD ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

4 For thus hath the LORD ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the LORD of hoſts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, ſo will the LORD of hoſts

V. 5. *As birds flying, ſo will the Lord of hoſts defend Jeruſalem* — The protection which God affords to his ſervants is commonly expreſſed by *covering them under his wings*, doubtleſs in alluſion to the wings of the cherubims which covered the mercy-ſeat.

defend

defend Jeruſalem: defending alſo he will deliver *it, and* paſſing over, he will preſerve *it.*

6 Turn ye unto *him from* whom the children of Iſrael have deeply revolted.

7 For in that day every man ſhall caſt away his idols of ſilver, and his idols of gold, which your own hands have made unto you *for* a ſin.

8 Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man, ſhall devour him: but he ſhall flee from the ſword, and his young men ſhall be diſcomfited.

9 And he ſhall paſs over to his ſtrong hold for fear, and his princes ſhall be afraid of the enſign, ſaith the LORD, whoſe fire *is* in Zion, and his furnace in Jeruſalem.

CHAP. XXXII.

1. *The bleſſings of Chriſt's kingdom.* 9. *Deſolation is foreſhewn.* 15. *Reſtoration is promiſed to ſucceed.*

BEHOLD, a king ſhall reign in righteouſneſs; and princes ſhall rule in judgment.

2 And a man ſhall be as an hiding-place from the wind, and a covert from the tempeſt: as rivers of water in a dry place; as the ſhadow of a great rock in a weary land.

3 And the eyes of them that ſee ſhall not be dim, and the ears of them that hear ſhall hearken.

V. 8. *Then ſhall the Aſſyrian fall with the ſword, not of a mighty man, and the ſword not of a mean man*—He ſhall not fall by any mortal power, but by the hand of an angel. See the wonderful accompliſhment of this prophecy, 2 Kings xix. 35. when the Aſſyrian army was in one night deſtroyed by a ſudden ſtroke from heaven.

V. 2. *And a man ſhall be as an hiding-place*—Hezekiah, who was a type of Chriſt, he ſhall be a refuge to us, when the ſtorms of calamity overtake us, or the oppreſſions of our enemies conſume us.

4 The

4 The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly.

5 The vile perſon ſhall be no more called liberal, nor the churl ſaid *to be* bountiful.

6 For the vile perſon will ſpeak villainy, and his heart will work iniquity, to practiſe hypocriſy, and to utter error againſt the LORD, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſty to fail.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poor with lying words, even when the needy ſpeaketh right.

8 But the liberal deviſeth liberal things; and by liberal things ſhall he ſtand.

9 ¶ Riſe up, ye women that are at eaſe; hear my voice, ye careleſs daughters; give ear unto my ſpeech.

10 Many days and years ſhall ye be troubled, ye careleſs women: for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble, ye women that are at eaſe; be troubled, ye careleſs ones; ſtrip you and make you bare, and gird *ſackcloth* upon your loins.

12 They ſhall lament for the teats, for the pleaſant fields, for the fruitful vine.

13 Upon the land of my people ſhall come up thorns *and* briers; yea, upon all the houſes of joy in the joyous city.

14 Becauſe the palaces ſhall be forſaken; the multitude of the city ſhall be left; the forts and towers

towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks;

15 ¶ Until the ſpirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt.

16 Then judgment ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field.

17 And the work of righteouſneſs ſhall be peace; and the effect of righteouſneſs, quietneſs, and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting-places:

19 When it ſhall hail, coming down on the foreſt; and the city ſhall be low in a low place.

20 Bleſſed *are* ye that ſow beſide all waters, that ſend forth *thither* the feet of the ox and the aſs.

CHAP. XXXIII.

1. *God's judgments againſt the enemies of the church.* 13. *The priveleges of the godly.*

WO to thee that ſpoileſt, and thou *waſt* not ſpoiled; and dealeſt treacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee!

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our ſalvation alſo in the time of trouble.

V. 20. *That ſend forth thither the feet of the ox and the aſs*—i. e. That employ their labours. It was the cuſtom of the Jews to uſe aſſes as well as oxen in ploughing and cultivating their land.

V. 1. *Wo to thee that ſpoileſt*--Sennacherib, who waſted the land of Judah.

3 At the noiſe of the tumult the people fled; at the lifting up of thyſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar: as the running to and fro of locuſts ſhall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteouſneſs.

6 And wiſdom and knowledge ſhall be the ſtability of thy times, *and* ſtrength of ſalvation: the fear of the LORD is his treaſure.

7 Behold, their valiant ones ſhall cry without: the ambaſſadors of peace ſhall weep bitterly.

8 The high ways lie waſte, the way-faring man ceaſeth: he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* hewn down: Sharon is like a wilderneſs, and Baſhan and Carmel ſhake off *their fruits*.

10 Now will I riſe, ſaith the LORD: now will I be exalted; now will I lift up myſelf.

11 Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devour you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burned in the fire.

13 ¶ Hear ye *that are* far off, what I have done, and ye *that are* near, acknowledge my might.

V. 4. *And your ſpoil ſhall be gathered like the gathering of the caterpiller*—The Jews ſhall plunder the Aſſyrian camp, till they leave it as bare as the locuſts or caterpillers, when commiſſioned by God, leave the trees after they have ſtripped them of their verdure.

14 The

14 The ſinners in Zion are afraid, fearfulneſs hath ſurprized the hypocrites; Who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?

15 He that walketh righteouſly, and ſpeaketh uprightly; he that deſpiſeth the gain of oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of blood, and ſhutteth his eyes from ſeeing evil;

16 He ſhall dwell on high: his place of defence *ſhall be* the munitions of rocks; bread ſhall be given him; his waters *ſhall be* ſure.

17 Thine eyes ſhall ſee the king in his beauty: they ſhall behold the land that is very far off.

18 Thine heart ſhall meditate terror: Where *is* the ſcribe? where *is* the receiver? where *is* he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive; of a ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down; not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken:

21 But there the glorious LORD *will be* unto

V. 14. *Who amongſt us ſhall dwell with the devouring fire? Who among us ſhall dwell with everlaſting burnings?*—They that did not rely on God for help, were ready to cry out, Who can bear the approach of the Aſſyrian, who devours all things like fire? But, in a ſecondary ſenſe, theſe words may be applied to the torments of hell, which, when the conſciences of ſinners begin to be rouſed from their lethargy, give them abundant cauſe for forming the moſt dreadful ideas of the divine vengeance.

V. 17. *Thine eyes ſhall ſee the king in his beauty*—This elegant image probably alludes to the felicity of the righteous in the everlaſting world.

us a place of broad rivers *and* ſtreams; wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby.

22 For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king: he will ſave us.

23 Thy tacklings are looſed; they could not well ſtrengthen their maſt; they could not ſpread the ſail: then is the prey of the great ſpoil divided; the lame take the prey.

24 And the inhabitant ſhall not ſay, I am ſick; the people that dwell therein *ſhall be* forgiven *their* iniquity.

CHAP. XXXIV.

1. *The judgment wherewith God revengeth his church.* 11. *The deſolation of her enemies.* 16. *The certainty of the prophecy.*

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly deſtroyed them, he hath delivered them to the ſlaughter.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their blood.

4 And all the hoſt of heaven ſhall be diſſolved, and the heavens ſhall be rolled together as a ſcrole: and all their hoſt ſhall fall down as the leaf falleth from off the vine, and as a falling *fig* from the fig-tree.

5 For

5 For my ſword ſhall be bathed in heaven: behold, it ſhall come down upon Idumea, and upon the people of my curſe to judgment.

6 The ſword of the LORD is filled with blood, it is made fat with fatneſs, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a ſacrifice in Bozrah, and a great ſlaughter in the land of Idumea.

7 And the unicorns ſhall come down with them, and the bullocks with the bulls; and their land ſhall be ſoaked with blood, and their duſt made fat with fatneſs.

8 For *it is* the day of the LORD's vengeance, *and* the year of recompences for the controverſy of Zion.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into brimſtone, and the land thereof ſhall become burning pitch.

10 It ſhall not be quenched night nor day; the ſmoke thereof ſhall go up for ever: from generation to generation it ſhall lie waſte; none ſhall paſs through it for ever and ever.

11 ¶ But the cormorant and the bittern ſhall poſſeſs it; the owl alſo and the raven ſhall dwell in it: and he ſhall ſtretch out upon it the line of confuſion, and the ſtones of emptineſs:

12 They ſhall call the nobles thereof to the kingdom, but none *ſhall be* there; and all her princes ſhall be nothing.

V. 5. *It ſhall come down upon Idumea*—It is common for the prophets to repreſent the enemies of God's church by the name of ſome country remarkable for its hatred to the Jews; and in this ſenſe Edom or Idumea may be taken here, the inhabitants of that country being famous for their malice to the Iſraelites. But the words here ſeem to deſcribe a more general judgment, of which the deſtruction of Edom was but a faint repreſentation.

13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof: and it ſhall be an habitation of dragons, *and* a court for owls.

14 The wild beaſts of the deſert ſhall alſo meet with the wild beaſts of the iſland, and the ſatyr ſhall cry to his fellow; the ſcreech owl alſo ſhall reſt there, and find for herſelf a place of reſt.

15 There ſhall the great owl make her neſt, and lay, and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read: no one of theſe ſhall fail, none ſhall want her mate: for my mouth it hath commanded, and his ſpirit it hath gathered them.

17 And he hath caſt the lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.

CHAP. XXXV.

1. *The joyful flouriſhing of Chriſt's kingdom.* 3. *The weak are encouraged by the virtues and privileges of the goſpel.*

THE wilderneſs and the ſolitary place ſhall be glad for them; and the deſert ſhall rejoice and bloſſom as the roſe.

2 It ſhall bloſſom abundantly, and rejoice

V. 14. *The ſatyr ſhall cry to his fellow*—It is certain the prophet here ſpeaks of ſpectres; for he deſcribes a deſert place which ſtrikes the mind with terror; and where the imagination, ſo ſtruck, uſually forms monſters, not from what it ſees but what it fears.

V. 1. *The wilderneſs and the ſolitary place ſhall be glad* — For the judgments inflicted upon the enemies of the people of God. By the wilderneſs is meant the church, which before was in a deſolate condition, but whoſe flouriſhing and increaſe is here deſcribed by very beautiful metaphors.

even

even with joy and ſinging: the glory of Lebanon ſhall be given unto it: the excellency of Carmel and Sharon: they ſhall ſee the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful heart, be ſtrong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come, and ſave you.

5 Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped.

6 Then ſhall the lame *man* leap as an hart, and the tongue of the dumb ſing; for in the wilderneſs ſhall waters break out, and ſtreams in the deſert.

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* graſs with reeds and ruſhes.

8 And an high way ſhall be there, and a way, and it ſhall be called, The way of holineſs: the unclean ſhall not paſs over it; but it ſhall be for thoſe: the way-faring men, though fools, ſhall not err *therein*.

9 No lion ſhall be there, nor *any* ravenous beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk *there*:

10 And the ranſomed of the LORD ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs; and ſorrow and ſighing ſhall flee away.

CHAP.

CHAP. XXXVI.

1. *Sennacherib invadeth Judah.* 4. *Rabſhakeh's blaſphemous perſuaſions to the people.* 22. *His words are told to Hezekiah.*

NOW it came to paſs in the fourteenth year of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh from Lachiſh to Jeruſalem, unto king Hezekiah, with a great army. And he ſtood by the conduit of the upper-pool in the high-way of the fuller's field.

3 Then came forth unto him Eliakim Hilkiah's ſon, which *was* over the houſe, and Shebna the ſcribe, and Joah Aſaph's ſon the recorder:

4 ¶ And Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt thou* (but *they are but* vain words) *I have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the ſtaff of this broken reed, on Egypt; whereon if a man lean, it will

V. 2. *And the king of Aſſyria ſent Rabſhakeh*—Iſaiah lived to ſee in part the accompliſhment of his prophecy; and how muſt it fill him with ſurprize, when he found obſcurities clearing up before his eyes, like miſts diſperſing before the rays of the morning ſun: for the prophets themſelves did not underſtand all the particulars of their predictions. The inſertion of this narration here, ſerves to explain ſeveral obſcurities in the preceding chapters.

V. 4. *And Rabſhakeh ſaid unto them, ſay ye now to Hezekiah*—For this and the following chapter, ſee notes on 2 Kings, chap. xviii. and xix.

go into his hand and pierce it: ſo *is* Pharaoh king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our God: *is it* not he whoſe high places and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and for horſemen?

10 And am I now come up without the LORD againſt this land to deſtroy it? the LORD ſaid unto me, Go up againſt this land, and deſtroy it.

11 Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it*: and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung and drink their own piſs with you?

13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, Let not Hezekiah deceive

deceive you: for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the LORD, ſaying, the LORD will ſurely deliver us: this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, Make an agreement with me by a preſent, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſwade you, ſaying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongſt all the gods of theſe lands that have delivered their land out of my hand, that the LORD ſhould deliver Jeruſalem out of my hand?

21 But they held their peace, and anſwered him not a word: for the king's commandment was, ſaying, Anſwer him not.

22 ¶ Then came Eliakim the ſon of Hilkiah, that *was* over the houſhould, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to

Hezekiah

Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

CHAP. XXXVII.

1. *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6. *Iſaiah comforteth them.* 36. *An angel ſlayeth the Aſſyrians.* 37. *Sennacherib is ſlain by his own ſons.*

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto Iſaiah the prophet the ſon of Amoz:

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumour, and return to his own land;

and

and I will cauſe him to him to fall by the ſword in his own land.

8 So Rabſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah, king of Judah, ſaying, Let not thy God, in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly; and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of Iſrael, that dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth: thou haſt made heaven and earth.

17 Incline

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee: and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of Aſſyria have laid waſte all the nations, and their countries;

19 And have caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

20 Now therefore, O LORD our God, ſave us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria,

22 This *is* the word which the LORD hath ſpoken concerning him, The virgin, the daughter of Zion, hath deſpiſed thee, *and* laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed; and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the Holy One of Iſrael.

24 By thy ſervants haſt thou reproached the LORD, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains, to the ſides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof: And I will enter into the height

of his border, *and* the foreſt of his Carmel.

25 I have digged, and drunk water; and with the ſole of my feet have I dried up all the rivers of the beſieged places.

26 Haſt thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to paſs that thou ſhouldeſt be to lay waſte defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of ſmall power, they were diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* blaſted before it be grown up.

28 But I know thy abode, and thy going out and thy coming in, and thy rage againſt me.

29 Becauſe thy rage againſt me and thy tumult is come up into mine ears: therefore will I put my hook in thy noſe and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

30 And this *ſhall be* a ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of itſelf; and the ſecond year that which ſpringeth of the ſame: and in the third year ſow ye, and reap; and plant vineyards, and eat the fruit thereof.

31 And the remnant that is eſcaped of the houſe of Judah ſhall again take root downward, and bear fruit upward:

32 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion:

V. 30. *And this ſhall be a ſign unto thee* — That ye may know that this delivery comes only from the Lord, let me tell thee that God ſhall ſecond this mercy with another.

the

the zeal of the LORD of hoſts ſhall do this.

33 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

35 For I will defend this city to ſave it for mine own ſake, and for my ſervant David's ſake.

36 ¶ Then the angel of the LORD went forth, and ſmote in the camp of the Aſſyrians an hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 ¶ So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to paſs as he was worſhiping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword; and they eſcaped into the land of Armenia: and Eſarhaddon his ſon reigned in his ſtead.

CHAP. XXXVIII.

1. *Hezekiah hath his life lengthened.* 8. *The ſun goeth ten degrees backward for a ſign of that promiſe.* 9. *Hezekiah's thankſgiving.*

IN thoſe days was Hezekiah ſick unto death. And Iſaiah the prophet the ſon of Amoz came unto him, and ſaid unto him, Thus ſaith the LORD, Set thine houſe in order: for thou ſhalt die, and not live.

2 Then

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And ſaid, Remember now, O LORD, I beſeech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy ſight. And Hezekiah wept ſore.

4 ¶ Then came the word of the LORD to Iſaiah, ſaying,

5 Go, and ſay to Hezekiah, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Aſſyria: and I will defend this city.

7 And this *ſhall be* a ſign unto thee from the LORD, that the LORD will do this thing that he hath ſpoken;

8 ¶ Behold, I will bring again the ſhadow of the degrees which is gone down in the ſun-dial of Ahaz ten degrees backward. So the ſun returned ten degrees by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of ſickneſs;

10 I ſaid in the cutting-off of my days, I

V. 3. *And Hezekiah wept ſore*— Being as yet childleſs, he ſaw the royal family of David extinct, and all hopes of the Meſſiah being born of his race, abortive; alſo the impending ſtorm that threatened his country with deſolation, and all things in the utmoſt danger of falling into confuſion: this diſmal proſpect melted him into tears, and ſeemed to put a period to all his hopes and expectations.

ſhall

ſhall go to the gates of the grave: I am deprived of the reſidue of my years.

11 I ſaid, I ſhall not ſee the LORD, *even* the LORD, in the land of the living: I ſhall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a ſhepherd's tent: I have cut off like a weaver my life: he will cut me off with pining ſickneſs: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion ſo will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a ſwallow, ſo did I chatter: I did mourn as a dove; mine eyes fail *with looking* upward: O LORD, I am oppreſſed; undertake for me.

15 What ſhall I ſay? he hath both ſpoken unto me, and himſelf hath done *it:* I ſhall go ſoftly all my years in the bitterneſs of my ſoul.

16 O LORD, by theſe *things men* live, and in all theſe *things is* the life of my ſpirit; ſo wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterneſs; but thou haſt in love to my ſoul *delivered it* from the pit of corruption: for thou haſt caſt all my ſins behind thy back.

18 For the grave cannot praiſe thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he ſhall praiſe thee, as I *do* this day: the father to the children ſhall make known thy truth.

20 The

20 The LORD *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments all the days of our life in the houſe of the LORD.

21 For Iſaiah had ſaid, Let them take a lump of figs, and lay *it* for a plaiſter upon the boil, and he ſhall recover.

22 Hezekiah alſo had ſaid, What *is* the ſign, that I ſhall go up to the houſe of the LORD?

CHAP. XXXIX.

1. *Merodach-baladan, ſending to viſit Hezekiah, hath notice of his treaſures.* 3. *Iſaiah foretelleth the Babylonian captivity.*

AT that time Merodach-baladan the ſon of Baladan king of Babylon ſent letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

2 And Hezekiah was glad of them, and ſhewed them the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

3 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto unto thee? And Hezekiah ſaid, They are come from

V. 21. *Let them take a lump of figs, and lay it for a plaiſter upon the boil* —A roaſted fig, with ſome white ſugar powdered, is now uſed as a ſuppurative to a plague-boil at Conſtantinople.

V. 1. *Merodach-baladan* — Merodach was the name of an idol worſhipped by the Babylonians, and Beli, another: and theſe two idols, with the addition of *Adan* or *Adon*, which ſignifies lord, gave name to the king of Babylon: it being common for the princes of that kingdom to take their names from the idols they worſhipped.

a far

a far country unto me, *even* from Babylon.

4 Then ſaid he, What have they ſeen in thine houſe? And Hezekiah anſwered, All that *is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the LORD of hoſts:

6 Behold, the days come that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be carried to Babylon: nothing ſhall be left, ſaith the LORD.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

8 Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken. He ſaid moreover, For there ſhall be peace and truth in my days.

CHAP. XL.

1. *The promulgation of the goſpel.* 3. *The preaching of John Baptiſt.* 9. *The preaching of the apoſtles.*

COMFORT ye, comfort ye my people, ſaith your God.

2 Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned, for ſhe hath received of the LORD's hand double for all her ſins.

3 ¶ The voice of him that crieth in the wilder-

V. 1. *Comfort ye, comfort ye my people*—The prophet addreſſes himſelf to God's meſſengers, whoſe office it was to publiſh the glad tidings of peace and ſalvation. In this chapter and to the end of the book he deſcribes the happineſs and bleſſings, ſpiritual and temporal, that ſhould come in the times after the Babyloniſh captivity.

neſs,

neſs, Prepare ye the way of the LORD, make ſtraight in the deſert a high-way for our God.

4 Every valley ſhall be exalted, and every mountain and hill ſhall be made low: and the crooked ſhall be made ſtraight, and the rough places plain:

5 And the glory of the LORD ſhall be revealed, and all fleſh ſhall ſee *it* together, for the mouth of the LORD hath ſpoken *it*.

6 The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh *is* graſs, and all the goodlineſs thereof *is* as the flower of the field:

7 The graſs withereth, the flower fadeth; becauſe the Spirit of the LORD bloweth upon it: ſurely the people *is* graſs.

8 The graſs withereth, the flower fadeth: but the word of our God ſhall ſtand for ever.

9 ¶ O Zion, that bringeſt good tidings, get thee up into the high mountain: O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid; ſay unto the cities of Judah, Behold your God!

10 Behold, the LORD God will come with ſtrong *hand*, and his arm ſhall rule for him: behold, his reward *is* with him, and his work before him.

11 He ſhall feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſom, *and* ſhall gently lead thoſe that are with young.

12 Who hath meaſured the waters in the hol-

V. 9. *Get thee up into the high mountain*—It was uſual for thoſe who were to publiſh any proclamation to aſcend to the top of an eminence, that their voice might be heard at a conſiderable diſtance.

low

low of his hand? and meted out heaven with a ſpan, and comprehended the duſt of the earth in a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD? or *being* his counſellor hath taught him?

14 With whom took he counſel, and *who* inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of underſtanding.

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles, as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* as nothing; and they are counted to him leſs than nothing, and vanity.

18 To whom then will ye liken God? or what likeneſs will ye compare unto him?

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

20 He that *is* ſo impoveriſhed that he hath no oblation, chooſeth a tree that will not rot: he ſeeketh unto him a cunning workman to prepare a graven image *that* ſhall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not underſtood from the foundations of the earth?

22 *It is* he that ſitteth upon the circle of the

earth, and the inhabitants thereof *are* as graſs-hoppers; that ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing: he maketh the judges of the earth as vanity.

24 Yea, they ſhall not be planted; yea, they ſhall not be ſown; yea, their ſtock ſhall not take root in the earth: and he ſhall alſo blow upon them, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble.

25 To whom then will ye liken me, or ſhall I be equal? ſaith the Holy One.

26 Lift up your eyes on high, and behold who hath created theſe *things*, that bringeth out their hoſt by number: he calleth them all by names, by the greatneſs of his might, for that *he is* ſtrong in power: not one faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, My way is hid from the LORD, and my judgment is paſſed over from my God?

28 Haſt thou not known? haſt thou not heard *that* the everlaſting God, the LORD, the creator of the ends of the earth, fainteth not, neither is weary? *there is* no ſearching of his underſtanding.

29 He giveth power to the faint; and to *them that have* no might he increaſeth ſtrength.

30 Even the youths ſhall faint and be weary, and the young men ſhall utterly fall:

31 But they that wait upon the LORD ſhall

V. 26. *Lift up your eyes on high*— No man can lift up his eyes to heaven, and contemplate the exact order and regular motion of the celeſtial bodies, without being convinced that there is a wiſe author of nature, who at firſt created, and ſtill preſerves this beautiful ſyſtem of things.

renew

renew *their* ſtrength; they ſhall mount up with wings as eagles; they ſhall run and not be weary; *and* they ſhall walk, and not faint.

CHAP. XLI.

1. *God expoſtulateth with his people about his mercies to the church.* 10. *About his promiſes.* 21. *And about the vanity of idols.*

KEEP ſilence before me, O iſlands; and let the people renew *their* ſtrength: let them come near; then let them ſpeak: let us come near together to judgment.

2 Who raiſed up the righteous man from the eaſt, called him to his foot, gave the nations before him, and made *him* ruler over kings? he gave *them* as the duſt to his ſword, *and* as driven ſtubble to his bow.

3 He purſued them, *and* paſſed ſafely; even by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD the firſt, and with the laſt, I *am* he.

5 The iſles ſaw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* ſaid to his brother, Be of good courage.

V. 2. *Who raiſed up the righteous man from the eaſt*—Some expoſitors underſtand this of Abraham, whom God called from the other ſide of the Euphrates, which lay to the eaſtward of Judea: but it ſeems more natural to apply it to Cyrus, as Perſia was directly eaſtward from Judea and Babylon, and who here typically repreſents Chriſt, who is the king of all nations.

V. 6. *They helped every one his neighbour* — Remote countries were aſtoniſhed at the ſudden riſe of Cyrus, and joined in alliance to check his greatneſs; juſt as ſeveral artificers that are concerned in the trade of idol-making, aſſiſt one another in the carrying on their common intereſt.

7 So

7 So the carpenter encouraged the goldſmith, *and* he that ſmootheth *with* the hammer him that ſmote the anvil, ſaying, It *is* ready for the ſoder-ing: and he faſtened it with nails, *that* it ſhould not be moved.

8 But thou, Iſrael, *art* my ſervant, Jacob, whom I have choſen, the ſeed of Abraham my friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and ſaid unto thee, Thou *art* my ſervant; I have choſen thee, and not caſt thee away.

10 ¶ Fear thou not: for I *am* with thee: be not diſmayed; for I *am* thy God: I will ſtrengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteouſneſs.

11 Behold, all *they that were* incenſed againſt thee ſhall be aſhamed and confounded: they ſhall be as nothing: and they that ſtrive with thee ſhall periſh.

12 Thou ſhalt ſeek them, and ſhalt not find them, *even* them that contended with thee: they that war againſt thee ſhall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee.

14 Fear not, thou worm Jacob, *and* ye men of Iſrael: I will help thee, ſaith the LORD, and thy redeemer, the Holy One of Iſrael.

15 Behold, I will make thee a new ſharp threſhing-inſtrument having teeth: thou ſhalt

threſh

threſh the mountains, and beat *them* ſmall, and ſhalt make the hills as chaff.

16 Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them: and thou ſhalt rejoice in the LORD, *and* ſhall glory in the Holy One of Iſrael.

17 *When* the poor and needy ſeek water, and *there is* none, *and* their tongue faileth for thirſt, I the LORD will hear them, I the God of Iſrael will not forſake them.

18 I will open rivers in high places, and fountains in the midſt of the valleys: I will make the wilderneſs a pool of water, and the dry land ſprings of water.

19 I will plant in the wilderneſs the cedar, the ſhittah-tree, and the myrtle, and the oil-tree; I will ſet in the deſert the fir-tree, *and* the pine, and the box-tree together:

20 That they may ſee, and know, and conſider, and underſtand together, that the hand of the LORD hath done this, and the Holy One of Iſrael hath created it.

21 ¶ Produce your cauſe, ſaith the LORD; bring forth your ſtrong *reaſons*, ſaith the king of Jacob.

22 Let them bring *them* forth, and ſhew us what ſhall happen: let them ſhew the former things what they *be*, that we may conſider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be diſmayed, and behold *it* together.

24 Behold,

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooſeth you.

25 I have raiſed up *one* from the north, and he ſhall come: from the riſing of the ſun ſhall he call upon my name: and he ſhall come upon princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and before-time, that we may ſay, *He is* righteous? yea, *there is* none that ſheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The firſt *ſhall ſay* to Zion, Behold, behold them; and I will give to Jeruſalem one that bringeth good tidings.

28 For I beheld, and *there was* no man, even amongſt them, and *there was* no counſellor, that when I aſked of them, could anſwer a word.

29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confuſion.

CHAP. XLII.

1. *The office of Chriſt.* 5. *God's promiſe to him.* 10. *An exhortation to praiſe God.*

BEHOLD my ſervant, whom I uphold; mine elect, *in whom* my ſoul delighteth; I have

V. 25. *I have raiſed up one from the north*—Cyrus is deſcribed as coming from the eaſt, ver. 2. and here from the north and eaſt too, becauſe his father was a Perſian, and his mother a Median: great part of his army was gathered out of Media, which lay northward of Judea and Babylon, and Darius the Mede was alſo joined with him in this expedition.

V. 1. *Behold my ſervant, whom I uphold; mine elect, in whom my ſoul delighteth*—This place is expreſly interpreted of Chriſt, Matt. xii. 18, &c. And to him, and to him only, all the particulars following, truly and evidently belong. Perhaps it is to this paſſage St. Paul refers, when he ſays, our Lord took upon him the form of a ſervant.

put

put my Spirit upon him: he ſhall bring forth judgment to the Gentiles!

2 He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreet.

3 A bruiſed reed ſhall he not break, and the ſmoking flax ſhall he not quench: he ſhall bring forth judgment unto truth.

4 He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the earth: and the iſles ſhall wait for his law.

5 ¶ Thus ſaith God the LORD, he that created the heavens, and ſtretched them out; he that ſpread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and ſpirit to them that walk therein:

6 I the LORD have called thee in righteouſneſs, and will hold thine hand, and will keep thee and give thee for a covenant of the people, for a light to the Gentiles;

7 To open the blind eyes, to bring out the priſoners from the priſon, *and* them that ſit in darkneſs out of the priſon-houſe.

8 I *am* the LORD; that *is* my name: and my glory will I not give to another, neither my praiſe to graven images.

9 Behold, the former things are come to paſs, and new things do I declare: before they ſpring forth I tell you of them.

10 ¶ Sing unto the LORD a new ſong, *and* his praiſe from the end of the earth; ye that go down

V. 10. *Sing unto the Lord a new ſong*—Upon this new and great occaſion, the ſalvation of the world by Chriſt. *Ye that go down to the ſea*—You that go by ſea carry theſe glad tidings from Judea, where Chriſt was born, and lived, and died, and publiſhed the goſpel, unto the remoteſt parts of the earth.

to

to the ſea, and all that is therein; the iſles, and the inhabitants thereof.

11 Let the wilderneſs and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock ſing; let them ſhout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praiſe in the iſlands.

13 The LORD ſhall go forth as a mighty man, he ſhall ſtir up jealouſy like a man of war: he ſhall cry, yea, roar; he ſhall prevail againſt his enemies.

14 I have long time holden my peace; I have been ſtill, *and* refrained myſelf: *now* will I cry like a travailing woman; I will deſtroy, and devour at once.

15 I will make waſte mountains and hills, and dry up all their herbs; and I will make the rivers iſlands, and I will dry up the pools.

16 And I will bring the blind by a way *that* they knew not: I will lead them in paths *that* they have not known: I will make darkneſs light before them, and crooked things ſtraight. Theſe things will I do unto them, and not forſake them.

17 They ſhall be turned back, they ſhall be greatly aſhamed that truſt in graven images, that ſay to the molten images, Ye *are* our gods.

18 Hear, ye deaf; and look, ye blind, that ye may ſee.

19 Who *is* blind but my ſervant? or deaf as my meſſenger *that* I ſent? who *is* blind as *he that is* perfect, and blind as the LORD's ſervant?

20 Seeing many things, but thou obſerveſt not;

not; opening the ears, but he heareth not.

21 The LORD is well pleaſed for his righteouſneſs ſake; he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and ſpoiled; *they are* all of them ſnared in holes, and they are hid in priſon-houſes; they are for a prey, and none delivereth; for a ſpoil, and none ſaith, Reſtore.

23 Who among you will give ear to this? *who* will hearken, and hear for the time to come?

24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the LORD, he againſt whom we have ſinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the ſtrength of battle: and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

1. *The Lord comforteth the church with his promiſes.* 14. *He foretelleth Babylon's deſtruction;* 18. *And his people's deliverance.*

BUT now, thus ſaith the LORD that created thee, O Jacob, and he that formed thee, O Iſrael; Fear not, for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou paſſeſt through the waters, I *will be* with thee; and *when* through the rivers, they ſhall not overflow thee: when thou walkeſt

V. 25. *He hath poured upon him the fury of his anger, and the ſtrength of the battle*—Him, Iſrael, the people of Iſrael. This was literally fulfilled when the Chaldean army took their city, and burnt both that and their temple.

through the fire, thou ſhalt not be burned; neither ſhall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Iſrael, thy ſaviour: I gave Egypt *for* thy ranſom, Ethiopia and Seba for thee.

4 Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

5 Fear not; for I *am* with thee: I will bring thy ſeed from the eaſt, and gather thee from the weſt:

6 I will ſay to the north, Give up; and to the ſouth, Keep not back: bring my ſons from far, and my daughters from the ends of the earth;

7 *Even* every one *that is* called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

8 Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be aſſembled: who among them can declare this, and ſhew us former things? let them bring forth their witneſſes, that they may be juſtified: or let them hear, and ſay, *It is* truth.

10 Ye *are* my witneſſes, ſaith the LORD, and my ſervant whom I have choſen: that ye may

V. 3. *I gave Egypt for thy ranſom* —This was fulfilled when the king of Aſſyria, Eſar-haddon, who deſigned to revenge his father's diſgrace, upon the Jews, was diverted and directed by God to employ his forces againſt Egypt, and Ethiopia, and Seba. *Ethiopia and Seba* — The Sabæans were confederate with the Ethiopians.

V. 5. *I will bring thy ſeed from the eaſt, &c.*—This prophecy was partly fulfilled in the return of the Jews from Babylon, and other countries under that monarchy; but the entire completion of it will be at the time when the Jews ſhall embrace the goſpel, and be again gathered to their own land.

know

know and believe me, and underſtand that I *am* he: before me there was no god formed, neither ſhall there be after me.

11 I, *even* I, *am* the LORD; and beſide me *there is* no ſaviour.

12 I have declared, and have ſaved, and I have ſhewed, when *there was* no ſtrange *god* among you: therefore ye *are* my witneſſes, ſaith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who ſhall let it?

14 ¶ Thus ſaith the LORD your redeemer, the Holy One of Iſrael; For your ſake I have ſent to Babylon, and have brought down all their nobles, and the Chaldeans, whoſe cry *is* in the ſhips.

15 I *am* the LORD, your Holy One, the creator of Iſrael, your King.

16 Thus ſaith the LORD, which maketh a way in the ſea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horſe, the army and the power; they ſhall lie down together, they ſhall not riſe: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither conſider the things of old.

19 Behold, I will do a new thing; now it ſhall ſpring forth; ſhall ye not know it? I will even make a way in the wilderneſs, *and* rivers in the deſert.

20 The beaſt of the field ſhall honour me, the dragons and the owls: becauſe I give waters

in

in the wilderneſs, *and* rivers in the deſert, to give drink to my people, my choſen.

21 This people have I formed for myſelf; they ſhall ſhew forth my praiſe.

22 But thou haſt not called upon me, O Jacob; but thou haſt been weary of me, O Iſrael.

23 Thou haſt not brought me the ſmall cattle of thy burnt-offerings, neither haſt thou honoured me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou haſt bought me no ſweet cane with money, neither haſt thou filled me with the fat of thy ſacrifices: but thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities.

25 I, *even* I, *am* he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayeſt be juſtified.

27 Thy firſt father hath ſinned, and thy teachers have tranſgreſſed againſt me.

28 Therefore I have profaned the princes of the ſanctuary, and have given Jacob to the curſe, and Iſrael to reproaches.

CHAP. XLIV.

1. *God's church comforted.* 7. *The vanity of idols,* 9. *And folly of idol-makers.*

V. 24. *Thou haſt bought me no ſweet cane with money* — This was uſed in the making of that precious ointment, Exod. xxx. 34. and for the incenſe, Exod. xxx. 7. Thou haſt been niggardly in my ſervice, when thou haſt ſpared for no coſt in the ſervice of thine idols.

YET

YET now hear, O Jacob my ſervant, and Iſrael whom I have choſen:

2 Thus ſaith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my ſervant; and thou, Jeſurun, whom I have choſen.

3 For I will pour water upon him that is thirſty, and floods upon the dry ground: I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offspring.

4 And they ſhall ſpring up *as* among the graſs, as willows by the water-courſes.

5 One ſhall ſay, I *am* the LORD's; and another ſhall call *himſelf* by the name of Jacob; and another ſhall ſubſcribe *with* his hand unto the LORD, and ſurname *himſelf* by the name of Iſrael.

6 Thus ſaith the LORD the king of Iſrael, and his redeemer the LORD of hoſts; I *am* the firſt, and I *am* the laſt; and beſides me *there is* no God.

7 ¶ And who, as I, ſhall call, and ſhall declare it, and ſet it in order for me, ſince I appointed the ancient people? and the things that are coming, and ſhall come? let them ſhew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witneſſes. Is there a God beſides me? yea, *there is* no God: I know not *any.*

V. 2. *And thou Jeſurun, whom I have choſen*—Another name of Jacob or Iſrael, given to him and his poſterity, Deut. xxxii. 15.

V. 5. *And ſurname himſelf by the name of Iſrael*—The bleſſing of God upon the Jews ſhall be ſo remarkable, that the Gentiles ſhall join them, and accept the Lord for their God.

9 ¶ They

9 ¶ They that make a graven image *are* all of them vanity; and their delectable things ſhall not profit: and they *are* their own witneſſes; they ſee not, nor know; that they may be aſhamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows ſhall be aſhamed: and the workmen that *are* of men: let them all be gathered together, let them ſtand up; *yet* they ſhall fear, *and* they ſhall be aſhamed together.

12 The ſmith with the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea, he is hungry, and his ſtrength faileth; he drinketh no water, and is faint.

13 The carpenter ſtretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compaſs, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the houſe.

14 He heweth him down cedars, and taketh the cypreſs and the oak, which he ſtrengtheneth for himſelf among the trees of the foreſt: he planteth an aſh, and the rain doth nouriſh *it*.

15 Then ſhall it be for a man to burn: for he will take thereof and warm himſelf; yea, he kindleth *it*, and baketh bread: yea, he maketh a god, and worſhippeth *it*: he maketh it a graven image, and falleth down thereto.

V. 15. *And falleth down thereto*— Having related the practices of idolaters, he now diſcovers the folly of them, that he makes his fire and his god of the ſame materials, diſtinguiſhed only by the art of man.

16 He

16 He burneth part thereof in the fire; with part thereof he eateth fleſh; he roaſteth roaſt, and ſatisfied; yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire:

17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worſhipeth *it*, and prayeth unto it, and ſaith, Deliver me; for thou *art* my god.

18 They have not known, nor underſtood: for he hath ſhut their eyes, that they cannot ſee; *and* their hearts, that they cannot underſtand.

19 And none conſidereth in his heart, neither *is there* knowledge nor underſtanding to ſay, I have burned part of it in the fire; yea, alſo I have baked bread upon the coals thereof; I have roaſted fleſh, and eaten *it*: and ſhall I make the reſidue thereof an abomination? ſhall I fall down to the ſtock of a tree?

20 He feedeth on aſhes: a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, *Is there* not a lie in my right hand?

21 Remember theſe, O Jacob and Iſrael; for thou *art* my ſervant: I have formed thee; thou *art* my ſervant: O Iſrael, thou ſhalt not be forgotten of me.

22 I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud, thy ſins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it*: ſhout, ye lower parts of the earth:

V. 23. *Sing, O ye heavens, &c.*—By ſuch invitations to the ſenſeleſs creatures, he ſignifies the tranſcendent greatneſs of this mercy, ſufficient to make even the ſtones, if it were poſſible, to break forth into God's praiſes.

break

break forth into ſinging, ye mountains, O foreſt, and every tree therein: for the LORD hath redeemed Jacob, and glorified himſelf in Iſrael.

24 Thus ſaith the LORD thy redeemer, and he that formed thee from the womb; I *am* the LORD that maketh all *things*; that ſtretcheth forth the heavens alone; that ſpreadeth abroad the earth by myſelf:

25 That fruſtrateth the tokens of the liars, and maketh diviners mad; that turneth wiſe *men* backward, and maketh their knowledge fooliſh:

26 That confirmeth the word of his ſervant, and performeth the counſel of his meſſengers; that ſaith to Jeruſalem, Thou ſhalt be inhabited, and to the cities of Judah, Ye ſhall be built, and I will raiſe up the decayed places thereof.

27 That ſaith to the deep, Be dry, and I will dry up thy rivers:

28 That ſaith of Cyrus, *He is* my ſhepherd, and ſhall perform all my pleaſure: even ſaying to Jeruſalem, Thou ſhalt be built; and to the temple, Thy foundation ſhall be laid.

CHAP. XLV.

1. *God calleth Cyrus for his church's ſake.* 5. *He challengeth obedience.* 20. *He convinceth the idols of vanity.*

THUS ſaith the LORD to his anointed, to Cyrus, whoſe right hand I have holden to ſubdue nations before him; and I will looſe the loins of kings; to open before him the two-leaved gates, and the gates ſhall not be ſhut:

V. 28. *That ſaith of Cyrus, He is my ſhepherd*—This is one of the moſt ſtriking prophecies in ſcripture, where Cyrus is called by his name, as the prophet expreſſes it, chap. xlv. 4. above an hundred years before he was born.

2 I will

2 I will go before thee, and make the crooked places ſtraight: I will break in pieces the gates of braſs, and cut in ſunder the bars of iron:

3 And I will give thee the treaſures of darkneſs, and hidden riches of ſecret places, that thou mayeſt know that I the LORD, which call *thee* by thy name, *am* the God of Iſrael.

4 For Jacob my ſervant's ſake, and Iſrael mine elect, I have even called thee by thy name: I have ſurnamed thee, though thou haſt not known me.

5 ¶ I *am* the LORD, and *there is* none elſe, *there is* no God beſides me; I girded thee, though thou haſt not known me:

6 That they may know from the riſing of the ſun, and from the weſt, that *there is* none beſides me. I *am* the LORD, and *there is* none elſe.

7 I form the light, and create darkneſs: I make peace, and create evil. I the LORD do all theſe *things*.

8 Drop down, ye heavens, from above, and let the ſkies pour down righteouſneſs: let the earth open, and let them bring forth ſalvation, and let righteouſneſs ſpring up together. I the LORD have created it.

9 Wo unto him that ſtriveth with his Maker! *Let* the potſherds *ſtrive* with the potſherds of the earth. Shall the clay ſay to him that faſhioneth

V. 2. *I will break in pieces the gates of braſs*—Nebuchadnezzar made twenty-five gates of ſolid braſs to every ſide of the great wall which encompaſſed Babylon; the whole number of brazen gates being an hundred.

V. 8. *Drop down, ye heavens from above, and let the ſkies pour down righteouſneſs*—The righteous and gracious acts of God for his people, ſhall be ſo many, as if God rained ſhowers of righteouſneſs out of heaven.

it, What makeſt thou? or thy work, He hath no hands?

10 Wo unto him that ſaith unto *his* father, What begetteſt thou? or to the woman, What haſt thou brought forth?

11 Thus ſaith the LORD, the Holy One of Iſrael, and his Maker, Aſk me of things to come, concerning my ſons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands, have ſtretched out the heavens, and all their hoſt have I commanded.

13 I have raiſed him up in righteouſneſs, and I will direct all his ways: he ſhall build my city, and he ſhall let go my captives, not for price nor reward, ſaith the LORD of hoſts.

14 Thus ſaith the LORD, The labour of Egypt, and merchandize of Ethiopia, and of the Sabeans, men of ſtature, ſhall come over unto thee, and they ſhall be thine: they ſhall come after thee; in chains they ſhall come over: and they ſhall fall down unto thee, they ſhall make ſupplication unto thee, *ſaying*, Surely God *is* in thee; and *there is* none elſe, *there is* no God.

15 Verily thou *art* a God that hideſt thyſelf, O God of Iſrael the Saviour.

16 They ſhall be aſhamed, and alſo confounded all of them: they ſhall go to confuſion together *that are* makers of idols.

17 *But* Iſrael ſhall be ſaved in the LORD with an

an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded world without end.

18 For thus ſaith the LORD, that created the heavens; God himſelf that formed the earth and made it; he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none elſe.

19 I have not ſpoken in ſecret, in a dark place of the earth: I ſaid not unto the ſeed of Jacob, Seek ye me in vain. I the LORD ſpeak righteouſneſs, I declare things that are right.

20 ¶ Aſſemble yourſelves, and come; draw near together, ye *that are* eſcaped of the nations; they have no knowledge that ſet up the wood of their graven image, and pray unto a god *that* cannot ſave.

21 Tell ye and bring *them* near; yea, let them take counſel together: Who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God elſe beſide me; a juſt God and a ſaviour: *there is* none beſide me.

22 Look unto me, and be ye ſaved all the ends of the earth: for I *am* God; and *there is* none elſe.

23 I have ſworn by myſelf, the word is gone out of my mouth *in* righteouſneſs, and ſhall not return, That unto me every knee ſhall bow, every tongue ſhall ſwear.

V. 19. *I have not ſpoken in ſecret, in a dark place of the earth*—I have delivered my laws and will, with plainneſs and perſpicuity, not in dark and enigmatical terms like the heathen oracles, which were ſpoken out of caverns, grottoes, and cells. *I the LORD ſpeak in righteouſneſs*—My laws are all of them holy, juſt, and good: whereas the profoundeſt myſteries of the heathen gods conſiſt of impure and obſcene rites.

24 Surely,

24 Surely, ſhall *one* ſay, In the LORD have I righteouſneſs and ſtrength: *even* to him ſhall *men* come: and all that are incenſed againſt him ſhall be aſhamed.

25 In the LORD ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.

CHAP. XLVI.

1. *The idols of Babylon could not ſave themſelves.* 3. *God ſaveth his people to the end.* 5. *Idols are not comparable to God.*

BEL boweth down, Nebo ſtoopeth, their idols were upon the beaſts and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beaſt.*

2 They ſtoop, they bow down together: they could not deliver the burden, but themſelves are gone into captivity.

3 ¶ Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, *which are* born *by me* from the belly, *which are* carried from the womb:

4 And *even* to *your* old age I *am* he; and *even* to hoary hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

5 ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They laviſh gold out of the bag, and weigh ſilver in the balance, *and* hire a goldſmith; and

V. 2. *They could not deliver the burden*—The deities which were worſhipped in theſe cities could not deliver their own images, which became burdenſome to them that carried them away.

he

he maketh it a god: they fall down, yea, they worſhip.

7 They bear him upon the ſhoulder, they carry him, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove, yea, *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble.

8 Remember this, and ſhew yourſelves men: bring *it* again to mind, O ye tranſgreſſors.

9 Remember the former things of old: for I *am* God, and *there is* none elſe; I *am* God, and *there is* none like me:

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure.

11 Calling a ravenous bird from the eaſt, the man that executeth my counſel from a far country: yea, I have ſpoken *it*, I will alſo bring it to paſs; I have purpoſed *it*, I will alſo do it.

12 Hearken unto me ye ſtout-hearted, that *are* far from righteouſneſs;

13 I bring near my righteouſneſs; it ſhall not be far off, and my ſalvation ſhall not tarry: and I will place ſalvation in Zion for Iſrael my glory.

CHAP. XLVII.

1. *God's judgment upon Babylon and Chaldea,* 6. *For their unmercifulneſs,* 7. *Pride,* 10. *And over-boldneſs.*

COME down, and ſit in the duſt, O virgin daughter of Babylon, ſit on the ground: *there is* no throne, O daughter of the Chaldeans: for

for thou ſhalt no more be called tender and delicate.

2 Take the milſtones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, paſs over the rivers.

3 Thy nakedneſs ſhall be uncovered, yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet *thee as* a man.

4 *As for* our redeemer, The LORD of hoſts *is* his name, the Holy One of Iſrael.

5 Sit thou ſilent, and get thee into darkneſs, O daughter of the Chaldeans: for thou ſhalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no mercy; upon the ancient haſt thou very heavily laid thy yoke.

7 ¶ And thou ſaidſt, I ſhall be a lady for ever: *ſo* that thou didſt not lay theſe *things* to thy heart, neither didſt remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I *am*, and none elſe beſides me; I ſhall not ſit *as* a widow, neither ſhall I know the loſs of children:

V. 2. *Take the milſtones, and grind meal*—Thou ſhalt be brought to the baſeſt ſlavery, which grinding at the mill was eſteemed. *Uncover thy locks*—Take off the ornaments wherewith ſuch women as were of good quality, uſed to cover and dreſs their heads. Theſe are predictions of what they ſhould be forced to do or ſuffer. *Make bare the leg: uncover the thigh, paſs over the rivers*—Gird up thy garments cloſe and ſhort about thee, that thou mayeſt be fit for travelling on foot, and for paſſing over thoſe rivers, through which thou wilt be conſtrained to wade, in the way to the land of thy captivity.

9 But

9 But theſe two *things* ſhall come to thee in a moment in one day, the loſs of children, and widowhood: they ſhall come upon thee in their perfection, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments.

10 ¶ For thou haſt truſted in thy wickedneſs: thou haſt ſaid, None ſeeth me. Thy wiſdom and thy knowledge, it hath perverted thee; and thou haſt ſaid in thine heart, I *am*, and none elſe beſides me.

11 Therefore ſhall evil come upon thee; thou ſhalt not know from whence it riſeth: and miſchief ſhall fall upon thee; thou ſhall not be able to put it off: and deſolation ſhall come upon thee ſuddenly, *which* thou ſhalt not know.

12 Stand now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth; if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail.

13 Thou art wearied in the multitude of thy counſels. Let now the aſtrologers, the ſtar-gazers, the monthly prognoſticators ſtand up, and ſave thee from *theſe things* that ſhall come upon thee.

14 Behold, they ſhall be as ſtubble; the fire ſhall burn them; they ſhall not deliver themſelves from the power of the flame: *there ſhall* not *be* a coal to warm at, *nor* fire to ſit before it.

V. 9. *Theſe two things ſhall come to thee in a moment in one day*— The Babylonians being beſieged by Darius, in order to hold out to the laſt extremity, took all their women, and each man chuſing one of them, out of thoſe of his own family, whom he liked beſt, they ſtrangled the reſt, that unneceſſary mouths might not conſume their proviſions: and hereby was ſignally fulfilled this remarkable prophecy, viz. *that loſs of children and widowhood ſhould come upon them in one day.*

15 Thus

15 Thus ſhall they be unto thee with whom thou haſt laboured, *even* thy merchants from thy youth: they ſhall wander every one to his quarter; none ſhall ſave thee.

CHAP. XLVIII.

1. *God, to convince the people of their obſtinacy, revealeth his prophecies.* 12. *He exhorteth them to obedience.*

HEAR ye this, O houſe of Jacob, *which are* called by the name of Iſrael, and are come forth out of the waters of Judah; which ſwear by the name of the LORD, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſs.

2 For they call themſelves of the holy city, and ſtay themſelves upon the God of Iſrael; The LORD of hoſts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I ſhewed them: I did *them* ſuddenly, and they came to paſs.

4 Becauſe I knew that thou *art* obſtinate, and thy neck *is* an iron ſinew, and thy brow braſs;

5 I have even from the beginning declared *it* to thee: before it came to paſs I ſhewed *it* thee: leſt thou ſhouldeſt ſay, Mine idol hath done them, and my graven image and my molten image hath commanded them.

6 Thou haſt heard, ſee all this; and will not ye declare *it?* I have ſhewed thee new things

V. 5. *I have even from the beginning declared it to thee*—God ordained a ſucceſſion of prophets to foretel the moſt remarkable events which ſhould happen to the Jews, that they might not aſcribe the ſucceſs of any particular tranſaction to their idols; a ſuggeſtion their infidelity and obſtinacy might prompt them to alledge.

from

from this time, even hidden things, and thou didſt not know them.

7 They are created now, and not from the beginning; even before the day when thou heardeſt them not; leſt thou ſhouldeſt ſay, Behold, I knew them.

8 Yea, thou heardeſt not, yea, thou kneweſt not, yea, from that time *that* thine ear was not opened: for I knew that thou wouldeſt deal very treacherouſly, and waſt called a tranſgreſſor from the womb.

9 For my name's ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off.

10 Behold, I have refined thee, but not with ſilver; I have choſen thee in the furnace of affliction.

11 For mine own ſake, *even* for mine own ſake will I do *it*: for how ſhould *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Iſrael, my called; I *am* he; I *am* the firſt, I alſo *am* the laſt.

13 Mine hand alſo hath laid the foundation of the earth, and my right hand hath ſpanned the heavens: *when* I call unto them they ſtand up together.

14 All ye, aſſemble yourſelves, and hear; which among them hath declared theſe *things?* the LORD hath loved him: he will do his pleaſure on Babylon, and his arm *ſhall be on* the Chaldeans.

15 I, *even* I, have ſpoken; yea, I have called

 him:

him: I have brought him, and he ſhall make his way proſperous.

16 Come ye near unto me, hear ye this; I have not ſpoken in ſecret from the beginning: from the time that it was, there *am* I: and now the Lord GOD and his Spirit hath ſent me.

17 Thus ſaith the LORD thy Redeemer, the Holy One of Iſrael; I *am* the LORD thy God, which teacheth thee to profit, which leadeth thee by the way *that* thou ſhouldeſt go.

18 O that thou hadſt hearkened to my commandment! then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea:

19 Thy ſeed alſo had been as the ſand, and the offspring of the bowels like the gravel thereof; his name ſhould not have been cut off, nor deſtroyed from before me.

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of ſinging declare ye, tell this, utter it *even* to the end of the earth; ſay ye, The LORD hath redeemed his ſervant Jacob.

21 And they thirſted not *when* he led them through the deſerts: he cauſed the waters to flow out of the rock for them: he clave the rock alſo, and the waters guſhed out.

22 *There is* no peace, ſaith the LORD, unto the wicked.

CHAP. XLIX.

1. Chriſt being ſent to the Jews complaineth of them. 5. He is ſent to the Gentiles. 13. God's love to the church.

V. 16. *I have not ſpoken in ſecret from the beginning*—I have not delivered my predictions in ambiguous terms, becauſe I am from all eternity, and being preſent to all the ſucceſſions of time, can clearly foreſee thoſe events which my providence bringeth to paſs.

LISTEN

LISTEN, O iſles, unto me: and hearken, ye people from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a ſharp ſword, in the ſhadow of his hand hath he hid me; and made me a poliſhed ſhaft, in his quiver hath he hid me.

3 And ſaid unto me, Thou *art* my ſervant, O Iſrael, in whom I will be glorified.

4 Then I ſaid, I have laboured in vain, I have ſpent my ſtrength for nought, and in vain; *yet* ſurely my judgment *is* with the LORD, and my work with my God.

5 ¶ And now, ſaith the LORD, that formed me from the womb *to be* his ſervant, to bring Jacob again to him, Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the LORD, and my God ſhall be my ſtrength.

6 And he ſaid, It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the preſerved of Iſrael: I will alſo give thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth.

7 Thus ſaith the LORD, the redeemer of Iſrael, *and* his Holy One, to him whom man deſpiſeth, to him whom the nation abhorreth, to a ſervant of rulers; kings ſhall ſee, and ariſe, princes alſo

V. 5. *Though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord* — Though Chriſt's miniſtry ſhould be unſucceſsful in gathering the Jews into the church; yet the preaching of the apoſtles ſhould meet with better ſucceſs among the Gentiles, and enlighten the minds of thoſe that dwell in the remoteſt parts of the earth.

ſhall

ſhall worſhip; becauſe of the LORD that is faithful, *and* the Holy One of Iſrael, and he ſhall chooſe thee.

8 Thus ſaith the LORD, In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and give thee for a covenant of the people, to eſtabliſh the earth, to cauſe to inherit the deſolate heritages;

9 That thou mayeſt ſay to the priſoners, Go forth; to them that *are* in darkneſs, Shew yourſelves. They ſhall feed in the ways, and their paſtures *ſhall be* in all high places.

10 They ſhall not hunger, nor thirſt; neither ſhall the heat nor ſun ſmite them: for he that hath mercy on them ſhall lead them, even by the ſprings of water ſhall he guide them.

11 And I will make all my mountains a way, and my high ways ſhall be exalted.

12 Behold, theſe ſhall come from far: and lo, theſe from the north, and from the weſt; and theſe from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into ſinging, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion ſaid, The LORD hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will I not forget thee.

V. 12. *The land of Sinim*—Either of the *Sinites*, as they are called Gen. x. 17. who dwelt about the wilderneſs. Or of *Sin*, a famous city of Egypt, which may be put for all Egypt, and that for all ſouthern parts.

16 Behold,

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children ſhall make haſte; thy deſtroyers, and they that made thee waſte, ſhall go forth of thee.

18 Lift up thine eyes round about, and behold: all theſe gather themſelves together, *and* come to thee. *As* I live, ſaith the LORD, thou ſhalt ſurely clothe thee with them all as with an ornament, and bind them *on thee* as a bride *doeth*.

19 For thy waſte and thy deſolate places, and the land of thy deſtruction, ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away.

20 The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place *is* too ſtrait for me: give place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone; theſe, where *had* they *been?*

22 Thus ſaith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſons in *their* arms, and thy daughters ſhall be carried upon *their* ſhoulders.

V. 16. *I have graven thee upon the palms of my hands* — Thou art as dear to me and as deeply imprinted on my memory, as if thy picture were drawn upon my hand, and always in my ſight. He alludes to the common practice of men, who put ſigns upon their hands or fingers of ſuch things as they would remember.

23 And

23 And kings ſhall be thy nurſing-fathers, and their queens thy nurſing-mothers: they ſhall bow down to thee with *their* face toward the earth, and lick up the duſt of thy feet; and thou ſhalt know, that I *am* the LORD: for they ſhall not be aſhamed that wait for thee.

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But this ſaith the LORD, Even the captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with *him* that contendeth with thee, and I will ſave thy children.

26 And I will feed them that oppreſs thee with their own fleſh, and they ſhall be drunken with their own blood as with ſweet wine: and all fleſh ſhall know that I the LORD *am* thy ſaviour and thy redeemer, the Mighty One of Jacob.

CHAP. L.

1. *Chriſt ſheweth the cauſe of the Jews dereliction.* 10. *An exhortation to truſt in God, and not in ourſelves.*

THUS ſaith the LORD, Where *is* the bill of your mother's divorcement whom I have put away? or which of my creditors *is it* to whom I have ſold you? Behold, for your iniquities have ye ſold yourſelves, and for your tranſgreſſions is your mother put away.

V. 23. *Kings ſhall be thy nurſing fathers, and their queens thy nurſing mothers*—This was in ſome ſort fulfilled by Cyrus, Ahaſuerus, and ſome few of the Perſian kings and queens; but much more truly and fully afterwards by Conſtantine, his mother Helen, and many other Chriſtian monarchs, who have thought it their glory to promote and defend Chriſtianity. *And lick up the duſt of thy feet*—They ſhall highly reverence and honour thee. Theſe expreſſions are borrowed from the practice of the eaſtern people, who bowed ſo low as to touch the ground.

2 Wherefore,

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to anſwer? is my hand ſhortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke, I dry up the ſea, I make the rivers a wilderneſs; their fiſh ſtinketh, becauſe *there is* no water, and dieth for thirſt.

3 I clothe the heavens with blackneſs, and I make ſackcloth their covering.

4 The Lord GOD hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to *him that is* weary: he wakeneth morning by morning, he maketh mine ear to hear as the learned.

5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

6 I gave my back to the ſmiters, and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.

7 For the Lord GOD will help me; therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 *He is* near that juſtifieth me; who will contend with me? let us ſtand together: who *is* mine adverſary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* ſhall condemn me? lo, they all ſhall wax old as a garment; the moth ſhall eat them up.

10 ¶ Who *is* among you that feareth the LORD,

V. 6. *I gave my back to the ſmiters* —The prophets generally met with very bad treatment from the men of their own times. We learn from hence, that Iſaiah's lot was no better than that of his brethren; however, the words were literally fulfilled in the bleſſed Redeemer of mankind.

that

that obeyeth the voice of his ſervant, that walketh *in* darkneſs, and hath no light? let him truſt in the name of the LORD, and ſtay upon his God.

11 Behold, all ye that kindle a fire, that compaſs *yourſelves* about with ſparks: walk in the light of your fire, and in the ſparks *that ye* have kindled. This ſhall ye have of mine hand; ye ſhall lie down in ſorrow.

CHAP. LI.

1. *An exhortation, after the pattern of Abraham, to truſt in Chriſt.* 9. *Chriſt defendeth his from fear.*

HEARKEN to me, ye that follow after righteouſneſs, ye that ſeek the LORD; look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged;

2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and bleſſed him, and increaſed him.

3 For the LORD ſhall comfort Zion: he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſert like the garden of the LORD: joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law ſhall proceed from me, and I will make my judgment to reſt for a light of the people,

V. 10. *Let him truſt in the name of the Lord, and ſtay upon his God*—Let thoſe who love and fear God and obey his precepts (though their preſent circumſtances may be involved in the blackeſt night of affliction, without the leaſt ray of hope to chear and ſupport them) ſtill continue to rely upon God, who in due time will viſit them with light and ſalvation.

V. 4. *A law ſhall proceed from me*—A new law, even the doctrine of the goſpel. *I will make my judgment to reſt for a light to the people*—It ſhould be rendered, *I will cauſe my judgment to break forth for a light to the people.*

5 My

5 My righteouſneſs *is* near; my ſalvation is gone forth, and mine arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens ſhall vaniſh away like ſmoke, and the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever, and my righteouſneſs ſhall not be aboliſhed.

7 Hearken unto me, ye that know righteouſneſs, the people in whoſe heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool: but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.

9 ¶ Awake, awake, put on ſtrength, O arm of the LORD; awake as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the ſea, the waters of the great deep? that hath made the depths of the ſea a way for the ranſomed to paſs over?

11 Therefore the redeemed of the LORD ſhall return, and come with ſinging unto Zion; and

V. 9. *Awake, awake, put on ſtrength, O arm of the Lord*—The prophet, by an elegant figure addreſſes himſelf to God; invocating him to exert his power in behalf of his diſtreſſed people, as he had done in ancient times, when he delivered them from the ſlavery of the Egyptians. *Rahab*—This word is ſometimes uſed to expreſs Egypt by.

everlaſting joy *ſhall be* upon their head: they ſhall obtain gladneſs and joy; *and* ſorrow and mourning ſhall flee away.

12 I, *even* I, *am* he that comforteth you; who *art* thou, that thou ſhouldeſt be afraid of a man *that* ſhall die, and of the ſon of man *which* ſhall be made *as* graſs?

13 And forgetteſt the LORD thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day becauſe of the fury of the oppreſſor, as if he were ready to deſtroy? and where *is* the fury of the oppreſſor?

14 The captive exile haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.

15 But I *am* the LORD thy God, that divided the ſea, whoſe waves roared: The LORD of hoſts *is* his name.

16 And I have put my words in thy mouth, and have covered thee in the ſhadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and ſay unto Zion, Thou *art* my people.

17 Awake, awake, ſtand up, O Jeruſalem, which haſt drunk at the hand of the LORD the cup of his fury; thou haſt drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the

V. 17. *Awake, awake, ſtand up, O Jeruſalem*—Heb. *Rouſe up thyſelf*—The prophet here repreſents Jeruſalem, as one lying aſtoniſhed under the ſtrokes of the Almighty's judgments, which are commonly deſcribed under the ſimilitude of a cup of intoxicating liquor, becauſe they aſtoniſh the children of men, and bereave them of their reaſon and diſcretion.

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ſons *whom* ſhe hath brought forth; neither *is there any* that taketh her by the hand of all the ſons *that* ſhe hath brought up.

19 Theſe two *things* are come unto thee; who ſhall be ſorry for thee? deſolation, and deſtruction; and the famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſons have fainted, they lie at the head of all the ſtreets as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, but not with wine;

22 Thus ſaith thy Lord the LORD, and thy God *that* pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury: thou ſhalt no more drink it again.

23 But I will put it in the hand of them that afflict thee: which have ſaid to thy ſoul, Bow down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

CHAP. LII.

1. *Chriſt perſuadeth the church to believe his free redemption,* 7. *To receive the miniſters thereof,* 9. *To joy in the power thereof.*

AWAKE, awake; put on thy ſtrength, O Zion; put on thy beautiful garments, O Jeruſalem, the holy city: for henceforth there ſhall no more come into thee the uncircumciſed and the unclean.

2 Shake thyſelf from the duſt; ariſe, *and* ſit down,

down, O Jeruſalem: looſe thyſelf from the bands of thy neck, O captive daughter of Zion.

3 For thus ſaith the LORD, Ye have ſold yourſelves for nought; and ye ſhall be redeemed without money.

4 For thus ſaith the LORD GOD, My people went down aforetime into Egypt to ſojourn there; and the Aſſyrian oppreſſed them without cauſe.

5 Now therefore, what have I here, ſaith the LORD, that my people is taken away for nought? they that rule over them make them to howl, ſaith the LORD; and my name continually every day *is* blaſphemed.

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day that I *am* he that doth ſpeak: behold, *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace; that bringeth good tidings of good, that publiſheth ſalvation; that ſaith unto Zion, Thy God reigneth!

8 Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye when the LORD ſhall bring again Zion.

9 ¶ Break forth into joy, ſing together, ye waſte places of Jeruſalem: for the LORD hath comforted his people, he hath redeemed Jeruſalem.

10 The LORD hath made bare his holy arm

V. 7. *How beautiful upon the mountains are the feet of him that bringeth good tidings, &c.*—A poetical deſcription of the meſſenger who firſt brought the news of Cyrus's decree for the people's return. This paſſage is very properly applied by St. Paul to the firſt preachers of the goſpel, Rom. x. 15. the very word importing good tidings of peace and ſalvation, whereby the kingdom of God was founded among men.

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in the eyes of all the nations; and all the ends of the earth ſhall ſee the ſalvation of our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midſt of her; be ye clean, that bear the veſſels of the LORD.

12 For ye ſhall not go out with haſte, nor go by flight: for the LORD will go before you; and the God of Iſrael *will be* your rere-ward.

13 Behold, my ſervant ſhall deal prudently, he ſhall be exalted and extolled, and be very high.

14 As many were aſtoniſhed at thee; his viſage was ſo marred more than any man, and his form more than the ſons of men:

15 So ſhall he ſprinkle many nations: the kings ſhall ſhut their mouths at him: for *that* which had not been told them ſhall they ſee, and *that* which they had not heard ſhall they conſider.

CHAP. LIII.

1. *The prophet excuſeth the ſcandal of the croſs,* 4. *By the benefit of Chriſt's paſſion,* 10. *And the good ſucceſs thereof.*

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he ſhall grow up before him as a ten-

V. 13. *Behold*—This is the beginning of a new prophecy, which is continued from hence to the end of the next chapter. *My ſervant*—That it is Chriſt who is here ſpoken of, is ſo evident, that the Chaldee paraphraſt, and other ancient, and ſome later Hebrew doctors, underſtand it directly of him, and that divers Jews have been convinced and converted to the Chriſtian faith, by the evidence of this prophecy.

V. 2. *He ſhall grow up before him as a tender plant, and as a root out of a dry ground*—i. e. Before the Lord. The prophet gives the reaſon why the Jews rejected Chriſt, viz. the meanneſs of his outward appearance. The Meſſiah is here reſembled to a *tender plant*, and to a branch growing out of a *dry ground*, which appears withered, and does not promiſe either life or fruit. The word *root*, ſhould have been tranſlated *branch* or *ſhoot*.

der

der plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him: he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we like sheep have gone astray: we have turned every one his own way: and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death: because he hath done no violence, neither *was any* deceit in his mouth.

V. 7. *Yet he opened not his mouth* —All the hard usage and cruel treatment he met with, did not prevail with him to utter any intemperate expression; he even refused to make a just defence, any further than it was necessary for him to plead his innocence.

10 ¶ Yet

10 ¶ Yet it pleaſed the LORD to bruiſe him; he hath put *him* to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the LORD ſhall proſper in his hand.

11 He ſhall ſee of the travail of his ſoul *and* ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtify many; for he ſhall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he hath poured out his ſoul unto death: and he was numbered with the tranſgreſſors; and he bare the ſin of many, and made interceſſion for the tranſgreſſors.

CHAP. LIV.

1. *The amplitude of the Gentiles church,* 4. *Their ſafety,* 6. *Their deliverance out of affliction,* 11. *Their fair edification,* 15. *And ſure preſervation.*

SING, O barren, thou *that* didſt not bear; break forth into ſinging, and cry aloud, thou *that* didſt not travail with child: for more *are* the children of the deſolate than the children of the married wife, ſaith the LORD.

2 Enlarge the place of thy tent, and let them

V. 12. *He ſhall divide the ſpoil with the ſtrong*—This expreſſion alludes to the cuſtom of conquerers in dividing the ſpoils of their victory with their officers and ſoldiers. This chapter is undoubtedly predictive of the Meſſiah, ſee Acts viii. 35. where, after the Eunuch of Ethiopia had been reading this very chapter, (and had aſked Philip, *Of whom ſpeaketh the prophet this?*) we are told *Then Philip began at the ſame ſcripture, and preached unto him Jeſus.*

V. 1. *Sing, O barren, thou that didſt not bear*—The prophet having largely diſcourſed of the ſufferings of of Chriſt, and of the bleſſed fruits thereof and here foreſeeing that glorious ſtate of the church, he breaks forth into this ſong of triumph. And as the foregoing chapter literally ſpeaks of Chriſt, ſo doth this of the church.

ſtretch

ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes:

3 For thou ſhall break forth on the right hand and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

4 ¶ Fear not; for thou ſhalt not be aſhamed: neither be thou confounded; for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.

5 For thy Maker *is* thine huſband; The LORD of hoſts *is* his name: and thy Redeemer, the Holy One of Iſrael, the God of the whole earth ſhall he be called.

6 ¶ For the LORD hath called thee as a woman forſaken and grieved in ſpirit, and a wife of youth, when thou waſt refuſed, ſaith thy God.

7 For a ſmall moment have I forſaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I

V. 5. *For thy maker is thine huſband*—

Great bridegroom of thy church below,
Give me with all thy ſaints to know,
Thy all-redeeming grace:
Spread through the earth thy glorious name,
Then to the marriage of the lamb,
Thy ſuffering conſort raiſe.

V. 7. *For a ſmall moment have I forſaken thee; but with great mercies will I gather thee*—God's anger towards his ſervants is ſhort, when compared with that everlaſting kindneſs he will ſhew towards them; whoſe *light afflictions are but for a moment*, in compariſon of that eternal glory he hath promiſed them.

ſworn

ſworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the LORD, that hath mercy on thee.

11 ¶ Oh, thou afflicted, toſſed with tempeſt, *and* not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhall be* taught of the LORD; and great *ſhall be* the peace of thy children.

14 In righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion; for thou ſhalt not fear: and from terror; for it ſhall not come near thee.

15 ¶ Behold they ſhall ſurely gather together, *but* not by me: whoſoever ſhall gather together againſt thee ſhall fall for thy ſake.

16 Behold, I have created the ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work; and I have created the waſter to deſtroy.

17 No weapon that is formed againſt thee ſhall proſper: and every tongue *that* ſhall riſe againſt thee in judgment thou ſhalt condemn. This *is* the heritage of the ſervants of the LORD, and their righteouſneſs *is* of me, ſaith the LORD.

CHAP. LV.

1. *The prophet with the promiſe of Chriſt, calleth to faith,* 6. *And to repentance.* 8. *The happy ſtate of them that believe.*

HO, every one that thirſteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price.

2 Wherefore do you ſpend money for *that which is* not bread? and your labour for *that which* ſatisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your ſoul delight itſelf in fatneſs.

3 Incline your ear, and come unto me: hear, and your ſoul ſhall live: and I will make an everlaſting covenant with you, *even* the ſure mercies of David.

4 Behold, I have given him *for* a witneſs to the people, a leader and commander to the people.

5 Behold, thou ſhalt call a nation *that* thou knoweſt not, and nations *that* knew not thee ſhall run unto thee becauſe of the LORD thy God, and for the Holy One of Iſrael: for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near.

V. 2. *Eat ye that which is good*— Divine knowledge, the food and ſupport of the ſoul, is here expreſſed by the metaphors of meat and drink, which ſuſtain the body: by the gift of waters, wine, milk, and bread, are repreſented ſpiritual bleſſings, the otherwiſe inexpreſſible ideas of the free, pure, ſtrengthening and refreſhing grace of God; by the *fir-tree* and *myrtle-tree*, the effects of Divine grace, virtue, and holineſs; and by *thorns* and *briers* the corruptions and vices of the human heart uncultivated and unſanctified. The ſame images are made uſe of to Adam in deſcribing the great degeneracy of man by the fall, Gen. iii. 18.

7 Let

7 Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, ſaith the LORD.

9 For *as* the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the ſnow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater:

11 So ſhall my word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it.

12 For ye ſhall go out with joy, and be led forth with peace: the mountains and the hills ſhall break forth before you into ſinging, and all the trees of the field ſhall clap *their* hands.

13 Inſtead of the thorn ſhall come up the fir-tree, and inſtead of the brier ſhall come up the myrtle-tree: and it ſhall be to the LORD for a name, for an everlaſting ſign *that* ſhall not be cut off.

CHAP. LVI.

1. The prophet exhorteth to ſanctification; 3. Which ſhall be accepted without reſpect of perſons. 9. Againſt blind watchmen.

THUS

THUS ſaith the LORD, Keep ye judgment, and do juſtice: for my ſalvation *is* near to come, and my righteouſneſs to be revealed.

2 Bleſſed *is* the man *that* doeth this, and the ſon of man *that* layeth hold on it; that keepeth the ſabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the ſon of the ſtranger, that hath joined himſelf to the LORD, ſpeak, ſaying, The LORD hath utterly ſeparated me from his people: neither let the eunuch ſay, Behold, I *am* a dry tree.

4 For thus ſaith the LORD unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me, and take hold of my covenant:

5 Even unto them will I give in mine houſe and within my walls a place and a name better than of ſons and of daughters: I will give them an everlaſting name, that ſhall not be cut off.

6 Alſo the ſons of the ſtranger, that join themſelves to the LORD, to ſerve him, and to love the name of the LORD, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant:

7 Even them will I bring to my holy mountain, and make them joyful in my houſe of prayer: their burnt-offerings and their ſacrifices

V. 3. *Neither let the eunuch ſay*—Who is here joined with the ſtranger, becauſe he was forbidden to *enter into the congregation of the Lord*, Deut. xxiii. 1. Under theſe two inſtances he underſtands all thoſe, who either by birth, or by any ceremonial pollution, were excluded from the privileges of the Jewiſh church, and ſo he throws open the door to all true believers. *Behold, I am a dry tree*—A fruitleſs tree, accurſed by God with the curſe of barrenneſs.

V. 5. *A name better than of ſons and of daughters*—A far greater bleſſing and honour than that of having poſterity, even my favour, and my ſpirit, and eternal felicity.

ſhall

ſhall be accepted upon mine altar; for mine houſe ſhall be called an houſe of prayer for all people.

8 The Lord GOD which gathereth the outcaſts of Iſrael, ſaith, Yet will I gather *others* to him, beſides thoſe that are gathered unto him.

9 ¶ All ye beaſts of the field, come to devour, *yea*, all ye beaſts in the foreſt.

10 His watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber.

11 Yea, they *are* greedy dogs *which* can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *ſay they*, I will fetch wine, and we will fill ourſelves with ſtrong drink; and to-morrow ſhall be as this day, *and* much more abundant.

CHAP. LVII.

1. *The bleſſed death of the righteous.* 3. *The Jews reproved for their whoriſh idolatry.* 13. *Evangelical promiſes to the penitent.*

THE righteous periſheth, and no man layeth *it* to heart; and merciful men *are* taken away, none conſidering that the righteous is taken away from the evil *to come*.

2 He ſhall enter into peace: they ſhall reſt in their beds, *each one* walking *in* his uprightneſs.

3 ¶ But draw near hither, ye ſons of the ſorcereſs, the ſeed of the adulterer, and the whore:

V. 7. *An houſe of prayer for all people* — The temple was originally deſigned for ſtrangers as well as the Jews, as is plain from the prayer of Solomon at the dedication of it; though the number of proſelytes was but ſmall, till the time of the ſecond temple.

4 Againſt

4 Againſt whom do ye ſport yourſelves; againſt whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of tranſgreſſion, a ſeed of falſhood?

5 Enflaming yourſelves with idols under every green tree, ſlaying the children in the valleys under the clifts of the rocks?

6 Among the ſmooth ſtones of the ſtream *is* thy portion; they, they *are* thy lot: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering. Should I receive comfort in theſe?

7 Upon a lofty and high mountain haſt thou ſet thy bed; even thither wenteſt thou up to offer ſacrifice.

8 Behind the doors alſo and the poſts haſt thou ſet up thy remembrance: for thou haſt diſcovered *thyſelf to another* than me, and art gone up: thou haſt enlarged thy bed, and made thee *a covenant* with them; thou lovedſt their bed where thou ſaweſt *it*.

9 And thou wenteſt to the king with ointment, and didſt increaſe thy perfumes, and didſt ſend thy meſſengers far off, and didſt debaſe *thyſelf even* unto hell.

10 Thou art wearied in the greatneſs of thy way: *yet* ſaidſt thou not, There is no hope: thou haſt found the life of thine hand; therefore thou waſt not grieved.

V. 5. *Slaying the children in the valleys under the clifts of the rocks*— Offering them to Molech; a ſin ſeverely prohibited Lev. xx. 2. though greatly practiſed in the times of the idolatrous kings of Judah: the valley of Hinnom was chiefly noted for this inhuman practice. It ſeems both by the Hebrew and Septuagint, that they did not only make their children paſs through the fire, but effectually murder them.

11 And

11 And of whom haſt thou been afraid or feared, that thou haſt lied, and haſt not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou feareſt me not?

12 I will declare thy righteouſneſs, and thy works; for they ſhall not profit thee.

13 ¶ When thou crieſt, let thy companies deliver thee: but the wind ſhall carry them all away; vanity ſhall take *them:* but he that putteth his truſt in me ſhall poſſeſs the land, and ſhall inherit my holy mountain;

14 And ſhall ſay, Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling-block out of the way of my people.

15 For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy; I dwell in the high and holy *place*, with him alſo *that is* of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls *which* I have made.

17 For the iniquity of his covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have ſeen his ways, and will heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners.

19 I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, ſaith the LORD; and I will heal him.

20 But

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt.

21 *There is* no peace, ſaith my God, to the wicked.

CHAP. LVIII.

1. *Hypocriſy is reproved.* 8. *The promiſes due to godlineſs,* 13. *And to the keeping of the ſabbath.*

CRY aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

2 Yet they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God; they aſk of me the ordinances of juſtice; they take delight in approaching to God.

3 Wherefore have we faſted, *ſay they*, and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt ye find pleaſure, and exact all your labours.

4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs: ye ſhall not faſt as *ye do this* day, to make your voice to be heard on high.

5 Is it ſuch a faſt that I have choſen? a day for a man to afflict his ſoul? *is it* to bow down his head as a bulruſh, and to ſpread ſackcloth

V. 21. *There is no peace, ſaith my God, to the wicked*—Though they may have a great ſhare of proſperity, yet they have no ſhare in this inward, and ſpiritual, and everlaſting peace.

V. 3. *And exact all your labours*—Your money got by your labour, and lent to others, either for their need or your own advantage, which you require either with uſury, or at leaſt with rigour, when either the general law of charity, or God's particular law, commanded the releaſe, or at leaſt the forbearance of them.

and

and aſhes under *him?* wilt thou call this a faſt, and an acceptable day to the LORD?

6 *Is* not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burdens, and to let the oppreſſed go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him; and that thou hide not thyſelf from thine own fleſh?

8 ¶ Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee; the glory of the LORD ſhall be thy reward.

9 Then ſhalt thou call, and the LORD ſhall anſwer: thou ſhalt cry, and he ſhall ſay, Here I *am.* If thou take away from the midſt of thee the yoke, the putting forth of the finger, and ſpeaking vanity;

10 And *if* thou draw out thy ſoul to the hungry, and ſatisfy the afflicted ſoul: then ſhall thy light riſe in obſcurity, and thy darkneſs *be* as the noon-day:

11 And the LORD ſhall guide thee continually, and ſatisfy thy ſoul in drought, and make fat thy bones: and thou ſhall be like a watered garden, and like a ſpring of water whoſe waters fail not.

12 And *they that ſhall be* of thee ſhall build the old waſte places: thou ſhalt raiſe up the foundations of many generations: and thou ſhalt be call-

ed, The repairer of the breach, The reſtorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day; and call the ſabbath a Delight; The holy of the LORD, Honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking *thine own* words:

14 Then ſhalt thou delight thyſelf in the LORD; and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath ſpoken *it*.

CHAP. LIX.

1. *The damnable nature of ſin.* 9. *Calamity is for ſin.* 16. *Salvation is only of God.* 20. *The covenant of the Redeemer.*

BEHOLD, the LORD's hand is not ſhortened, that it cannot ſave; neither his ear heavy, that it cannot hear:

2 But your iniquities have ſeparated between you and your God, and your ſins have hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity: your lips have ſpoken lies, your tongue hath muttered perverſeneſs.

4 None calleth for juſtice, nor *any* pleadeth

V. 13. *If thou turn away thy foot from the ſabbath*—The *foot* is metaphorically put for labour. If thou take no unneceſſary journeys, nor do any ſervile works on the ſabbath-day. *From doing thy pleaſure on my holy day*—As feaſtings and rejoicings were at this time, made eſſential to the ſabbath by the Jews; it is here intimated they were carried to a ſinful exceſs. *And call the ſabbath a delight*—Performing the duties of it with chearfulneſs, delighting in the ordinances of it. *Holy of the Lord*—Dedicated to God, and conſecrated to his more immediate ſervice.

for

for truth: they truſt in vanity, and ſpeak lies; they conceive miſchief, and bring forth iniquity.

5 They hatch cockatrice eggs, and weave the ſpider's web: he that eateth of their eggs dieth, and *that which is* cruſhed breaketh out into a viper.

6 Their webs ſhall not become garments, neither ſhall they cover themſelves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, and they make haſte to ſhed innocent blood: their thoughts *are* thoughts of iniquity; waſting and deſtruction *are* in their paths.

8 The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whoſoever goeth therein ſhall not know peace.

9 ¶ Therefore is judgment far from us, neither doth juſtice overtake us: we wait for light, but behold obſcurity: for brightneſs, *but* we walk in darkneſs.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we ſtumble at noon-day as in the night; *we are* in deſolate places as dead *men*.

11 We roar all like bears, and mourn ſore like doves: we look for judgment, but *there is*

V. 5. *They hatch cockatrice-eggs*—One kind put for any venemous creature, a proverbial ſpeech ſignifying by theſe eggs miſchievous deſigns, and by hatching them their putting them in practice. *And weave the ſpider's web*——Another proverbial ſpeech whereby is taught, both how by their plots they weave nets, lay ſnares induſtriouſly with great pains and artifice. And alſo how their deſigns will come to nothing, as the ſpider's web is ſoon ſwept away.

V. 11. *We roar all like bears, and mourn ſore like doves*—Their oppreſſing governors made the wicked roar like bears, and the good mourn like doves.

none;

none; for ſalvation, *but* it is far off from us.

12 For our tranſgreſſions are multiplied before thee, and our ſins teſtify againſt us: for our tranſgreſſions *are* with us; and *as for* our iniquities, we know them:

13 In tranſgreſſing and lying againſt the LORD, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart words of falſhood.

14 And judgment is turned away backward, and juſtice ſtandeth afar off; for truth is fallen in the ſtreet, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himſelf a prey: and the LORD ſaw *it*, and it diſpleaſed him that *there was* no judgment.

16 ¶ And he ſaw that *there was* no man, and wondered that *there was* no interceſſor: therefore his arm brought ſalvation unto him; and his righteouſneſs, it ſuſtained him.

17 For he put on righteouſneſs as a breaſtplate, and an helmet of ſalvation upon his head: and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adverſaries, recompence to his enemies: to the iſlands he will repay recompence.

19 So ſhall they fear the name of the LORD from the weſt, and his glory from the riſing of the ſun. When the enemy ſhall come in like a flood, the Spirit of the LORD ſhalt lift up a ſtandard againſt him.

20 ¶ And

20 ¶ And the Redeemer ſhall come to Zion, and unto them that turn from tranſgreſſion in Jacob, ſaith the LORD.

21 As for me, this *is* my covenant with them, ſaith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, ſaith the LORD, from henceforth and for ever.

CHAP. LX.

1. *The glory of the church in the abundant acceſs of the Gentiles;* 15. *And the great bleſſings after a ſhort affliction.*

ARISE, ſhine; for thy light is come, and the glory of the LORD is riſen upon thee.

2 For behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people: but the LORD ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

3 And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing.

4 Lift up thine eyes round about, and ſee: all they gather themſelves together, they come to thee: thy ſons ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide.

5 Then thou ſhalt ſee, and flow together; and thine heart ſhall fear, and be enlarged; becauſe the abundance of the ſea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee;

6 The multitude of camels ſhall cover thee,

the dromedaries of Midian and Ephah; all they from Sheba ſhall come: they ſhall bring gold and incenſe; and they ſhall ſhew forth the praiſes of the LORD.

7 All the flocks of Kedar ſhall be gathered together unto thee, the rams of Nebaioth ſhall miniſter unto thee: they ſhall come up with acceptance on mine altar, and I will glorify the houſe of my glory.

8 Who *are* theſe *that* fly as a cloud, and as the doves to their windows?

9 Surely the iſles ſhall wait for me, and the ſhips of Tarſhiſh firſt, to bring thy ſons from far, their ſilver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Iſrael, becauſe he hath glorified thee.

10 And the ſons of ſtrangers ſhall build up thy walls, and their kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates ſhall be open continually; they ſhall not be ſhut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not ſerve thee ſhall periſh; yea, *thoſe* nations ſhall be utterly waſted.

V. 6. *All they from Sheba*—A country in Arabia Felix, whoſe queen it was, that came to viſit Solomon, and her bringing gifts might be a type of this, Solomon being a type of Chriſt. *Gold and incenſe*—The principal commodities with which this country abounded, by which we are to underſtand whatever is precious.

V. 7. *All the flocks of Kedar*—Arabia Petrea. *Shall be gathered together unto thee, the rams of Nebaioth ſhall miniſter unto thee*—Kedar and Nebaioth were two ſons of Iſhmael, and dwelt in Arabia: the meaning is, the Arabians who have abundance of cattle ſhall come unto thee, and God ſhall become glorious by the multitude of ſacrifices that ſhall be offered, and accepted here.

13 The

13 The glory of Lebanon ſhall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my ſanctuary: and I will make the place of my feet glorious.

14 The ſons alſo of them that afflicted thee ſhall come bending unto thee: and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee, The city of the LORD, The Zion of the Holy One of Iſrael.

15 ¶ Whereas thou haſt been forſaken and hated, ſo that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſt of kings: and thou ſhalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron: I will alſo make thy officers peace, and thine exactors righteouſneſs.

18 Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls, Salvation, and thy gates, Praiſe.

19 The ſun ſhall be no more thy light by day; neither for brightneſs ſhall the moon give light

V. 19. *The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee*— The favour of the Lord, and the light of his countenance, ſhall give thee greater comfort and luſtre, than the light of the ſun and moon: a promiſe that will be fulfilled in the New Jeruſalem, where there ſhall be no viciſſitude of day and night, *for the glory of God and the Lamb are the light thereof.*

unto

unto thee; but the LORD ſhall be unto thee an everlaſting light, and thy God thy glory.

20 Thy ſun ſhall no more go down; neither ſhall thy moon withdraw itſelf: for the LORD ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended.

21 Thy people alſo *ſhall be* all righteous: they ſhall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one ſhall become a thouſand, and a ſmall one a ſtrong nation, I the LORD will haſten it in his time.

CHAP. LXI.

1. *The office of Chriſt.* 4. *The forwardneſs,* 7. *And bleſſings of the faithful.*

THE Spirit of the LORD God *is* upon me: becauſe the LORD hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to *them that are* bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for aſhes, the oil of joy for mourning, the garment of praiſe for the ſpirit of heavineſs; that they might be called, Trees

V. 2. *To proclaim the acceptable year of the Lord*—This is ſpoken in alluſion to the proclaiming the year of jubilee, when there was a releaſe of all manner of ſervitude, debts, and obligations. And this is a remarkable type of that freedom which Chriſt hath purchaſed for us.

of

of righteouſneſs, The planting of the LORD, that he might be glorified.

4 ¶ And they ſhall build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many generations.

5 And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the alien *ſhall be* your plowmen and your vine-dreſſers.

6 But ye ſhall be named the Prieſts of the LORD: *men* ſhall call you the Miniſters of our God: ye ſhall eat the riches of the Gentiles, and in their glory ſhall you boaſt yourſelves.

7 ¶ For your ſhame *ye ſhall have* double: and *for* confuſion they ſhall rejoice in their portion: therefore in their land they ſhall poſſeſs the double: everlaſting joy ſhall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt-offering: and I will direct their work in truth, and I will make an everlaſting covenant with them.

9 And their ſeed ſhall be known among the Gentiles, and their offſpring among the people: all that ſee them ſhall acknowledge them that they *are* the ſeed *which* the LORD hath bleſſed.

10 I will greatly rejoice in the LORD, my ſoul ſhall be joyful in my God: for he hath clothed me with the garments of ſalvation, he hath co-

V. 10. *I will greatly rejoice in the Lord, &c.* — The Jewiſh church is here introduced, as ſpeaking and returning thanks to the Lord for the honour he had conferred on her and her children after their diſperſion, and made her glorious in the eyes of the whole world. How beautifully does the prophet deſcribe the excellency of a renewed and heavenly mind, under the ſimilitude of a rich and complete ſuit of apparel! *He hath clothed me with the garments of ſalvation, &c.*

vered me with the robe of righteouſneſs, as a bridegroom decketh *himſelf* with ornaments, and as a bride adorneth *herſelf* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth; ſo the Lord GOD will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.

CHAP. LXII.

1. *The prophet's fervent deſire to confirm the church in God's promiſes.* 6. *The miniſters office in preaching the goſpel.*

FOR Zion's ſake will I not hold my peace, and for Jeruſalem's ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp *that* burneth.

2 And the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory: and thou ſhalt be called by a new name, which the mouth of the LORD ſhall name.

3 Thou ſhalt alſo be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou ſhalt no more be termed, Forſaken; neither ſhall thy land any more be termed, Deſolate; but thou ſhalt be called Hephzi-bah, and thy land Beulah; for the LORD delighteth in thee, and thy land ſhall be married.

V. 4. *Thou ſhalt no more be termed, Forſaken*—As a woman forſaken by her huſband. *Thou ſhalt be called Hephzi-bah*— My delight is in her; a new name agreeing with her new condition. *And thy land, Beulah*— Married; agreeing to her new relation. *And thy land ſhall be married*— Thou ſhalt ſee the increaſe of thy children again in the land, as the fruit of thy married condition, which by reaſon of thy being forſaken of thy huſband, were in a manner waſted and decayed.

5 For

5 For *as* a young man marrieth a virgin, *ſo* ſhall thy ſons marry thee; and *as* the bridegroom rejoiceth over the bride, *ſo* ſhall thy God rejoice over thee.

6 ¶ I have ſet watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ye that make mention of the LORD, keep not ſilence;

7 And give him no reſt, till he eſtabliſh, and till he make Jeruſalem a praiſe in the earth.

8 The LORD hath ſworn by his right hand, and by the arm of his ſtrength, Surely I will no more give thy corn *to be* meat for thine enemies; and the ſons of the ſtrangers ſhall not drink thy wine for the which thou haſt laboured:

9 But they that have gathered it ſhall eat it, and praiſe the LORD; and they that have brought it together ſhall drink it in the courts of my holineſs.

10 Go through, go through the gates; prepare ye the way of the people; caſt up, caſt up the high-way; gather out the ſtones: lift up a ſtandard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy ſalvation cometh: behold, his reward *is* with him, and his work before him.

12 And they ſhall call them, The holy people, the redeemed of the LORD: and thou ſhalt be called, Sought out, A city not forſaken.

CHAP. LXIII.

1. *Chriſt ſheweth who he is, what his victory over his enemies,*
7. *And what his mercy toward his church.*

WHO

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparrel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have trodden the wine-preſs alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought ſalvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their ſtrength to the earth.

7 ¶ I will mention the loving-kindneſſes of the LORD, *and* the praiſes of the LORD, according to all that the LORD hath beſtowed on us, and the great goodneſs towards the houſe of Iſrael, which he hath beſtowed on them, according to

V. 1. *With died garments from Bozrah*—The capital city of Idumea. Here is an alluſion to the garments of this conqueror, *Edom* ſignifying *red*, and *Bozrah* a *vintage*. *That is glorious in his apparel*—Such as generals march before their armies in. *I that ſpeak in righteouſneſs*—Here Chriſt gives an anſwer, wherein he both aſſerts his fidelity, that he will faithfully perform what he hath promiſed, and that he will truly execute juſtice.

V. 3. *For I will tread them in mine anger*—Or, *I did tread them in mine anger:* thus *their blood*, Heb. *their ſtrength is ſprinkled on my garments, and I ſtained.*

his

his mercies, and according to the multitude of his loving-kindneſſes.

8 For he ſaid, Surely, they *are* my people, children *that* will not lie: ſo he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his preſence ſaved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, *and* he fought againſt them.

11 Then he remembered the days of old, Moſes, *and* his people, *ſaying*, Where *is* he that brought them up out of the ſea, with the ſhepherd of his flock? where *is* he that put his Holy Spirit within him?

12 That led *them* by the right hand of Moſes, with his glorious arm, dividing the water before them, to make himſelf an everlaſting name?

13 That led them through the deep, as an horſe in the wilderneſs, *that* they ſhould not ſtumble?

14 As a beaſt goeth down into the valley, the Spirit of the LORD cauſed him to reſt: ſo didſt thou lead thy people, to make thyſelf a glorious name.

15 Look down from heaven, and behold from the habitation of thy holineſs and of thy glory: where *is* thy zeal and thy ſtrength, the ſounding of thy bowels, and of thy mercies towards me? are they reſtrained?

V. 9. *The angel of his preſence ſaved them*—The ſame that conducted the children of Iſrael through the wilderneſs; the Lord Jeſus Chriſt, who appeared to Moſes in the burning buſh.

16 Doubtleſs,

16 Doubtleſs, thou *art* our father, though Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O LORD, *art* our father, our redeemer, thy name *is* from everlaſting.

17 O LORD, why haſt thou made us to err from thy ways? *and* hardened our heart from thy fear? return for thy ſervant's ſake, the tribes of thine inheritance.

18 The people of thy holineſs have poſſeſſed *it* but a little while: our adverſaries have trodden down thy ſanctuary.

19 We are *thine:* thou never bareſt rule over them; they were not called by thy name.

CHAP. LXIV.

1. *The church prayeth for the illuſtration of God's power,* 9. *And complaineth of affliction.*

OH that thou wouldeſt rend the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence!

2 As *when* the melting fire burneth, the fire cauſeth the waters to boil, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence!

3 When thou didſt terrible things *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence.

4 For ſince the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him.

V. 2. *As when the melting fire burneth* — Come with ſuch zeal for thy people, that the ſolid mountains may be no more before thy breath, than metal that runs, or water that boils by the force of a vehement fire.

5 Thou

5 Thou meeteſt him that rejoiceth, and worketh righteouſneſs; *thoſe that* remember thee in thy ways: behold, thou art wroth; for we have ſinned: in thoſe is continuance, and we ſhall be ſaved.

6 But we are all as an unclean *thing*, and all our righteouſneſſes *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us, becauſe of our iniquities.

8 But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not wroth very ſore, O LORD, neither remember iniquity for ever: behold, ſee, we beſeech thee, we *are* all thy people.

10 Thy holy cities are a wilderneſs, Zion is a wilderneſs, Jeruſalem a deſolation.

11 Our holy and our beautiful houſe, where our fathers praiſed thee, is burned up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thyſelf for theſe *things*, O LORD? wilt thou hold thy peace, and afflict us very ſore?

CHAP. LXV.

1. *The Gentiles called, and the Jews rejected.* 17. *The bleſſed ſtate of the New Jeruſalem.*

V. 5. *Thou meeteſt him that rejoiceth, and worketh righteouſneſs*—Thou preventeſt with the bleſſings of thy goodneſs, thoſe that take pleaſure in the ways of thy commandments, and live under a continual ſenſe of thy gracious protection and love in every exigence of life.

I Am

I Am ſought of *them that* aſked not *for me;* I am found of *them that* ſought me not; I ſaid, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have ſpread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that ſacrificeth in gardens, and burneth incenſe upon altars of brick;

4 Which remain among the graves, and lodge in the monuments; which eat ſwine's fleſh, and broth of abominable *things is in* their veſſels;

5 Which ſay, Stand by thyſelf, come not near to me; for I am holier than thou. Theſe *are* a ſmoke in my noſe, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep ſilence, but will recompenſe, even recompenſe into their boſom,

7 Your iniquities, and the iniquities of your fathers together, ſaith the LORD, which have burned incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſom.

8 Thus ſaith the LORD, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not;

V. 4. *Which remain among the graves* —They remained among the graves, there conſulting with devils, who were thought to delight in ſuch places; or to practiſe necromancy, all which were forbidden, Deut. xviii. 11. chap. viii. 19. *And lodge in the monuments* —Some interpret it of idol temples, ſome of caves and dens, in which the Heathens uſed to worſhip their idols. *Which eat ſwines fleſh*—Which was expreſly forbidden. *And broth of abominable things is in their veſſels*—This denotes the ſuperſtitious practice of *ſeething a kid in its mother's milk*, with which they ſprinkled their trees, in order to make them more fruitful.

for

for a bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in; for my people that have ſought me.

11 But ye *are* they that forſake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furniſh the drink-offering unto that number.

12 Therefore will I number you to the ſword, and ye ſhall all bow down to the ſlaughter: becauſe when I called, ye did not anſwer; when I ſpake, ye did not hear; but did evil before mine eyes, and did chooſe *that* wherein I delighted not.

13 Therefore thus ſaith the Lord GOD, Behold, my ſervants ſhall eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoice, but ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for vexation of ſpirit.

15 And ye ſhall leave your name for a curſe unto my choſen: for the Lord GOD ſhall ſlay thee, and call his ſervants by another name:

V. 11. *That prepare a table for that troop*—The *idols of the ten tribes*, and of the *Aſſyrians*, were a *troop*, whereas the *God of Iſrael was one God*. By *preparing a table*, here ſeems to be meant, the *feaſts* they made upon their ſacrifices in imitation of what the true God had commanded his people.

16 That he who bleſſeth himſelf in the earth ſhall bleſs himſelf in the God of truth, and he that ſweareth in the earth ſhall ſwear by the God of truth; becauſe the former troubles are forgotten, and becauſe they are hid from mine eyes.

17 ¶ For behold, I create new heavens and a new earth: and the former ſhall not be remembered, nor come into mind.

18 But be ye glad and rejoice for ever *in that* which I create: for behold, I create Jeruſalem a rejoicing, and her people a joy.

19 And I will rejoice in Jeruſalem, and joy in my people: and the voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There ſhall be no more thence an infant of days, nor an old man that hath not filled his days: for the child ſhall die an hundred years old, but the ſinner *being* an hundred years old ſhall be accurſed.

21 And they ſhall build houſes, and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit; they ſhall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect ſhall long enjoy the work of their hands.

23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the LORD, and their offſpring with them.

24 And it ſhall come to paſs, that before they call, I will anſwer: and while they are yet ſpeaking, I will hear.

25 The

25 The wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpent's meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the LORD.

CHAP. LXVI.

1. *God will be ſerved in humble ſincerity.* 5. *The humble comforted.* 15. *God's judgments againſt the wicked.*

THUS ſaith the LORD, The heaven *is* my throne, and the earth *is* my footſtool: where *is* the houſe that ye build unto me? and where *is* the place of my reſt?

2 For all thoſe *things* hath mine hand made, and all thoſe *things* have been, ſaith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite ſpirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he ſlew a man; he that ſacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* ſwine's blood; he that burneth incenſe, *as if* he bleſſed an idol. Yea, they have choſen their own ways, and their ſoul delighteth in their abominations.

4 I alſo will chooſe their deluſions, and will bring their fears upon them: becauſe when I called, none did anſwer; when I ſpake, they did not hear: but they did evil before mine eyes, and choſe *that* in which I delighted not.

V. 25. *And duſt ſhall be the ſerpent's meat*—The curſe pronounced upon the ſerpent ſhall then be fully accompliſhed; Chriſt having *put all enemies under his feet*, eſpecially the devil, who is the head of them.

V. 3. *He that killeth an ox, is as if he ſlew a man, &c.*—Solomon, Prov. xv. 8. gives a full commentary on the whole verſe: *The ſacrifice of the wicked is an abomination to the Lord.*

5 ¶ Hear

5 ¶ Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, and caſt you out for my name's ſake, ſaid, Let the LORD be glorified. But he ſhall appear to your joy, and they ſhall be aſhamed.

6 A voice of noiſe from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 Before ſhe travailed ſhe brought forth; before her pain came ſhe was delivered of a man-child.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? Shall the earth be made to bring forth in one day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed ſhe brought forth her children.

9 Shall I bring to the birth, and not cauſe to bring forth? ſaith the LORD: ſhall I cauſe to bring forth, and ſhut *the womb?* ſaith thy God.

10 Rejoice ye with Jeruſalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may ſuck and be ſatisfied with the breaſts of her conſolations; that ye may milk out and be delighted with the abundance of her glory.

12 For thus ſaith the LORD, Behold, I will extend peace to her like a river, and the glory

V. 6. *A voice of noiſe from the city* —The expreſſion of a prophetical extaſy, as if he ſaid, I hear a ſad and affrighting noiſe; it comes not from the *city* only, but from the *temple*, wherein theſe formaliſts have ſo much gloried. There is a noiſe of ſoldiers ſlaying, and of the poor people ſhrieking or crying out. *A voice of the Lord*—Not in thunder, but *that rendereth recompence to his enemies.* Thus he ſeems to expreſs the deſtruction of the Jews by the Roman armies, as a thing at that time doing.

of

of the Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be borne upon *her* ſides, and be dandled upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you; and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb: and the hand of the LORD ſhall be known towards his ſervants, and *his* indignation towards his enemies.

15 ¶ For behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his ſword will the LORD plead with all fleſh: and the ſlain of the LORD ſhall be many.

17 They that ſanctify themſelves, and purify themſelves in the gardens, behind one *tree* in the midſt, eating ſwine's fleſh, and the abomination, and the mouſe, ſhall be conſumed together, ſaith the LORD.

18 For I *know* their works and their thoughts: it ſhall come, that I will gather all nations and tongues; and they ſhall come and ſee my glory.

19 And I will ſet a ſign among them, and I will ſend thoſe that eſcape of them unto the nations *to* Tarſhiſh, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen

V. 17. *Behind one tree in the midſt* —The Hebrew has it, They who ſanctified themſelves, and purified themſelves in the gardens, behind the temple of Adad, i. e. the temple of the ſun.

my

my glory; and they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your brethren *for* an offering unto the LORD out of all nations, upon horſes, and in chariots, and in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the LORD, as the children of Iſrael bring an offering in a clean veſſel into the houſe of the LORD.

21 And I will alſo take of them for prieſts *and* for Levites, ſaith the LORD.

22 For as the new heavens and the new earth, which I will make, ſhall remain before me, ſaith the LORD, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs, *that* from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the LORD.

24 And they ſhall go forth, and look upon the carcaſes of the men that have tranſgreſſed againſt me. For their worm ſhall not die, neither ſhall their fire be quenched; and they ſhall be an abhorring unto all fleſh.

V. 24. *They ſhall go forth and look upon the carcaſes*—Without the circuit of the *New Jeruſalem*, or the *camp of the ſaints*; and look upon the carcaſes of thoſe enemies of God that were ſlain as mentioned ver. 16. The prophet here ends as he began chap. i. 10. with reprehending the Jews for their general corruption in principle and practice, reſting in the externals of religion, the letter and ceremonies of the law, and paying no regard to truth and holineſs: then he proceeds ver 5. and in the remainder of the chapter, to deſcribe the calling of the Gentiles, the final deſtruction of the temple, together with the ſudden riſe and progreſs of the goſpel.

THE

THE BOOK
OF THE PROPHET
JEREMIAH.

CHAP. I.

1. *The calling of Jeremiah.* 11. *His viſion.* 15. *His meſſage againſt Judah.* 17. *God promiſeth to aſſiſt him.*

THE words of Jeremiah the ſon of Hilkiah, of the prieſts that *were* in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign.

3 It came alſo in the days of Jehoiakim the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the fifth month.

Jeremiah—Jeremiah was called to the prophetic office when he was very young, in the days of king Joſiah: he continued in the diſcharge of it between forty and fifty years. The chief ſubjects of his prophecy are like thoſe of Iſaiah, but more amply and explicitly recited. He ſaw the accompliſhment of them in part with his own eyes. He was not carried captive to Babylon, but remained in Judea to lament the deſolation of his country. He was afterwards a priſoner in Egypt with his diſciple Baruch, where it is ſuppoſed he died in an advanced age; ſome ſay he was ſtoned. His ſtile is leſs lofty and rapid than that of Iſaiah, but calm and ſmooth, retaining ſomething of his native ruſticity, but he is very learned and majeſtic, and equal to Iſaiah in the ſenſe of his prophecy.

V. 3. *Unto the carrying away of Jeruſalem captive*—This does not terminate the time of his prophecies; for he propheſied alſo both in Judea and in Egypt afterwards: but only relates to what he propheſied while the city and temple were ſtanding.

4 Then

4 Then the word of the LORD came unto me, ſaying,

5 Before I formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I ſanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then ſaid I, Ah, Lord GOD, behold, I cannot ſpeak: for I *am* a child.

7 But the LORD ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.

8 Be not afraid of their faces: for I *am* with thee to deliver thee, ſaith the LORD.

9 Then the LORD put forth his hand, and touched my mouth. And the LORD ſaid unto me, Behold, I have put my words in thy mouth.

10 See, I have this day ſet thee over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy, and to throw down; to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, ſaying, Jeremiah, what ſeeſt thou? And I ſaid, I ſee a rod of an almond tree.

V. 5. *I ſanctified thee, and I ordained thee a prophet*—I ordained thee for this public ſervice. He ſpeaks thus to Jeremiah, not to the other prophets, becauſe he ſtood in need of greater encouragement than they, both in reſpect of the tenderneſs of his years, and the difficulties which he was to encounter with. *The nations*—To other nations beſides the Jews.

V. 10. *Over the nations, and over the kingdoms*—Having now received his commiſſion, he is directed to whom he is to go; to the greateſt, not only ſingle perſons, but whole nations, as the Babylonians, Perſians, and Egyptians. *To pull down*—That is, to prophecy that I will pull down; which I will as certainly effect, as if thou hadſt done it thyſelf: for, according to ſcripture-uſage, the prophets are ſaid to do that which they foretell ſhall come to paſs.

V. 11. *I ſee a rod of an almond-tree*—The almond-tree buds and bloſſoms very early in the ſpring, and therefore a branch of it adorned with buds and bloſſoms, is a proper emblem to denote God's haſtening the predictions he made by his prophet.

12 Then

12 Then ſaid the LORD unto me, Thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? And I ſaid, I ſee a ſeething-pot, and the face thereof *is* towards the north.

14 Then the LORD ſaid unto me, Out of the north an evil ſhall break forth upon all the inhabitants of the land.

15 ¶ For lo, I will call all the families of the kingdoms of the north, ſaith the LORD: and they ſhall come, and they ſhall ſet every one his throne at the entering of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah.

16 And I will utter my judgments againſt them touching all their wickedneſs, who have forſaken me, and have burned incenſe unto other gods, and worſhipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I confound thee before them.

18 For behold, I have made thee this day a defenced city, and an iron pillar, and braſen walls againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

V. 13. *I ſee a ſeething-pot*—Which ſeems to denote Jeruſalem. *And the face thereof is towards the north*—Its appearance or aſpect is from the north, denoting the approach of the Babylonian army, whoſe country lay northward of Judea, and who would beſiege the city of Jeruſalem as a fire plays round a pot when it is to be made boil.

19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the LORD, to deliver thee.

CHAP. II.

1. *God's expoſtulation with the Jews touching their cauſeleſs revolt.* 14. *They are the cauſes of their own calamities.*

MOREOVER, the word of the LORD came to me, ſaying,

2 Go, and cry in the ears of Jeruſalem, ſaying, Thus ſaith the LORD; I remember thee, the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a land *that was* not ſown.

3 Iſrael *was* holineſs unto the LORD, *and* the firſt-fruits of his increaſe: all that devour him ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Hear ye the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael:

5 Thus ſaith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither ſaid they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderneſs; through a land of deſerts, and of pits; through a land of drought, and of the ſhadow of death; through a land that no man paſſed through, and where no man dwelt?

V. 2. *Go*—From Anathoth. *I remember thee, the kindneſs of thy youth, the love of thine eſpouſals*—I remember my firſt kindneſs to thee, when I delivered thee from the bondage of Egypt, and eſpouſed thee to myſelf.

7 And

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodneſs thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The prieſt ſaid not, Where *is* the LORD? and they that handle the law knew me not: the paſtors alſo tranſgreſſed againſt me, and the prophets propheſied by Baal, and walked after *things that* do not profit.

9 Wherefore I will yet plead with you, ſaith the LORD, and with your children's children will I plead.

10 For paſs over the iſles of Chittim, and ſee: and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing.

11 Hath a nation changed *their* gods? which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be aſtoniſhed, O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the LORD.

13 For my people have committed two evils; they have forſaken me the fountain of living waters, *and* hewed them out ciſterns, broken ciſterns, that can hold no water.

14 ¶ *Is* Iſrael a ſervant? *is* he a home-*ſlave*? why is he ſpoiled?

V. 8. *They that handle the law knew me not*—The prieſts whoſe office it was to inſtruct others in their duty, were ignorant or regardleſs of it themſelves: and this was the principal cauſe of that almoſt univerſal degeneracy of manners which prevailed among the people.

V. 13. *They have forſaken me the fountain of living waters, &c.*—God is the author of all bleſſings both ſpiritual and temporal; from him, all good gifts are derived, as from an inexhauſtable fountain: and if ever men place their happineſs, either in falſe religions, or in the uncertain comforts of worldly bleſſings, they will find themſelves as wretchedly diſappointed, as they who expect to find water in broken ciſterns.

15 The

15 The young lions roared upon him, *and* yelled, and they made his land waſte: his cities are burned without inhabitant.

16 Alſo the children of Noph and Tahapanes have broken the crown of thy head.

17 Haſt thou not procured this unto thyſelf, in that thou haſt forſaken the LORD thy God, when he led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to drink the waters of Sihor? or what haſt thou to do in the way of Aſſyria, to drink the waters of the river?

19 Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee; know therefore and ſee, that *it is* an evil *thing* and bitter, that thou haſt forſaken the LORD thy God, and that my fear *is* not in thee, ſaith the Lord GOD of hoſts.

20 For of old time I have broken thy yoke, *and* burſt thy bands; and thou ſaidſt, I will not tranſgreſs; when upon every high hill, and under every green tree thou wandereſt, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange vine unto me?

22 For though thou waſh thee with nitre, and take thee much ſope, *yet* thine iniquity is marked before me, ſaith the LORD God.

23 How canſt thou ſay, I am not polluted, I

V. 16. *The children of Noph and Tahapanes*—Two of the king of Egypt's principal ſeats. *Noph* was ſometimes called Memphis, now Cairo. *Tahapanes* probably took its name from Taphanes queen of Egypt, 1 Kings xi. 19.

I have

I have not gone after Baalim? ſee thy way in the valley, know what thou haſt done: *thou art* a ſwift dromedary traverſing her ways;

24 A wild aſs uſed to the wilderneſs, *that* ſnuffeth up the wind at her pleaſure; in her occaſion who can turn her away? all they that ſeek her will not weary themſelves; in her month they ſhall find her.

25 With-hold thy foot from being unſhod, and thy throat from thirſt. But thou ſaidſt, There is no hope. No: for I have loved ſtrangers, and after them will I go.

26 As the thief is aſhamed when he is found: ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets,

27 Saying to a ſtock, Thou *art* my father; and to a ſtone, Thou haſt brought me forth. For they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will ſay, Ariſe, and ſave us.

28 But where *are* thy gods that thou haſt made thee? let them ariſe, if they can ſave thee in the time of thy trouble: for *according* to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have tranſgreſſed againſt me, ſaith the LORD.

30 In vain have I ſmitten your children; they received no correction: your own ſword hath devoured your prophets, like a deſtroying lion.

V. 28. *For according to the number of thy cities are thy gods, O Judah*— Thou haſt enough of them, imitating the Heathens, who had, according to Varro, above thirty thouſand deities. Try if any of them can help thee.

31 O generation, ſee ye the word of the LORD: Have I been a wilderneſs unto Iſrael? a land of darkneſs? wherefore ſay my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmeſt thou thy way to ſeek love? therefore haſt thou alſo taught the wicked ones thy ways.

34 Alſo in thy ſkirts is found the blood of the ſouls of the poor innocents: I have not found it by ſecret ſearch, but upon all theſe.

35 Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me. Behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou ſhalt not proſper in them.

CHAP. III.

1. *God's great mercy in Judah's vile whoredom.* 12. *The promiſes of the goſpel to the penitent.*

THEY ſay, If a man put away his wife, and ſhe go from him, and become another man's, ſhall he return unto her again? ſhall not that land be greatly polluted? But thou haſt played the harlot with many lovers; yet return again to me, ſaith the LORD.

2 Lift

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with. In the ways haſt thou ſat for them, as the Arabian in the wilderneſs: and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs.

3 Therefore the ſhowers have been withholden, and there hath been no latter rain: and thou hadſt a whore's forehead, thou refuſedſt to be aſhamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpoken and done evil things as thou couldeſt.

6 The LORD ſaid alſo unto me in the days of Joſiah the king, Haſt thou ſeen *that* which backſliding Iſrael hath done? ſhe is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I ſaid, after ſhe had done all theſe *things*, Turn thou unto me. But ſhe returned not. And her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes whereby backſliding Iſrael committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

9 And it came to paſs through the lightneſs of her whoredom that ſhe defiled the land, and committed adultery with ſtones and with ſtocks.

V. 2. *In the ways haſt thou ſat for them, as the Arabian in the wilderneſs* —Their fondneſs for idolatry is compared to the wantonneſs of an harlot, who lies in wait for them as for a prey; or as an Arabian hides himſelf in the deſert, to ſtrip the unwary traveller.

10 And

10 And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but feignedly, ſaith the LORD.

11 And the LORD ſaid unto me, The backſliding Iſrael hath juſtified herſelf more than treacherous Judah.

12 ¶ Go, and proclaim theſe words toward the north, and ſay, Return, thou backſliding Iſrael, ſaith the LORD; *and* I will not cauſe mine anger to fall upon you: for I *am* merciful, ſaith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the LORD.

14 Turn, O backſliding children, ſaith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 And it ſhall come to paſs when ye be multiplied and increaſed in the land, in thoſe days, ſaith the LORD, they ſhall ſay no more, The ark

V. 12. *Proclaim theſe words toward the north* — i. e. Aſſyria and Media, that lay northward of Judea. *And ſay, Return, thou backſliding Iſrael*— The ſin of the ten tribes which were carried captive by Tiglath-pileſer, and Salmanezer, being attended with more favourable circumſtances than that of Judah, the prophet is here commanded to call them to repentance, with promiſes of pardon.

V. 16. *They ſhall ſay no more, The ark of the covenant of the Lord*—That whole worſhip with all the rites and ceremonies belonging to it ſhall ceaſe, Chriſt being come, who was the ſubſtance of what the ark and all other rites ſhadowed and prefigured; and thus is poſitively foretold the abolition of the ceremonial law. The ark with the cherubim was one of the things wanting in the ſecond temple.

of

of the covenant of the LORD: neither ſhall it come to mind; neither ſhall they remember it, neither ſhall they viſit *it;* neither ſhall *that* be done any more.

17 At that time they ſhall call Jeruſalem, The throne of the LORD: and all the nations ſhall be gathered unto it, to the name of the LORD, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart.

18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſts of nations? and I ſaid, Thou ſhalt call me, My father; and ſhalt not turn away from me.

20 Surely, *as* a wife treacherouſly departeth from her huſband, ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the LORD.

21 A voice was heard upon the high places, weeping *and* ſupplications of the children of Iſrael: for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backſliding children, *and* I will heal your backſlidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain *is ſalvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the ſalvation of Iſrael.

24 For ſhame hath devoured the labour of

our fathers from our youth; their flocks and their herds, their ſons and their daughters.

25 We lie down in our ſhame, and our confuſion covereth us: for we have ſinned againſt the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAP. IV.

1. *God calleth Iſrael,* 3. *And Judah to repentance.* 19. *He lamenteth over Judah.*

IF thou wilt return, O Iſrael, ſaith the LORD, return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.

2 And thou ſhalt ſwear, The LORD liveth, in truth, in judgment, and in righteouſneſs: and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

3 ¶ For thus ſaith the LORD to the men of Judah and Jeruſalem, Break up your fallow ground, and ſow not among thorns.

4 Circumciſe yourſelves to the LORD, and take away the foreſkins of your heart, ye men of Judah, and inhabitants of Jeruſalem; leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

5 Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble yourſelves, and let us go into the defenced cities.

V. 4. *Circumciſe yourſelves to the Lord, and take away the foreſkins of your heart*—Hence it appears, that the ceremony of circumciſion had a ſpiritual ſignification: accordingly, the apoſtle makes moral applications of ſeveral branches of the ceremonial law.

6 Set

6 Set up the ſtandard towards Zion; retire, ſtay not; for I will bring evil from the north, and a great deſtruction.

7 The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way: he is gone forth from his place to make thy land deſolate; *and* thy cities ſhall be laid waſte, without an inhabitant.

8 For this gird you with ſackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it ſhall come to paſs at that day, ſaith the LORD, *that* the heart of the king ſhall periſh, and the heart of the princes: and the prieſts ſhall be aſtoniſhed, and the prophets ſhall wonder.

10 Then ſaid I, Ah, Lord God! ſurely thou haſt greatly deceived this people, and Jeruſalem, ſaying, Ye ſhall have peace: whereas the ſword reacheth unto the ſoul.

11 At that time ſhall it be ſaid to this people, and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe,

12 *Even* a full wind from thoſe *places* ſhall come unto me: now alſo will I give ſentence againſt them.

V. 7. *The lion is come up from his thicket*—Nebuchadnezzar, ſo called from his fierceneſs and ſtrength, and whoſe monarchy is repreſented as a lion. *The deſtroyer of the Gentiles is on his way*—Or rather of the nations, becauſe Judea and all the neighbouring countries, were by God's ſpecial appointment, delivered into his hands.

V. 11. *A dry wind of the high places*—A drying wind, ſuch as ſhall blaſt and ſcorch where it comes, without any rain or moiſture. It points at the ſtormy and furious irruption of the Babylonian army.

13 Behold,

13 Behold, he ſhall come up as clouds, and his chariots *ſhall be* as a whirlwind: his horſes are ſwifter than eagles. Wo unto us; for we are ſpoiled:

14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publiſheth affliction from mount Ephraim.

16 Make ye mention to the nations: behold, publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah.

17 As keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the LORD.

18 Thy way and thy doings have procured theſe *things* unto thee: this *is* thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart.

19 ¶ My bowels, my bowels: I am pained at my very heart; my heart maketh a noiſe in me; I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.

20 Deſtruction upon deſtruction is cried; for the whole land is ſpoiled: ſuddenly are my tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

V. 19. *My bowels, my bowels, I am pained at my very heart*—Here begins the complaint of the prophet, who in very moving expreſſions, ſympathizes with his country, which he foreſees will become the ſeat of war, and be utterly ruined by an hoſtile invaſion.

22 For

22 For my people *is* fooliſh, they have not known me, they *are* ſottiſh children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD ſaid, The whole land ſhall be deſolate; yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bow-men; they ſhall go into thickets, and climb up upon the rocks: every city *ſhall be* forſaken, and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou

V. 23. *I beheld*—I Jeremiah ſaw this in a viſion. *It was without form and void*—The land was ſqualid, and ruined, like the firſt chaos, for which reaſon poſſibly he calls Judah the earth, in alluſion to Gen. i. 2. *The heavens—had no light*—He ſeems to proceed in his metaphor of the chaos. Every thing above and below ſeemed to be wrapped up in diſmal blackneſs.

do?

do? though thou clotheſt thyſelf with crimſon, though thou deckeſt thee with ornaments of gold, though thou renteſt thy face with painting, in vain ſhalt thou make thyſelf fair; *thy* lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child; the voice of the daughter of Zion, *that* bewaileth herſelf, *that* ſpreadeth her hands, *ſaying*, Wo *is* me now! for my ſoul is wearied becauſe of murderers.

CHAP. V.

The judgments of God upon the Jews for their manifold corruptions.

RUN ye to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that ſeeketh the truth, and I will pardon it.

2 And though they ſay, The LORD liveth; ſurely they ſwear falſly.

3 O LORD, *are* not thine eyes upon the truth? thou haſt ſtricken them, but they have

V. 30. *Though thou clotheſt thyſelf with crimſon, &c.*—Thou which now art richly clad in crimſon, and ſcarlet, and decked with ornaments of gold, and which ſtaineſt thy ſkin with artificial paintings, and all this to procure and draw on thy wanton lovers, what wilt thou do? for thoſe Egyptians whom thou wouldſt allure, will deſpiſe thee, and ſeek thy ruin.

V. 1. *Run ye to and fro through the ſtreets of Jeruſalem*—God gives leave to all the earth to look into the ſtate of Jeruſalem, by which he vindicates himſelf in the face of the whole world from all ſeverity towards his people, whatever he brings upon them. *If ye can find a man*—It ſeems worſe than Sodom and Gomorrah, for God condeſcends to pardon Jeruſalem, if there be but one righteous man found in it; there he came no lower than ten. A man might walk the ſtreets of Jeruſalem long enough before he could meet with any one truly religious. *That executeth judgment*—Among the magiſtracy. *That ſeeketh the truth*—Among the commonalty, that deal faithfully and uprightly.

not

not grieved; thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder than a rock: they have refuſed to return.

4 Therefore I ſaid, Surely theſe *are* poor; they are fooliſh: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will ſpeak unto them; for they have known the way of the LORD, *and* the judgment of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore a lion out of the foreſt ſhall ſlay them, *and* a wolf of the evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces: becauſe their tranſgreſſions are many, *and* their backſliding are increaſed.

7 How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlot's houſes.

8 They were *as* fed horſes in the morning: every one neighed after his neighbour's wife.

9 Shall I not viſit for theſe *things?* ſaith the LORD: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 Go ye up upon her walls, and deſtroy;

V. 5. *But theſe have altogether broken the yoke, and burſt the bonds*—Theſe are more refractory than the other; no law of God is able to hold them.

V. 7. *When I had fed them to the full, they then, &c.*—Such is the natural effect of unſanctified proſperity.

but

but make not a full end: take away her battlements: for they *are* not the LORD's.

11 For the houſe of Iſrael and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the LORD.

12 They have belied the LORD, and ſaid, *It is* not he: neither ſhall evil come upon us; neither ſhall we ſee ſword nor famine:

13 And the prophets ſhall become wind, and the word *is* not in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the LORD God of hoſts, Becauſe ye ſpeak this word, behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devour them.

15 Lo, I will bring a nation upon you from far, O houſe of Iſrael, ſaith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an open ſepulchre, they *are* all mighty men.

17 And they ſhall eat up thine harveſt, and thy bread, *which* thy ſons and thy daughters ſhould eat; they ſhall eat up thy flocks and thine herds; they ſhall eat up thy vines and thy fig-trees: they ſhall impoveriſh thy fenced cities, wherein thou truſtedſt, with the ſword.

18 Nevertheleſs, in thoſe days, ſaith the LORD, I will not make a full end with you.

19 And it ſhall come to paſs when ye ſhall ſay, Wherefore doth the LORD our God all theſe *things* unto us? then ſhalt thou anſwer them,

them, Like as ye have forſaken me, and ſerved ſtrange Gods in your land, ſo ſhall ye ſerve ſtrangers in a land *that is* not yours.

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Hear now this, O fooliſh people, and without underſtanding; which have eyes, and ſee not; which have ears, and hear not:

22 Fear ye not me? ſaith the LORD: will ye not tremble at my preſence, which have placed the ſand *for* the bound of the ſea, by a perpetual decree, that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it?

23 But this people hath a revolting and a rebellious heart; they are revolted, and gone.

24 Neither ſay they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 Your iniquities have turned away theſe *things*, and your ſins have withholden good *things* from you.

26 For among my people are found wicked *men*: they lay wait as he that ſetteth ſnares; they ſet a trap, they catch men.

27 As a cage is full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they ſhine: yea, they overpaſs the deeds of the wicked: they

judge not the cauſe, the cauſe of the fatherleſs, yet they proſper; and the right of the needy do they not judge.

29 Shall I not viſit for theſe *things?* ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

30 A wonderful and horrible thing is committed in the land:

31 The prophets propheſy falſly, and the prieſts bear rule by their means; and my people love *to have it* ſo: and what will ye do in the end thereof?

CHAP. VI.

1. *The enemies ſent againſt Judah,* 4. *Encourage themſelves.* 6. *God ſetteth them on work becauſe of their ſins.*

O Ye children of Benjamin, gather yourſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in Tekoa, and ſet up a ſign of fire in Beth-haccerem: for evil appeareth out of the north, and great deſtruction.

2 I have likened the daughter of Zion to a comely and delicate *woman.*

3 The ſhepherds with their flocks ſhall come unto her; they ſhall pitch *their* tents againſt her round about; they ſhall feed every one in his place.

4 Prepare ye war againſt her; ariſe, and let us go up at noon. Wo unto us, for the day

V. 31. *The prophets prophecy falſly, and the prieſts bear rule by their means, &c.*—Both prophets and prieſts agree to ſpeak pleaſing things to the people, in order to ſupport their own intereſt and authority; and this muſt produce a total corruption of manners, in conſequence of which utter ruin and deſtruction will come upon them.

V. 2. *I have likened the daughter of Zion, to a comely and delicate woman*—This paſſage may be rendered, *I have likened the daughter of Zion to a paſture, and a pleaſant habitation.* The words that follow ver. 3, favour this interpretation.

goeth

goeth away, for the ſhadows of the evening are ſtretched out.

5 Ariſe, and let us go by night, and let us deſtroy her palaces.

6 ¶ For thus hath the LORD of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem. This *is* the city to be viſited: ſhe *is* wholly oppreſſion in the midſt of her.

7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her; before me continually *is* grief and wounds.

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee: leſt I make thee deſolate, a land not inhabited.

9 Thus ſaith the LORD of hoſts, They ſhall throughly glean the remnant of Iſrael as a vine: turn back thine hand as a grape-gatherer into the baſkets.

10 To whom ſhall I ſpeak and give warning, that they may hear? behold, their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in; I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the huſband with the wife ſhall be taken, the aged with *him that is* full of days.

12 And their houſes ſhall be turned unto others, *with their* fields and wives together: for

I will

I will ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

13 For from the leaſt of them even unto the greateſt of them every one *is* given to covetouſneſs, and from the prophet even unto the prieſt every one dealeth falſly.

14 They have healed alſo the hurt *of the daughter* of my people ſlightly, ſaying, Peace, peace; when *there is* no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall: at the time *that* I viſit them, they ſhall be caſt down, ſaith the LORD.

16 Thus ſaith the LORD, Stand ye in the ways, and ſee, and aſk for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls. But they ſaid, We will not walk *therein*.

17 Alſo I ſet watchmen over you, *ſaying*, Hearken to the ſound of the trumpet. But they ſaid, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth! behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it.

V. 16. *Stand ye in the ways and ſee, and aſk for the old paths*—Imitate the traveller, when at a loſs which way to direct his ſteps; enquire what way the patriarchs of old, kings, and prophets walked in: imitate their practices, wherein ye will find true comfort and ſatisfaction.

20 To

20 To what purpoſe cometh there to me incenſe from Sheba; and the ſweet cane from a far country? your burnt-offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the LORD, Behold, I will lay ſtumbling-blocks before this people, and the fathers and the ſons together ſhall fall upon them; the neighbour and his friend ſhall periſh.

22 Thus ſaith the LORD, Behold, a people cometh from the north country, and a great nation ſhall be raiſed from the ſides of the earth.

23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercy: their voice roareth like the ſea, and they ride upon horſes, ſet in array as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way: for the ſword of the enemy *and* fear *is* on every ſide.

26 O daughter of my people, gird *thee* with ſackcloth, and wallow thyſelf in aſhes, make thee mourning, *as for* an only ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet thee *for* a tower *and* a fortreſs among my people, that thou mayeſt know and try their way.

V. 20. *To what purpoſe cometh there to me incenſe from Sheba*—Sheba was famous for its incenſe and perfumes. *And the ſweet cane from a far country*—The calamus aromaticus, an ingredient often uſed in perfumes. The prophet reproves the hypocriſy of the Jews, who endeavoured to cover their inward corruption by the external appearances of religion.

28 They

28 They *are* all grievous revolters, walking with ſlanders: *they are* braſs and iron; they are all corrupters.

29 The bellows are burned, the lead is conſumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate ſilver ſhall *men* call them, becauſe the LORD hath rejected them.

CHAP. VII.

1. *Jeremiah is ſent to call for true repentance.* 8. *He rejecteth their vain confidence.*

THE word that came to Jeremiah from the LORD, ſaying,

2 Stand in the gate of the LORD's houſe, and proclaim there this word, and ſay, Hear the word of the LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts, the God of Iſrael; Amend your ways, and your doings; and I will cauſe you to dwell in this place.

4 Truſt ye not in lying words, ſaying, The Temple of the LORD, the Temple of the Lord, the Temple of the Lord *are* theſe.

5 For if you throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *If* ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in

V. 2. *Stand in the gate of the Lord's houſe*—The eaſt gate, which was the public place of going out and coming in, and where the people were then wont to aſſemble. *And proclaim there this word*—Proclaiming ſignifies both the authority by which he ſpake, and the divulging of what he ſpake plainly and boldly; poſſibly, at ſome publick time, when all the males were to meet.

this

this place, neither walk after other gods to your hurt;

7 Then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſly, and burn incenſe unto Baal, and walk after other gods whom ye know not?

10 And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations?

11 Is this houſe, which is called by my name, become a den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I ſet my name at the firſt, and ſee what I did to it for the wickedneſs of my people Iſrael.

13 And now, becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, riſing up early, and ſpeaking, but ye heard not; and I called you, but ye anſwered not;

14 Therefore will I do unto *this* houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

V. 10. *We are delivered to do all theſe abominations*—After they had appeared before God with their ſacrifices, they thought they were privileged to return to all thoſe wickedneſſes. The words ſhould have been rendered, *We have been delivered, though we have done all theſe abominations*; as it ſtands in an old tranſlation printed in 1611.

15 And

15 And I will caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me: for I will not hear thee.

17 Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord God; Behold, mine anger and my fury ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched.

21 Thus ſaith the LORD of hoſts, the God of Iſrael; Put your burnt-offerings unto your ſacrifices, and eat fleſh.

22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or ſacrifices:

23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye

V. 18. *To make cakes to the queen of heaven*—i. e. They ſacrifice to the ſun, moon, and ſtars, which they called the *queen of heaven*, ſee ch. xliv. 18.

ſhall

ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counſels *and* in the imagination of their evil heart, and went backward and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even ſent unto you all my ſervants the prophets, daily riſing up early, and ſending *them:*

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worſe than their fathers.

27 Therefore thou ſhalt ſpeak all theſe words unto them; but they will not hearken to thee: thou ſhalt alſo call unto them; but they will not anſwer thee:

28 But thou ſhalt ſay unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is periſhed, and is cut off from their mouth.

29 Cut off thine hair, O *Jeruſalem*, and caſt *it* away; and take up a lamentation on high places: for the LORD hath rejected and forſaken the generation of his wrath.

30 For the children of Judah have done evil in my ſight, ſaith the LORD: they have ſet their abominations in the houſe which is called by my name, to pollute it.

V. 30. *In the houſe which is called by my name, to pollute it*—It was not enough to have their idols abroad in the hills and groves, but they muſt bring them into the houſe dedicated to God's ſervice.

31 And they have built the high places of Tophet, which *is* in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

32 Therefore behold, the days come, ſaith the LORD, that it ſhall no more be called Tophet, nor The valley of the ſon of Hinnom, but The valley of ſlaughter: for they ſhall bury in Tophet, till there be no place.

33 And the carcaſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth: and none ſhall fray *them* away.

34 Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth and the voice of gladneſs, the voice of the bridegroom and the voice of the bride: for the land ſhall be deſolate.

CHAP. VIII.

1. *The Jews calamity.* 4. *Their impenitency upbraided.* 13. *Their judgment ſhewed.* 18. *Their deſperate eſtate bewailed.*

AT that time, ſaith the LORD, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their graves:

2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they

they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried; they ſhall be for dung upon the face of the earth.

3 And death ſhall be choſen rather than life by all the reſidue of them that remain of this evil family, which remain in all the places whither I have driven them, ſaith the LORD of hoſts.

4 ¶ Moreover, thou ſhalt ſay unto them, Thus ſaith the LORD; Shall they fall, and not ariſe? Shall he turn away, and not return?

5 Why *then* is this people of Jeruſalem ſlidden back by a perpetual backſliding? they hold faſt deceit, they refuſe to return.

6 I hearkened and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle.

7 Yea, the ſtork in the heaven knoweth her appointed times; and the turtle, and the crane, and the ſwallow obſerve the time of their coming; but my people know not the judgment of the LORD.

8 How do ye ſay, We *are* wiſe, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the ſcribes *is* in vain.

9 The wiſe *men* are aſhamed, they are diſmayed and taken: lo, they have rejected the word of the LORD; and what wiſdom *is* in them?

V. 7. *Yea, the ſtork in the heaven knoweth her appointed times; and the turtle, and the crane, &c.* — Theſe birds know, by natural inſtinct, the ſeaſons when to return to their former abode: whereas this people never think of returning to their God. The ſacred writers often ſend men to the brute creation for inſtruction, in order to upbraid their ſtupidity.

10 Therefore

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them:* for every one from the leaſt even unto the greateſt is given to covetouſneſs, from the prophet even unto the prieſt every one dealeth falſly.

11 For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace; when *there is* no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore ſhall they fall among them that fall: in the time of their viſitation they ſhall be caſt down, ſaith the LORD.

13 ¶ I will ſurely conſume them, ſaith the LORD. *There ſhall be* no grapes on the vine, nor figs on the fig-tree, and the leaf ſhall fade: and *the things that* I have given them ſhall paſs away from them.

14 Why do we ſit ſtill? aſſemble yourſelves, and let us enter into the defenced cities, and let us be ſilent there: for the LORD our God hath put us to ſilence, and given us water of gall to drink, becauſe we have ſinned againſt the LORD.

15 We looked for peace, but no good *came;* *and* for a time of health, and behold, trouble.

16 The ſnorting of his horſes was heard from Dan: the whole land trembled at the ſound of the neighing of his ſtrong ones: for they are come, and have devoured the land, and all that is in it; the city, and thoſe that dwell therein.

17 For behold, I will ſend ſerpents, cockatrices,

among

among you, which *will* not *be* charmed, and they ſhall bite you, ſaith the LORD.

18 ¶ *When* I would comfort myſelf againſt ſorrow, my heart *is* faint in me.

19 Behold, the voice of the cry of the daughter of my people, becauſe of them that dwell in a far country: *Is* not the LORD in Zion? *is* not her king in her? why have they provoked me to anger with their graven images, *and* with ſtrange vanities?

20 The harveſt is paſt, the ſummer is ended, and we are not ſaved.

21 For the hurt of the daughter of my people am I hurt; I am black; aſtoniſhment hath taken hold on me.

22 *Is there* no balm in Gilead? *is there* no phyſician there? why then is not the health of the daughter of my people recovered?

CHAP. IX.

1. *The Jews lamented for their manifold ſins,* 9. *And judgment.* 12. *Diſobedience is the cauſe of their calamity.*

OH, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people!

2 Oh, that I had in the wilderneſs a lodging-place of way-faring men; that I might leave my

V. 22. *Is there no balm in Gilead? Is there no phyſician there?*—Gilead was famous for balm, and other healing drugs: the prophet applies this metaphorically to the ſtate of the Jews, and aſks whether there have been no methods uſed to heal theſe mortal wounds and diſtempers, and if there have, why are they attended with ſo little ſucceſs? implying that God had ſent his prophets, as ſo many ſpiritual phyſicians, and that they had given the beſt advice; but the fault lay wholly in the patients themſelves, who refuſed to ſubmit to theſe preſcriptions.

people,

people, and go from them: for they *be* all adulterers, an aſſembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, ſaith the LORD.

4 Take ye heed every one of his neighbour, and truſt ye not in any brother; for every brother will utterly ſupplant, and every neighbour will walk with ſlanders.

5 And they will deceive every one his neighbour, and will not ſpeak the truth: they have taught their tongue to ſpeak lies, *and* weary themſelves to commit iniquity.

6 Thine habitation *is* in the midſt of deceit: through deceit they refuſe to know me, ſaith the LORD.

7 Therefore thus ſaith the LORD of hoſts: Behold, I will melt them, and try them: for how ſhall I do for the daughter of my people?

8 Their tongue *is as* an arrow ſhot out; it ſpeaketh deceit: *one* ſpeaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not viſit them for theſe *things?* ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderneſs a lamentation, becauſe they are burn-

V. 10. *For the mountains will I take up a weeping, and wailing*—The prophet having taken up a lamentation for the ſlaughter of the people, now re-aſſumes it for the deſolation of the whole land. The mountains ſhall not be able to ſecure them, nor the valleys to feed them.

ed

ed up, ſo that none can paſs through *them;* neither can *men* hear the voice of the cattle: both the fowl of the heavens and the beaſts are fled; they are gone.

11 And I will make Jeruſalem heaps, *and* a den of dragons; and I will make the cities of Judah deſolate, without an inhabitant.

12 ¶ Who *is* the wiſe man, that may underſtand this? and *who is he* to whom the mouth of the LORD hath ſpoken, that he may declare it, for what the land periſheth, *and is* burned up like a wilderneſs, that none paſſeth through?

13 And the LORD ſaith, Becauſe they have forſaken my law which I ſet before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them;

15 Therefore thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will feed them, *even* this people with wormwood, and give them water of gall to drink.

16 I will ſcatter them alſo among the heathen, whom neither they nor their fathers have known: and I will ſend a ſword after them, till I have conſumed them.

17 Thus ſaith the LORD of hoſts; Conſider ye, and call for the mourning women, that they may come; and ſend for cunning *women*, that they may come:

V. 17. *Call for the mourning women* —Who were hired to tear their hair, and beat their breaſts, with other mourning poſtures. There were women whoſe profeſſion it was to make public lamentations at funerals: and this fooliſh cuſtom has obtained in moſt ages and countries. *And ſend for cunning women* — Such as are moſt ſkilful in it.

18 And

18 And let them make haſte, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids guſh out with waters.

19 For a voice of wailing is heard out of Zion, How are we ſpoiled! we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have caſt *us* out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the ſtreets.

22 Speak, Thus ſaith the LORD, Even the ca caſes of men ſhall fall as dung upon the open field, and as the handful after the harveſtman, and none ſhall gather *them*.

23 Thus ſaith the LORD, Let not the wiſe *man* glory in his wiſdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches;

24 But let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I *am* the LORD, which exerciſe loving-kindneſs, judgment, and righteouſneſs in the earth: for in theſe *things* I delight, ſaith the LORD.

V. 23. *Let not the wiſe man glory in his wiſdom, &c.*—Let not men value themſelves for their wiſdom, ſtrength, or riches, which are things in themſelves of very uncertain continuance: the only true valuable endowment is the knowledge of God, with reſpect to his dealings with the children of men; to have a juſt ſenſe of his mercies to the penitent, of his judgments to the obſtinate ſinner, and of his truth and integrity, in making good his promiſes and threatenings to both.

25 Behold,

25 Behold, the days come, ſaith the LORD, that I will puniſh all *them which are* circumciſed with the uncircumciſed;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmoſt corners, that dwell in the wilderneſs: for all *theſe* nations *are* uncircumciſed, and all the houſe of Iſrael *are* uncircumciſed in the heart.

CHAP. X.

1. *The unequal compariſon of God and idols.* 19. *The ſpoil of the tabernacle by fooliſh paſtors.*

HEAR ye the word which the LORD ſpeaketh unto you, O houſe of Iſrael:

2 Thus ſaith the LORD; Learn not the way of the heathen, and be not diſmayed at the ſigns of heaven; for the heathen are diſmayed at them.

3 For the cuſtoms of the people are vain: for *one* cutteth a tree out of the foreſt, the work of the hands of the workman, with the ax.

4 They deck it with ſilver and with gold; they faſten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, but ſpeak not: they muſt needs be borne, becauſe they cannot go. Be not afraid of them: for they cannot do evil, neither alſo *is it* in them to do good.

6 Foraſmuch as *there is* none like unto thee,

V. 2. *Learn not the way of the heathen, and be not diſmayed at the ſigns of heaven*—Both the Chaldeans and Egyptians were famous for their ſkill in aſtrology; and therefore the prophet means that when the Jews were to live, during their captivity, among thoſe people, they ſhould pay no regard to the predictions they might make from the heavenly bodies, from the aſpects of which they pretended to foretel great calamities.

O LORD: thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O king of nations? for to thee doth it appertain: foraſmuch as among all the wiſe *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutiſh and fooliſh: the ſtock is a doctrine of vanities.

9 Silver ſpread into plates is brought from Tarſhiſh, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD is the true God; he *is* the living God, and an everlaſting king: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

11 Thus ſhall ye ſay unto them, The gods that have not made the heavens, and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

12 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

V. 9. *Silver ſpread into plates is brought from Tarſhiſh*—Tarſhiſh here probably means a ſea-town of that name in Spain, whither the merchants of Tyre and Sidon traded. *And gold from Uphaz* — Uphaz is ſuppoſed to be the ſame with Ophir in India, near Zeilan, a place as famous for gold, as Tarſhiſh was for ſilver.

14 Every

14 Every man is brutiſh in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their viſitation they ſhall periſh.

16 The portion of Jacob *is* not like them: for he *is* the former of all *things*, and Iſrael *is* the rod of his inheritance; The LORD of hoſts *is* his name.

17 Gather up thy wares out of the land, O inhabitant of the fortreſs.

18 For thus ſaith the LORD, Behold, I will ſling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo*.

19 ¶ Wo is me for my hurt! my wound is grievous: but I ſaid, Truly this *is* a grief, and I muſt bear it.

20 My tabernacle is ſpoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to ſtretch forth my tent any more, and to ſet up my curtains.

21 For the paſtors are become brutiſh, and have not ſought the LORD: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

22 Behold, the noiſe of the bruit is come, and a great commotion out of the north country, to make the cities of Judah deſolate, *and* a den of dragons.

23 O LORD, I know that the way of man *is*

V. 20. *My tabernacle is ſpoiled, and all my cords are broken*—The prophet perſonates his country bewailing herſelf in the following manner: my cities and houſes are plundered and deſtroyed, as if they were ſo many ſhepherds tents: *cords* here ſignify an inheritance.

V. 22. *Behold, the noiſe of the bruit is come* — *Bruit* is an old Engliſh word ſignifying a *rumour, noiſe*, or *report*.

not

not in himſelf: *it is* not in man that walketh to direct his ſteps.

24 O LORD, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.

CHAP. XI.

1. *Jeremiah proclaimeth God's covenant,* 8. *Rebuketh the diſobedient Jews.* 11. *He propheſieth evils to come upon them.*

THE word that came to Jeremiah from the LORD, ſaying,

2 Hear ye the words of this covenant, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem;

3 And ſay thou unto them, Thus ſaith the LORD God of Iſrael; Curſed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, ſaying, Obey my voice, and do them, according to all which I command you: ſo ſhall ye be my people, and I will be your God:

5 That I may perform the oath which I have ſworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day.

V. 4. *From the iron furnace*—An iron furnace is uſed to melt and purify metals; a very proper repreſentation of any ſore affliction, wherein God tries his ſervants in order to purge them from their droſs.

Then

Then anſwered I, and ſaid, So be it, O LORD.

6 Then the LORD ſaid unto me, Proclaim all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Hear ye the words of this covenant, and do them.

7 For I earneſtly proteſted unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, riſing early and proteſting, ſaying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant which I commanded *them* to do; but they did *them* not.

9 And the LORD ſaid unto me, A conſpiracy is found among the men of Judah, and among the inhabitants of Jeruſalem:

10 They are turned back to the iniquities of their forefathers, which refuſed to hear my words; and they went after other gods to ſerve them: the houſe of Iſrael and the houſe of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus ſaith the LORD; Behold, I will bring evil upon them which they ſhall not be able to eſcape: and though they ſhall cry unto me, I will not hearken unto them.

12 Then ſhall the cities of Judah, and inhabitants of Jeruſalem go, and cry unto the gods unto whom they offer incenſe: but they ſhall not ſave them at all in the time of their trouble.

13 For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number

number of the ſtreets of Jeruſalem have ye ſet up altars to *that* ſhameful thing, *even* altars to burn incenſe unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine houſe, *ſeeing* ſhe hath wrought lewdneſs with many? and the holy fleſh is paſſed from thee: when thou doeſt evil, then thou rejoiceſt.

16 The LORD called thy name, A green olive-tree, fair *and* of goodly fruit: with the noiſe of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hoſts, that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done, againſt themſelves to provoke me to anger, in offering incenſe unto Baal.

18 And the LORD hath given me knowledge *of it*, and I know *it*: then thou ſhewedſt me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the ſlaughter: and I knew not that they had deviſed devices againſt me, *ſaying*, Let us deſtroy the tree with the fruit thereof, and let

V. 15. *And the holy fleſh is paſſed from thee*—Fleſh of their ſacrifices, being ſet before idols, as well as before God, became polluted, and was abomination to the Lord.

V. 19. *Let us deſtroy the tree*—We have no other mention of this conſpiracy, but it is plain both from this verſe, and what follows, that the men of Anathoth (which was Jeremiah's own town) were offended at his propheſying, and had conſpired to kill him. *With the fruit thereof*—Let us not only put an end to his propheſying, but to his life.

us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts; Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there ~~shall~~ be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

CHAP. XII.

1. *Jeremiah complaining of the wicked's prosperity, by faith seeth their ruin.* 14. *God's promise to the penitent.*

RIGHTEOUS *art* thou, O LORD, when I plead with thee: *yet* let me talk with thee of *thy* judgments: wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me, thou hast seen me, and tried mine heart towards thee; pull them

them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter.

4 How long ſhall the land mourn, and the herbs of every field wither, for the wickedneſs of them that dwell therein? the beaſts are conſumed, and the birds; becauſe they ſaid, He ſhall not ſee our laſt end.

5 If thou haſt run with the footmen, and they have wearied thee, then how canſt thou contend with horſes? and if in the land of peace, *wherein* thou truſtedſt, *they wearied thee*, then how wilt thou do in the ſwelling of Jordan?

6 For even thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee; yea, they have called a multitude after thee: believe them not, though they ſpeak fair words unto thee.

7 I have forſaken mine houſe, I have left mine heritage; I have given the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage *is* unto me as a lion in the foreſt, it crieth out againſt me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a ſpeckled bird;

V. 5. *If thou haſt run with the footmen, &c.*—If thou art not able to encounter leſſer dangers, how wilt thou be able to overcome greater? I have greater dangers for thee to encounter than thoſe at Anathoth; if thou art ſo diſturbed with them, how wilt thou be able to grapple with thoſe at Jeruſalem? *How wilt thou do in the ſwelling of Jordan?*—Anathoth ſeems to be underſtood by the land of thy peace, that is, the land of thy friends wherein thou hadſt a confidence: if thy enemies there tire thee, what wilt thou do in the ſwellings of Jordan? in a place in which thou art like to meet with greater troubles, like *the ſwelling of Jordan*, which in harveſt uſed to overflow its banks. The Septuagint reads, the *roaring of Jordan*; and the Vulgate, *the pride of Jordan:* and ſome underſtand by the expreſſion, the mountains from which Jordan riſes, which were terrible for the roaring of lions, which were there in great numbers.

bird; the birds round about *are* againſt her: come ye, aſſemble all the beaſts of the field, come to devour.

10 Many paſtors have deſtroyed my vineyard, they have trodden my portion under foot, they have made my pleaſant portion a deſolate wilderneſs.

11 They have made it deſolate; *and being* deſolate it mourneth unto me; the whole land is made deſolate, becauſe no man layeth *it* to heart.

12 The ſpoilers are come upon all high places through the wilderneſs; for the ſword of the LORD ſhall devour from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 They have ſown wheat, but ſhall reap thorns: they have put themſelves to pain, *but* ſhall not profit: and they ſhall be aſhamed of your revenues, becauſe of the fierce anger of the LORD.

14 ¶ Thus ſaith the LORD againſt all mine evil neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit; Behold, I will pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſs after that I have plucked them out, I will return, and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it ſhall come to paſs, if they will dili-

V. 10. *Many paſtors have deſtroyed my vineyard*—By many paſtors are meant the generals of the Chaldean army, and by the vineyard, Judea.

gently learn the ways of my people, to ſwear by my name, The LORD liveth; as they taught my people to ſwear by Baal; then ſhall they be built in the midſt of my people.

17 But if they will not obey, I will utterly pluck up and deſtroy that nation, ſaith the LORD.

CHAP. XIII.

1. *In a type of a linen girdle the people's deſtruction is prefigured.* 12. *By the bottles filled with wine their drunkenneſs in miſery foretold.*

THUS ſaith the LORD unto me, Go, and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loins, and ariſe, go to Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to paſs after many days, that the LORD ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid

V. 5. *So I went and hid it by Euphrates*—God commanded the prophet to hide the girdle by the bank of Euphrates, to ſignify the Jews being carried captive over that river. Moſt commentators are of opinion, that this was performed by the prophet only in viſion; for it was a very long journey from Anathoth to Euphrates, and it is very improbable, that God would ſend him two ſuch long journeys, merely on this errand.

it:

it: and behold, the girdle was marred; it was profitable for nothing.

8 Then the word of the LORD came unto me, ſaying,

9 Thus ſaith the LORD; After this manner will I marr the pride of Judah and the great pride of Jeruſalem.

10 This evil people, which refuſe to hear my words, which walk in the imagination of their heart, and walk after other gods, to ſerve them, and to worſhip them, ſhall even be as this girdle which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the LORD; that they might be unto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.

12 ¶ Therefore thou ſhalt ſpeak unto them this word; Thus ſaith the LORD God of Iſrael, Every bottle ſhall be filled with wine. And they ſhall ſay unto thee, Do we not certainly know that every bottle ſhall be filled with wine?

13 Then ſhalt thou ſay unto them, Thus ſaith the LORD; Behold, I will fill all the inhabitants of this land, even the kings that ſit upon David's throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem, with drunkenneſs.

14 And I will daſh them one againſt another, even the fathers and the ſons together, ſaith the LORD: I will not pity, nor ſpare, nor have mercy, but deſtroy them.

15 Hear

15 Hear ye, and give ear, be not proud: for the LORD hath ſpoken.

16 Give glory to the LORD your God, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs.

17 But if ye will not hear it, my ſoul ſhall weep in ſecret places for *your* pride; and mine eye ſhall weep ſore, and run down with tears, becauſe the LORD's flock is carried away captive.

18 Say unto the king, and to the queen, Humble yourſelves, ſit down: for your principalities ſhall come down, *even* the crown of your glory.

19 The cities of the ſouth ſhall be ſhut up, and none ſhall open *them:* Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou ſay when he ſhall puniſh thee? for thou haſt taught them *to be* captains, *and* as chief over thee: ſhall not ſorrows take thee as a woman in travail?

22 And if thou ſay in thine heart, Wherefore come theſe things upon me? For the greatneſs of thine iniquity are thy ſkirts diſcovered, *and* thy heels made bare.

V. 17. *If ye will not hear it, my ſoul ſhall weep in ſecret places*—If ye reſolve to harden yourſelves againſt thoſe meſſages I deliver unto you from the mouth of God, I will lay aſide my public character, and ſecretly bewail your obſtinacy and contempt of God's word and threatenings.

23 Can

23 Can the Ethiopian change his ſkin, or the leopard his ſpots? *then* may ye alſo do good, that are accuſtomed to do evil.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſhood.

26 Therefore will I diſcover thy ſkirts upon thy face, that thy ſhame may appear.

27 I have ſeen thine adulteries, and thy neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the fields. Wo unto thee, O Jeruſalem! wilt thou not be made clean? when *ſhall it* once *be?*

CHAP. XIV.

1. *A grievous famine,* 7. *Cauſeth Jeremiah to pray.* 10. *The Lord will not be intreated.* 13. *Lying prophets are no excuſe.*

THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languiſh; they are black unto the ground; and the cry of Jeruſalem is gone up.

V. 23. *Can the Ethiopian change his ſkin, or the leopard his ſpots?*—This imports the extreme difficulty of overcoming bad habits; cuſtom being a ſecond nature. It denotes that a moral change in habitual ſinners is almoſt as impoſſible as a natural one. Thus our Saviour compares the difficulty of a rich man's entering into the kingdom of God, to a natural impoſſibility, viz. *to a camel's paſſing through the eye of a needle:* but he qualifies the compariſon by adding, *what is impoſſible with men, is poſſible with God.*

V. 2. *Judah mourneth, and the gates thereof languiſh, they are black unto the ground*—By the gates of Judah are meant the cities thereof, together with their inhabitants, who have left their cities deſolate, in order to ſeek for ſuſtenance. The people look black and ghaſtly, and caſt themſelves down upon the ground through grief and deſpair.

3 And

3 And their nobles have ſent their little ones to the waters; they came to the pits, *and* found no water; they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads.

4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads.

5 Yea, the hind alſo calved in the field, and forſook *it*, becauſe there was no graſs.

6 And the wild aſſes did ſtand in the high-places, they ſnuffed up the wind like dragons; their eyes did fail, becauſe *there was* no graſs.

7 ¶ O LORD, though our iniquities teſtify againſt us, do thou *it* for thy name's ſake: for our backſlidings are many; we have ſinned againſt thee.

8 O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldeſt thou be as a ſtranger in the land, and as a wayfaring man *that* turneth aſide to tarry for a night?

9 Why ſhouldeſt thou be as a man aſtoniſhed, as a mighty man *that* cannot ſave? yet thou, O LORD, *art* in the midſt of us, and we are called by thy name; leave us not.

10 ¶ Thus ſaith the LORD unto this people; Thus have they loved to wander, they have not refrained their feet: therefore the LORD doth not accept them; he will now remember their iniquity, and viſit their ſins.

V. 8. *Why ſhouldeſt thou be as a ſtranger in the land, &c.* — As one that careth not for us; as one no more concerned for our welfare, than a traveller for a place where he lodges only one night, and in all probability never expects to ſee it any more?

11 Then

11 Then ſaid the LORD unto me, Pray not for this people for *their* good.

12 When they faſt, I will not hear their cry: and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 ¶ Then ſaid I, Ah, Lord GOD! behold, the prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine; but I will give you aſſured peace in this place.

14 Then the LORD ſaid unto me, The prophets propheſy lies in my name: I ſent them not, neither have I commanded them, neither ſpake unto them; they propheſy unto you a falſe viſion, and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus ſaith the LORD concerning the prophets that propheſy in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land; By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſy ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine and the ſword; and they ſhall have none to bury them, their wives, nor their ſons, nor their daughters: for I will pour their wickedneſs upon them.

17 Therefore thou ſhalt ſay this word unto them; Let mine eyes run down with tears night and day, and let them not ceaſe: for the virgin daughter of my people is broken with

V. 17. *The virgin daughter of my people*—Thoſe cities were called virgins, which never came into the conquerors hands.

a great

a great breach, with a very grievous blow.

18 If I go forth into the field, then behold, the ſlain with the ſword; and if I enter into the city, then behold, them that are ſick with famine: yea, both the prophet and the prieſt go about into a land that they know not.

19 Haſt thou utterly rejected Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold, trouble.

20 We acknowledge, O LORD, our wickedneſs, *and* the iniquity of our fathers: for we have ſinned againſt thee.

21 Do not abhor *us*, for thy name's ſake, do not diſgrace the throne of thy glory, remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou haſt made all theſe *things*.

CHAP. XV.

1. *The utter rejection and manifold judgments of the Jews.* 10. *Jeremiah complaining,* 19. *Receiveth a gracious promiſe.*

THEN ſaid the LORD unto me, Though Moſes and Samuel ſtood before me, *yet* my

V. 21. *Do not diſgrace the throne of thy glory*—Theſe words are principally to be underſtood of the temple; the prophet beſeeches God not to give up that ſtructure to be profaned by infidels, the place which he had choſen for his peculiar reſidence, where he ſat between the cherubims as upon a throne.

V. 1. *Though Moſes and Samuel ſtood before me, yet my mind could not be toward this people*—God declares he would not liſten to his greateſt favourites. Moſes obtained pardon for

mind

mind *could* not *be* toward this people: caſt *them* out of my ſight, and let them go forth.

2 And it ſhall come to paſs, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD; Such as *are* for death, to death; and ſuch as *are* for the ſword, to the ſword; and ſuch as *are* for the famine, to the famine; and ſuch as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, ſaith the LORD: the ſword to ſlay; and the dogs to tear; and the fowls of the heaven, and the beaſts of the earth, to devour and deſtroy.

4 And I will cauſe them to be removed into all kingdoms of the earth; becauſe of Manaſſeh the ſon of Hezekiah king of Judah, for *that* which he did in Jeruſalem.

5 For who ſhall have pity upon thee, O Jeruſalem? or who ſhall bemoan thee? or who ſhall go aſide to aſk how thou doeſt?

6 Thou haſt forſaken me, ſaith the LORD, thou art gone backward: therefore will I ſtretch out my hand againſt thee, and deſtroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will deſtroy my people, *ſince* they return not from their ways.

the people after their ſin in making the molten calf, and again after their deſpiſing the promiſed land. Samuel's interceſſion prevailed for their deliverance out of the hands of the Philiſtines; and therefore theſe two perſons are mentioned together, as remarkable for the prevalence of their prayers. But here God declares, that if theſe very perſons were alive, and in that near attendance on him which they formerly enjoyed, yet even their prayers ſhould not avert his judgments from this people.

8 Their widows are increaſed to me above the ſand of the ſeas: I have brought upon them, againſt the mother of the young men, a ſpoiler at noon-day: I have cauſed *him* to fall upon it ſuddenly, and terrors upon the city.

9 She that hath borne ſeven languiſheth: ſhe hath given up the ghoſt, her ſun is gone down while *it was* yet day: ſhe hath been aſhamed and confounded: and the reſidue of them will I deliver to the ſword before their enemies, ſaith the LORD.

10 ¶ Wo is me, my mother, that thou haſt borne me a man of ſtrife, and a man of contention to the whole earth! I have neither lent on uſury, nor men have lent to me on uſury, *yet* every one of them doth curſe me.

11 The LORD ſaid, Verily it ſhall be well with thy remnant, verily I will cauſe the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron, and the ſteel?

13 Thy ſubſtance and thy treaſures will I give to the ſpoil without price, and *that* for all thy ſins, even in all thy borders.

14 And I will make *thee* to paſs with thine enemies, into a land *which* thou knoweſt not: for a fire is kindled in mine anger, *which* ſhall burn upon you.

15 O LORD, thou knoweſt: remember me, and viſit me, and revenge me of my perſecutors;

V. 12. *Shall iron break the northern iron, and ſteel?*—As the northern iron and ſteel has been always eſteemed the hardeſt, and no iron could break that; ſo God having edged and hardened their enemies the Chaldeans, all oppoſition to them would ſignify nothing.

take

take me not away in thy long-ſuffering: know that for thy ſake I have ſuffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hoſts.

17 I ſat not in the aſſembly of the mockers, nor rejoiced; I ſat alone becauſe of thy hand: for thou haſt filled me with indignation.

18 Why is my pain perpetual? and my wound incurable, *which* refuſeth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* fail?

19 ¶ Therefore thus ſaith the LORD, If thou return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the precious from the vile, thou ſhalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced braſen wall: and they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee to ſave thee, and to deliver thee, ſaith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. XVI.

1. *The utter ruin of the Jews foreſhewn.* 14. *Their return from captivity ſtranger than their deliverance out of Egypt.*

THE word of the LORD came alſo unto me, ſaying,

2 Thou

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place.

3 For thus ſaith the LORD concerning the ſons and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They ſhall die of grievous deaths: they ſhall not be lamented; neither ſhall they be buried; *but* they ſhall be as dung upon the face of the earth: and they ſhall be conſumed by the ſword, and by famine; and their carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.

5 For thus ſaith the LORD; Enter not into the houſe of mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, ſaith the LORD, *even* loving-kindneſs and mercies.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor cut themſelves, nor make themſelves bald for them.

7 Neither ſhall *men* tear *themſelves* for them in mourning, to comfort them for the dead: neither ſhall *men* give them the cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

V. 2. *Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place*—Fruitfulneſs was promiſed as a bleſſing under the law, but ceaſed to be ſo in ſuch times of diſtreſs as were coming upon the Jewiſh nation: for parents could not promiſe themſelves any comfort in their children, who muſt be expoſed to the many miſeries that attend an hoſtile invaſion, and a conquering army.

9 For

9 For thus ſaith the LORD of hoſts the God of Iſrael; Behold, I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.

10 And it ſhall come to paſs when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, Wherefore hath the LORD pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the LORD our God?

11 Then ſhalt thou ſay unto them, Becauſe, your fathers have forſaken me, ſaith the LORD, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law;

12 And ye have done worſe than your fathers; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I caſt you out of this land, into a land that ye know not, *neither* ye nor your fathers; and there ſhall ye ſerve other gods day and night, where I will not ſhew you favour.

14 ¶ Therefore behold, the days come, ſaith the LORD, that it ſhall no more be ſaid, The LORD liveth that brought up the children of Iſrael out of the land of Egypt;

15 But, the LORD liveth that brought up the children

V. 9. *I will cauſe to ceaſe out of this place, &c.*—In the time of deſolation enſuing, all ſolemn ſeaſons of mirth and gladneſs, whether public or private, ſhall ceaſe: even the nuptial ſolemnities and other occaſions of rejoicing; neither at the funeral feaſts, as was the cuſtom, ſhall they give the cup of conſolation to drink down their ſorrow for the deceaſed.

children of Iſrael from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will ſend for many fiſhers, ſaith the LORD, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face: neither is their iniquity hid from mine eyes.

18 And firſt I will recompenſe their iniquity and their ſin double; becauſe they have defiled my land, they have filled mine inheritance with the carcaſes of their deteſtable and abominable things.

19 O LORD, my ſtrength and my fortreſs, and my refuge in the day of affliction, the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himſelf, and they *are* no gods?

21 Therefore behold, I will this once cauſe them to know, I will cauſe them to know mine hand and my might: and they ſhall know that my name *is* the LORD.

V. 19. *The Gentiles ſhall come unto thee from the ends of the earth*—To demonſtrate more emphatically the abſurdity of forſaking the true God, and apoſtatizing to idolatry, the prophet foretels that the time will come, when the very Gentiles themſelves ſhall be aſhamed of the idolatry they and their forefathers have ſo long been guilty of, humbly confeſs their ſins, and addreſs themſelves to the true God in all the afflictions that befall them, as their only refuge and defence.

CHAP.

CHAP. XVII.

1. *The captivity of Judah for ſin.* 5. *Truſt in man is curſed,* 7. *In God is bleſſed.* 9. *The deceitful heart cannot deceive God.* 12. *The ſalvation of God.*

THE ſin of Judah *is* written with a pen of iron, *and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilſt their children remember their altars and their groves by the green trees upon the high hills.

3 O my mountain in the field, I will give thy ſubſtance *and* all thy treaſures to the ſpoil, *and* thy high places for ſin, throughout all thy borders.

4 And thou, even thyſelf, ſhalt diſcontinue from thine heritage that I gave thee; and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn for ever.

5 ¶ Thus ſaith the LORD; Curſed *be* the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the LORD.

6 For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh; but ſhall inhabit the parched places in the wilderneſs, *in* a ſalt land and not inhabited.

V. 1. *The ſin of Judah is written with a pen of iron, and with the point of a diamond*—In indelible characters, like things engraven on ſtone, to preſerve the memory of them to poſterity. *It is graven upon the table of their heart, and upon the horns of your altars*—Nor is it a thing done in ſecret, but it is engraven upon the horns of their altars. God's altar was four-ſquare, and at each corner there was a riſing part made of braſs, called the *horns of the altar*. Now their ſin is ſaid to be engraven upon the horns of the altar, becauſe the blood of the ſacrifices which they offered to idols was ſprinkled there, or becauſe their altars had ſome inſcription on them, declaring to what idol that altar was conſecrated.

7 ¶ Bleſſed

7 ¶ Bleſſed *is* the man that truſteth in the LORD, and whoſe hope the LORD is:

8 For he ſhall be as a tree planted by the waters, and *that* ſpreadeth out her roots by the river; and ſhall not ſee when heat cometh; but her leaf ſhall be green; and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit.

9 The heart *is* deceitful above all *things*, and deſperately wicked: who can know it?

10 I the LORD ſearch the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 *As* the partridge ſitteth *on eggs*, and hatcheth *them* not; *ſo* he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.

12 ¶ A glorious high throne from the beginning *is* the place of our ſanctuary.

13 O LORD the hope of Iſrael, all that forſake thee ſhall be aſhamed, *and* they that depart from me ſhall be written in the earth, becauſe they have forſaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I ſhall be healed; ſave me, and I ſhall be ſaved; for thou *art* my praiſe.

15 Behold, they ſay unto me, Where *is* the word of the LORD? let it come now.

V. 9. *The heart is deceitful above all things, and deſperately wicked*— There is nothing ſo falſe and deceitful as the heart of man; deceitful in its apprehenſions of things, in the hopes and promiſes which it nouriſhes, in the aſſurances that it gives us; unſearchable by others, *deceitful* with reference to ourſelves, and abominably wicked, ſo that neither can a man know his own heart, nor can any other know that of his neighbour's.

16 As

16 As for me, I have not haſtened from *being* a paſtor to follow thee: neither have I deſired the woful day; thou knoweſt that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 Let them be confounded that perſecute me, but let not me be confounded: let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and deſtroy them with double deſtruction.

19 Thus ſaid the LORD unto me, Go and ſtand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem,

20 And ſay unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates:

21 Thus ſaith the LORD, Take heed to yourſelves and bear no burden on the ſabbath-day, nor bring *it* in by the gates of Jeruſalem:

22 Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear nor receive inſtruction.

24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this city on the

ſabbath-day, but hallow the ſabbath-day, to do no work therein;

25 Then ſhall there enter into the gates of this city kings and princes ſitting upon the throne of David, riding in chariots and on horſes, they, and their princes, the men of Judah, and the inhabitants of Jeruſalem: and this city ſhall remain for ever.

26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD.

27 But if ye will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entering in at the gates of Jeruſalem on the ſabbath-day; then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1. *Under the type of a potter God ſheweth his abſolute power of diſpoſing of nations.* 11. *Judgments threatened to Judah.*

THE word which came to Jeremiah from the LORD, ſaying,

2 Ariſe, and go down to the potter's houſe,

V. 25. *Then ſhall there enter into the gates of this city, kings and princes, &c.*—Hence it appears that the judgments denounced againſt Jeruſalem, at leaſt as far as they threatened the city with utter deſtruction, were not irreverſible. And from Jeremiah's advice to Zedekiah, chap. xxxviii. 17. it may be concluded that if the king had hearkened to that counſel, the city would not have been deſtroyed, and he himſelf might have continued a tributary king under Nebuchadnezzar.

and

and there I will cauſe thee to hear my words.

3 Then I went down to the potter's houſe, and behold, he wrought a work on the wheels.

4 And the veſſel that he made of clay was marred in the hand of the potter: ſo he made it again another veſſel, as ſeemed good to the potter to make *it*.

5 Then the word of the LORD came to me, ſaying,

6 O houſe of Iſrael, cannot I do with you as this potter? ſaith the LORD. Behold, as the clay *is* in the potter's hand, ſo *are* ye in mine hand, O houſe of Iſrael.

7 *At what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to pluck up and to pull down and to deſtroy *it*;

8 If that nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom, to build and to plant *it*;

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.

11 ¶ Now therefore go to, ſpeak to the men of Judah and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD, Behold, I frame

V. 8. *I will repent of the evil that I thought to do unto them*—Whenever repentance is aſcribed to God, it muſt be meant only of a change with regard to the outward adminiſtration of his providence, and his dealing with men otherwiſe than he did before. Nor does this imply any change in the nature of God, but in ourſelves. He ſtill acts by the ſame rules; but we, according to our different behaviour, become the objects either of his favour or diſpleaſure.

evil

evil againſt you: and deviſe a device againſt you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they ſaid, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus ſaith the LORD, Aſk ye now among the heathen, who hath heard ſuch things. The virgin of Iſrael hath done a very horrible thing.

14 Will *a man* leave the ſnow of Lebanon *which cometh* from the rock of the field? *or* ſhall the cold flowing waters that come from another place be forſaken?

15 Becauſe my people hath forgotten me, they have burned incenſe to vanity, and they have cauſed them to ſtumble in their ways *from* the ancient paths, to walk in paths *in* a way not caſt up;

16 To make their land deſolate, *and* a perpetual hiſſing; every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

17 I will ſcatter them as with an eaſt wind before the enemy; I will ſhew them the back and not the face in the day of their calamity.

18 Then ſaid they, Come, and let us deviſe

V. 14. *Will a man leave the ſnow of Lebanon, which cometh from the rock of the field*—Lebanon derives its name from the whiteneſs of the ſnow which covers the ſummit of it, even in the midſt of ſummer. But the word which our tranſlators have rendered *from the rock*, ſignifies alſo *dew* or *moiſture*; therefore the words may be tranſlated thus: *Will a man leave the moiſture of the field for the ſnow-water, &c.*

V. 18. *Let us deviſe devices againſt Jeremiah*—Let us accuſe him of being a falſe prophet; for his threatenings plainly contradict God's promiſes to his people, whereby we are aſſured, that there will always be a ſucceſſion of prieſts to explain the law; of ſcribes or learned men, to elucidate the more difficult parts of it; and of prophets to inſtruct the people in the knowledge of futurity.

devices

devices againſt Jeremiah; for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet: come, and let us ſmite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul. Remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the ſword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* ſlain by the ſword in battle.

22 Let a cry be heard from their houſes, when thou ſhalt bring a troop ſuddenly upon them: for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet, LORD, thou knoweſt all their counſel againſt me to ſlay *me:* forgive not their iniquity, neither blot out their ſin from thy ſight; but let them be overthrown before thee: deal *thus* with them in the time of thine anger.

CHAP. XIX.

Under the type of breaking a potter's veſſel is foreſhewed the deſolation of the Jews for their ſins.

THUS ſaith the LORD, Go, and get a potter's earthen bottle, and *take* of the ancients

V. 1. *Go, and get a potter's earthen bottle*—By this emblem the prophet ſignified that if God pleaſed, the city and people might as eaſily be deſtroyed, as an earthen veſſel could be broken.

of

of the people, and of the ancients of the prieſts;
2 And go forth unto the valley of the ſon of Hinnom, which *is* by the entry of the eaſt-gate, and proclaim there the words that I ſhall tell thee,
3 And ſay, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jeruſalem; Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring evil upon this place, the which whoſoever heareth, his ears ſhall tingle.
4 Becauſe they have forſaken me, and have eſtranged this place, and have burned incenſe in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;
5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt-offerings unto Baal, which I commanded not, nor ſpake *it*, neither came *it* into my mind:
6 Therefore behold, the days come, ſaith the LORD, that this place ſhall no more be called Tophet, nor, The valley of the ſon of Hinnom, but, The valley of ſlaughter.
7 And I will make void the counſel of Judah and Jeruſalem in this place; and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and their carcaſes will I give to be meat for the fowls of heaven and for the beaſts of the earth.
8 And I will make this city deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed

aſtoniſhed and hiſs, becauſe of all the plagues thereof.

9 And I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend, in the ſiege and ſtraitneſs wherewith their enemies and they that ſeek their lives ſhall ſtraiten them.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee;

11 And ſhalt ſay unto them, Thus ſaith the LORD of hoſts; Even ſo will I break this people and this city, as *one* breaketh a potter's veſſel, that cannot be made whole again: and they ſhall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, ſaith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the houſes, upon whoſe roofs they have burned incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had ſent him to propheſy; and he ſtood in the court of the LORD's houſe, and ſaid to all the people,

15 Thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will bring upon this city and

V. 9. *I will cauſe them to eat the fleſh of their ſons, and the fleſh of their daughters*—A very terrible judgment threatened by Moſes, Deuteronomy chap. xxviii. 53, and fulfilled in the ſiege of Jeruſalem.

upon

upon all her towns, all the evil that I have pronounced againſt it, becauſe they have hardened their necks, that they might not hear my words.

CHAP. XX.

1. *Paſhur ſmiting Jeremiah, receiveth a new name, and a fearful doom.* 7. *Jeremiah complaineth of contempt,* 10. *Of treachery,* 14. *And of his birth.*

NOW Paſhur the ſon of Immer the prieſt, who *was* alſo chief governor in the houſe of the LORD, heard that Jeremiah propheſied theſe things.

2 Then Paſhur ſmote Jeremiah the prophet, and put him in the ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the LORD.

3 And it came to paſs on the morrow that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The LORD hath not called thy name Paſhur, but Magor-miſſabib.

4 For thus ſaith the LORD; Behold, I will make thee a terror to thyſelf and to all thy friends; and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it:* and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſtrength of

V. 1. *Now Paſhur the ſon of Immer the prieſt*—Paſhur being the head of his family, had a principal authority in directing the affairs of the temple; and therefore is here called a *chief governor in the houſe of the Lord.*

V. 3. *The Lord hath not called thy name Paſhur, but Magor-miſſabib*—Not that he ſhould be no longer called Paſhur by men, but that his condition ſhould not anſwer that name Paſhur, which ſignifies, a flouriſhing prieſt; but *Magor-miſſabib*, that is, *fear and terror on all ſides.*

this

this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

6 And thou, Paſhur, and all that dwell in thine houſe ſhall go into captivity: and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou and all thy friends, to whom thou haſt propheſied lies.

7 ¶ O LORD, thou haſt deceived me, and I was deceived: thou art ſtronger than I, and haſt prevailed: I am in deriſion daily, every one mocketh me.

8 For ſince I ſpake, I cried out, I cried, violence and ſpoil; becauſe the word of the LORD was made a reproach unto me, and a deriſion daily.

9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, and I could not *ſtay*.

10 ¶ For I heard the defaming of many, fear on every ſide. Report, *ſay they*, and we will report it. All my familiars watched for my halting, *ſaying*, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my perſecutors ſhall ſtumble, and they ſhall not prevail; they ſhall be greatly aſhamed; for they ſhall not proſper: *their* everlaſting confuſion ſhall never be forgotten.

12 But, O LORD of hoſts, that trieſt the righteous, *and* ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the LORD, praiſe ye the LORD: for he hath delivered the ſoul of the poor from the hand of evil-doers.

14 Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed.

15 Curſed *be* the man who brought tidings to my father, ſaying, A man-child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the ſhouting at noon-tide;

17 Becauſe he ſlew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 Wherefore came I forth out of the womb to ſee labour and ſorrow, that my days ſhould be conſumed with ſhame?

CHAP. XXI.

1. *Zedekiah enquireth the event of Nebuchadrezzar's war.* 3. *A hard ſiege foretold.*

THE word which came unto Jeremiah from the LORD, when king Zedekiah ſent unto

V. 14. *Curſed be the day wherein I was born* — This and the following verſes repreſent the melancholy thoughts that oppreſſed the mind of the prophet at this time, while he was ſtruggling with the reproach and malice of his enemies. In this lamentation every circumſtance proper to raiſe the paſſions, is mentioned, and therefore not to be conſidered as ſo many expreſſions of indignation or malice, but rather of mourning and ſorrow. Of the ſame kind are thoſe beautiful figures in David's funeral ſong upon Saul and Jonathan, 2 Sam. chapter i. 21. *Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, &c.*

him

him Paſhur the ſon of Melchiah, and Zephaniah the ſon of Maaſeiah the prieſt, ſaying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war againſt us; if ſo be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah;

4 Thus ſaith the LORD God of Iſrael; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight againſt the king of Babylon, and *againſt* the Chaldeans which beſiege you without the walls, and I will aſſemble them into the midſt of this city.

5 And I myſelf will fight againſt you with an out-ſtretched hand and with a ſtrong arm, even in anger and in fury and in great wrath.

6 And I will ſmite the inhabitants of this city, both man and beaſt: they ſhall die of a great peſtilence.

7 And afterwards, ſaith the LORD, I will deliver Zedekiah king of Judah, and his ſervants, and the people, and *ſuch as are* left in this city from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life: and he ſhall ſmite them with the edge of the ſword; he ſhall not ſpare them, neither have pity, nor have mercy.

V. 7. *He ſhall ſmite them with the edge of the ſword*—Zedekiah himſelf was not ſlain, but carried to Babylon, where he died; though his ſons and his great men were ſlain by the command of Nebuchadnezzar. But it is common in all writers, as well ſacred as prophane, to expreſs that indefinitely, which is true of the greateſt part of the perſons concerned.

8 And

8 And unto this people thou ſhalt ſay, Thus ſaith the LORD; Behold, I ſet before you the way of life, and the way of death.

9 He that abideth in this city ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Chaldeans that beſiege you, he ſhall live, and his life ſhall be unto him for a prey.

10 For I have ſet my face againſt this city for evil, and not for good, ſaith the LORD: it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire.

11 And touching the houſe of the king of Judah, *ſay*, Hear ye the word of the LORD;

12 O houſe of David, thus ſaith the LORD; Execute judgment in the morning, and deliver *him that is* ſpoiled out of the hand of the oppreſſor, leſt my fury go out like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

13 Behold, I *am* againſt thee, O inhabitant of the valley, *and* rock of the plain, ſaith the LORD: which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations?

14 But I will puniſh you according to the fruit of your doings, ſaith the LORD: and I will kindle a fire in the foreſt thereof, and it ſhall devour all things round about it.

CHAP. XXII.

1. *An exhortation to repentance.* 10. *The judgment of Shallum,* 20. *Of Coniah.*

THUS ſaith the LORD; Go down to the houſe of the king of Judah, and ſpeak there this word,

2 And

2 And ſay, Hear the word of the LORD, O king of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates;

3 Thus ſaith the LORD, execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the oppreſſor: and do no wrong, do no violence to the ſtranger, the fatherleſs, nor the widow, neither ſhed innocent blood in this place.

4 For if ye do this thing indeed, then ſhall there enter in by the gates of this houſe, kings ſitting upon the throne of David, riding in chariots, and on horſes, he, and his ſervants, and his people.

5 But if ye will not hear theſe words, I ſwear by myſelf, ſaith the LORD, that this houſe ſhall become a deſolation.

6 For thus ſaith the LORD unto the king's houſe of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſs, *and* cities *which* are not inhabited.

7 And I will prepare deſtroyers againſt thee, every one with his weapons: and they ſhall cut down thy choice cedars, and caſt *them* into the fire.

8 And many nations ſhall paſs by this city, and they ſhall ſay every man to his neighbour,

V. 6. *Thou art Gilead unto me, and the head of Lebanon: yet ſurely I will make thee a wilderneſs*—Though thou wert never ſo precious in my ſight, wert as valuable for riches and plenty as the fat paſtures of Gilead, and thy buildings as ſtately as the tall cedars of Lebanon, yet, unleſs thy princes and people reform, thou ſhalt become nothing but ruin and deſolation.

Wherefore

Wherefore hath the LORD done thus unto this great city?

9 Then they ſhall anſwer; Becauſe they have forſaken the covenant of the LORD their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep ſore for him that goeth away; for he ſhall return no more, nor ſee his native country.

11 For thus ſaith the LORD touching Shallum the ſon of Joſiah king of Judah, which reigned inſtead of Joſiah his father, which went forth out of this place; He ſhall not return thither any more:

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

13 Wo unto him that buildeth his houſe by unrighteouſneſs, and his chambers by wrong; *that* uſeth his neighbour's ſervice without wages, and giveth him not for his work:

14 That ſaith, I will build me a wide houſe and large chambers, and cutteth him out windows; and *it is* ceiled with cedar, and painted with vermillion.

15 Shalt thou reign, becauſe thou cloſeſt *thyſelf* in cedar? did not thy father eat and drink, and

V. 10. *Weep ye not for the dead*—For Joſiah your dead prince. Joſiah is happy, and you need not trouble yourſelves for him; but weep for Jehoahaz, who is ſhortly to go into captivity.

V. 13. *Wo unto him that buildeth his houſe by unrighteouſneſs*—The prophet proceeds to denounce God's judgments againſt Jehoiakim, who it ſeems had built a ſtately palace in thoſe calamitous times, and took no care to pay the wages of his workmen; but ſupported his own luxury by oppreſſing thoſe who were to live by their labour: a crying ſin, too common among the great men of the world.

do

do judgment and juſtice, *and* then *it was* well with him?

16 He judged the cauſe of the poor and needy: then *it was* well *with him*: *was* not this to know me? ſaith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetouſneſs; and for to ſhed innocent blood, and for oppreſſion, and for violence to do *it*.

18 Therefore thus ſaith the LORD concerning Jehoiakim the ſon of Joſiah king of Judah; They ſhall not lament for him, *ſaying*, Ah, my brother! or, Ah, ſiſter! they ſhall not lament for him, *ſaying*, Ah, lord! or, Ah, his glory!

19 He ſhall be buried with the burial of an aſs, drawn and caſt forth beyond the gates of Jeruſalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Baſhan, and cry from the paſſages: for all thy lovers are deſtroyed.

21 I ſpake unto thee in thy proſperity; *but* thou ſaidſt, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedſt not my voice.

22 The wind ſhall eat up all thy paſtors, and thy lovers ſhall go into captivity: ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſs.

23 O inhabitant of Lebanon, that makeſt thy neſt in the cedars, how gracious ſhalt thou be

V. 18. *They ſhall not lament for him, &c.*—The prophet here repeats part of the ſong which the public mourners uſed to ſing at funerals; indicating that Jehoiakim ſhould not be buried with thoſe ſolemn lamentations, with which the memory of his predeceſſors had been honoured.

when

when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, ſaith the LORD, though Coniah the ſon of Jehoiakim king of Judah were the ſignet upon my right hand, yet would I pluck thee thence:

25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will caſt thee out, and thy mother that bare thee, into another country, where ye were not born; and there ſhall ye die.

27 But to the land whereunto they deſire to return, thither ſhall they not return.

28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD;

30 Thus ſaith the LORD; Write ye this man childleſs, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1. *He propheſieth a reſtoration of the ſcattered flock.* 9. *Againſt falſe prophets.*

V. 24. *Coniah the ſon of Jehoiakim*—By Coniah he means Jehoiakim, whoſe name was Jeconiah, 1 Chron. iii. 16. (for all Joſiah's ſons had two names, and ſo had his grandſon Jeconiah) here in contempt called Coniah. *The ſignet upon my right hand*—Tho' he were never ſo dear to me and under my eye and care, yet his wickedneſs would make me withdraw my favour.

WO

WO be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the LORD.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtors that feed my people; Ye have ſcattered my flock, and driven them away, and have not viſited them: behold, I will viſit upon you the evil of your doings, ſaith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they ſhall be fruitful and increaſe.

4 And I will ſet up ſhepherds over them which ſhall feed them: and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the LORD.

5 Behold, the days come, ſaith the LORD, that I will raiſe unto David a righteous Branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.

6 In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore behold, the days come, ſaith

V. 5. *Behold, the days come, &c.*—Even the Jewiſh doctors, as well as the Chriſtian interpreters, underſtand this as a prophecy of the Meſſiah, who is called *the branch*, Iſa. iv. 2. liii. 2. And here he is called the *righteous branch*, not only becauſe himſelf was *righteous*, but becauſe he maketh his people *righteous*.

V. 6. *In his days ſhall Judah be ſaved*—During the reign and kingdom of the Meſſiah the people of God, typified by Judah and Iſrael, ſhall be ſaved with a ſpiritual ſalvation, and God will be a ſpecial protection to them. *And this is his name*—The name wherewith this *branch* ſhall be called, ſhall be, THE LORD OUR RIGHTEOUSNESS. He ſhall really be what the title imports, JEHOVAH, or the True GOD, for what is proper to God alone, namely, to *juſtify*, is here applied to Chriſt.

the LORD, that they ſhall no more ſay, The LORD liveth, which brought up the children of Iſrael out of the land of Egypt:

8 But, The LORD liveth, which brought up and which led the ſeed of the houſe of Iſrael out of the north-country, and from all countries whither I had driven them; and they ſhall dwell in their own land.

9 ¶ Mine heart within me is broken becauſe of the prophets; all my bones ſhake: I am like a drunken man, and like a man whom wine hath overcome, becauſe of the LORD, and becauſe of the words of his holineſs.

10 For the land is full of adulterers: for becauſe of ſwearing the land mourneth: the pleaſant places of the wilderneſs are dried up, and their courſe is evil, and their force *is* not right.

11 For both prophet and prieſt are profane; yea, in my houſe have I found their wickedneſs, ſaith the LORD.

12 Wherefore their way ſhall be unto them as ſlippery *ways* in the darkneſs; they ſhall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their viſitation ſaith the LORD.

13 And I have ſeen folly in the prophets of Samaria: they propheſied in Baal, and cauſed my people Iſrael to err.

V. 10. *Becauſe of ſwearing the land mourneth*—By falſe, or idle and profane ſwearing. The Hebrew word ſignifies indifferently *ſwearing* or *curſing*. The Jewiſh forms of adjuration uſed in their courts of juſtice for the diſcovery of the truth, had uſually an imprecation joined to them: this was one of the crying ſins for which God viſited the nation with ſevere judgments. Thoſe ſins which abounded ſo much among the common people were in a great meaſure owing to the ill example of the prieſts and prophets.

14 I have

14 I have ſeen alſo in the prophets of Jeruſalem an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil-doers, that none doth return from his wickedneſs: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus ſaith the LORD of hoſts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is profaneneſs gone forth into all the land.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets that propheſy unto you: they make you vain: they ſpeak a viſion of their own heart, *and* not out of the mouth of the LORD.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, Ye ſhall have peace: and they ſay unto every one that walketh after the imagination of his own heart, No evil ſhall come upon you.

18 For who hath ſtood in the counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it ſhall fall grievouſly upon the head of the wicked.

20 The anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye ſhall conſider it perfectly.

21 I have not ſent theſe prophets, yet they ran:

ran: I have not ſpoken to them, yet they propheſied.

22 But if they had ſtood in my counſel, and had cauſed my people to hear my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the LORD, and not a God afar off?

24 Can any hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD. Do not I fill heaven and earth? ſaith the LORD.

25 I have heard what the prophets ſaid, that propheſy lies in my name, ſaying, I have dreamed, I have dreamed.

26 How long ſhall *this* be in the heart of the prophets that propheſy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cauſe my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully: What *is* the chaff to the wheat? ſaith the LORD.

29 *Is* not my word like as a fire? ſaith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, I *am* againſt the pro-

V. 29. *Is not my word like a fire, ſaith the Lord? and like a hammer that breaketh the rock in pieces*—My word is quick and powerful like fire, making its way through all oppoſition; and the threatenings it denounces will as certainly take hold of the ungodly, as fire does of the ſtubble. And as a hammer breaketh the hardeſt rock in pieces, ſo is my word able to break down the confidence of the moſt hardened ſinner.

phets,

phets, ſaith the LORD, that ſteal my words every one from his neighbour.

31 Behold, I *am* againſt the prophets, ſaith the LORD, that uſe their tongues, and ſay, He ſaith.

32 Behold, I *am* againſt them that propheſy falſe dreams, ſaith the LORD, and do tell them, and cauſe my people to err by their lies, and by their lightneſs, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD.

33 And when this people, or the prophet, or a prieſt ſhall aſk thee, ſaying, What *is* the burden of the LORD? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD.

34 And *as for* the prophet, and the prieſt, and the people that ſhall ſay, The burden of the LORD, I will even puniſh that man and his houſe.

35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the LORD anſwered? and, What hath the LORD ſpoken?

36 And the burden of the LORD ſhall ye mention no more: for every man's word ſhall be his burden: for ye have perverted the words of the living God, of the LORD of hoſts our God.

37 Thus ſhalt thou ſay to the prophet, What hath the LORD anſwered thee? and, What hath the LORD ſpoken?

38 But ſince ye ſay, The burden of the LORD; therefore thus ſaith the LORD, Becauſe ye ſay this word, The burden of the LORD, and I have

ſent

ſent unto you, ſaying, Ye ſhall not ſay, The burden of the LORD;

39 Therefore behold, I, even I, will utterly forget you, and I will forſake you, and the city that I gave you and your fathers, *and caſt you* out of my preſence:

40 And I will bring an everlaſting reproach upon you, and a perpetual ſhame, which ſhall not be forgotten.

CHAP. XXIV.

1. *By good and bad figs,* 4. *The prophet foreſheweth the reſtoration from captivity,* 8. *And the deſolation of Zedekiah and the reſt.*

THE LORD ſhewed me, and behold, two baſkets of figs, *were* ſet before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jechoniah the ſon of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and ſmiths, from Jeruſalem, and had brought them to Babylon.

2 One baſket *had* very good figs, *even* like the figs *that are* firſt ripe: and the other baſket *had* very naughty figs, which could not be eaten, they were ſo bad.

3 Then ſaid the LORD unto me, What ſeeſt thou, Jeremiah? And I ſaid, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are ſo evil.

4 ¶ Again, the word of the LORD came unto me, ſaying,

V. 1. *And behold*—Probably in a viſion. *Two baſkets of figs*—Two ſuch baſkets of figs as uſed to be offered up for firſt-fruits at the temple. The good figs ſignified thoſe that were gone into captivity and ſo ſaved their lives; and the bad figs thoſe that remained, and were yet ſubject to the ſword, famine, and peſtilence.

5 Thus

5 Thus ſaith the LORD the God of Iſrael: Like theſe good figs, ſo will I acknowledge them that are carried away captive of Judah, whom I have ſent out of this place into the land of the Chaldeans for *their* good.

6 For I will ſet mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down: and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me that I *am* the LORD: and they ſhall be my people, and I will be their God: for they ſhall return unto me with their whole heart.

8 ¶ And as the evil figs which cannot be eaten, they are ſo evil; ſurely thus ſaith the LORD, ſo will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curſe in all places whither I ſhall drive them.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed from off the land that I gave unto them and to their fathers.

CHAP. XXV.

1. *Jeremiah reproving the Jews diſobedience to the prophets,* 8. *Foretelleth the ſeventy years captivity,* 12. *And after that, the deſtruction of Babylon.*

THE word that came to Jeremiah concerning all the people of Judah in the fourth year

year of Jehoiakim the ſon of Joſiah king of Judah, that *was* the firſt year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying,

3 From the thirteenth year of Joſiah the ſon of Amon, king of Judah, even unto this day; that *is* the three and twentieth year; the word of the LORD hath come unto me, and I have ſpoken unto you, riſing early and ſpeaking; but ye have not hearkened.

4 And the LORD hath ſent unto you all his ſervants the prophets, riſing early and ſending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They ſaid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to ſerve them and to worſhip them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, ſaith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

V. 4. *And the Lord hath ſent unto you all his ſervants the prophets*— There ſeems to have been ſeveral prophets, cotemporary with Jeremiah, though only two of them are mentioned in ſcripture, namely Zephaniah, and Urijah, the ſon of Shemaiah. From the time of Samuel, when the anſwers by Urim began to ceaſe, ſchools or ſeminaries for educating perſons for the prophetical office were eſtabliſhed. From the time of theſe ſchools of the prophets being ſettled, there was a ſucceſſion of prophets till the captivity, when the office began by degrees to ceaſe.

8 ¶ Therefore

8 ¶ Therefore thus ſaith the LORD of hoſts; Becauſe ye have not heard my words,

9 Behold, I will ſend and take all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon my ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations round about, and will utterly deſtroy them, and make them an aſtoniſhment, and an hiſſing, and perpetual deſolations.

10 Moreover, I will take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the ſound of the milſtones, and the light of the candle.

11 And this whole land ſhall be a deſolation *and* an aſtoniſhment: and theſe nations ſhall ſerve the king of Babylon ſeventy years.

12 ¶ And it ſhall come to paſs when ſeventy years are accompliſhed, *that* I will puniſh the king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans; and will make it perpetual deſolations.

13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all *that is* written in this book, which Jeremiah hath propheſied againſt all the nations.

14 For many nations and great kings ſhall ſerve themſelves of them alſo: and I will re-

V. 12. *And it ſhall come to paſs when ſeventy years are accompliſhed*—Counted from the time that the Jews were carried away in the time of Jeconiah or Jehoiakim, 2 Kings xxiv. 15, 16. *And will make it perpetual deſolations*—This was fulfilled by Darius the king of Perſia, Dan. iv. 31. of theſe ſeventy Nebuchadnezzar reigned thirty-ſix, 2 Kings xxv. 27. Evil-merodach thirty-two, and Belſhazzar at leaſt two, Dan. viii. 1.

compenſe them according to their deeds, and according to the works of their own hands.

15 For thus ſaith the LORD God of Iſrael unto me, Take the wine-cup of this fury at my hand, and cauſe all the nations to whom I ſend thee to drink it.

16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink unto whom the LORD had ſent me;

18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing, and a curſe; as *it is* this day:

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people,

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philiſtines, and Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the iſles which *are* beyond the ſea,

23 Dedan, and Tema, and Buz, and all *that are* in the utmoſt corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the deſert,

25 And all the kings of Zimri, and all the kings

kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael; Drink ye, and be drunken, and ſpue, and fall, and riſe no more, becauſe of the ſword, which I will ſend among you.

28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts; Ye ſhall certainly drink.

29 For lo, I begin to bring evil on the city which is called by my name, and ſhould ye be utterly unpuniſhed? Ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the LORD of hoſts.

30 Therefore propheſy thou againſt them all theſe words, and ſay unto them, The LORD ſhall roar from on high, and utter his voice from his holy habitation; he ſhall mightily roar upon his habitation, he ſhall give a ſhout as they that tread *the grapes*, againſt all the inhabitants of the earth.

31 A noiſe ſhall come *even* to the ends of the earth: for the LORD hath a controverſy with the nations: he will plead with all fleſh; he

V. 26. *And the king of Sheſhach, &c.*—By Sheſhach is meant Babylon, as appears from chap. li. 41. Babylon was ſurpriſed and taken at the time of the feſtival called *Sacchæa*; and thence named Sheſhach by the prophet.

will

will give them that are wicked to the ſword, ſaith the LORD.

32 Thus ſaith the LORD of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwind ſhall be raiſed up from the coaſts of the earth.

33 And the ſlain of the LORD ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be lamented, neither gathered, nor buried; they ſhall be dung upon the ground.

34 Howl, ye ſhepherds, and cry; and wallow yourſelves *in the aſhes*, ye principal of the flock: for the days of your ſlaughter and of your diſperſions are accompliſhed; and ye ſhall fall like a pleaſant veſſel.

35 And the ſhepherds ſhall have no way to flee, nor the principal of the flock to eſcape.

36 A voice of the cry of the ſhepherds, and an howling of the principal of the flock *ſhall be heard;* for the LORD hath ſpoiled their paſture.

37 And the peaceable habitations are cut down becauſe of the fierce anger of the LORD.

38 He hath forſaken his covert, as the lion: for their land is deſolate, becauſe of the fierceneſs of the oppreſſor, and becauſe of his fierce anger.

V. 38. *Becauſe of the fierceneſs of the oppreſſor*—The Aſſyrians, who were to execute the fierce vengeance of God againſt his people. The Hebrew word tranſlated *oppreſſor*, ſignifies likewiſe *a dove*, and as the Aſſyrians bore the figure of a dove in their ſtandards, it is probable from this ſymbol they might take the denomination.

CHAP.

CHAP. XXVI.

1. *Jeremiah exhorting to repentance,* 8. *Is apprehended,* 10. *And arraigned.* 12. *His apology.* 16. *He is quit in judgment.*

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word from the LORD, ſaying,

2 Thus ſaith the LORD; Stand in the court of the LORD's houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the LORD's houſe, all the words that I command thee to ſpeak unto them; diminiſh not a word:

3 If ſo be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpoſe to do unto them becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD; If ye will not hearken to me to walk in my law which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early, and ſending *them*, but ye have not hearkened;

6 Then will I make this houſe like Shiloh, and will make this city a curſe to all the nations of the earth.

7 So the prieſts, and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD.

8 ¶ Now it came to paſs, when Jeremiah had made an end of ſpeaking all that the LORD had commanded *him* to ſpeak unto all the people, that the prieſts, and the prophets, and all the

people

people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the LORD, ſaying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? And all the people were gathered againſt Jeremiah in the houſe of the LORD.

10 When the princes of Judah heard theſe things, then they came up from the king's houſe unto the houſe of the LORD, and ſat down in the entry of the new gate of the LORD's *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes and to all the people, ſaying, This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your ears.

12 ¶ Then ſpake Jeremiah unto all the princes and to all the people, ſaying, the LORD ſent me to propheſy againſt this houſe and againſt this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced againſt you.

14 As for me, behold, I *am* in your hand: do with me as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves, and upon this city, and upon the inhabitants thereof: for of a truth the

V. 10. *When the princes of Judah heard theſe things*—When the nobles, and other civil magiſtrates, heard of the tumult, they came from the king's court, where the nobles and great officers of nations uſually are, to the temple. *The entry of the new gate*—It was the place where their ſanhedrim, who were to judge of falſe prophets, were wont to ſit.

LORD

LORD hath ſent me unto you to ſpeak all theſe words in your ears.

16 ¶ Then ſaid the princes and all the people unto the prieſts and to the prophets: This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 Micah the Moraſthite propheſied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the LORD of hoſts, Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and beſought the LORD, and the LORD repented him of the evil which he had pronounced againſt them? Thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the LORD, Urijah the ſon of Shemaiah of Kirjah-jearim, who propheſied

V. 18. *Micah the Moraſthite*—This was that Micah, whoſe prophecies are part of holy writ, as appears by Micah i. 1. iii. 12. where are the very words of the prophecy here mentioned. *Zion ſhall be plowed like a field*—The Jews ſuppoſe this prophecy to have been fulfilled in the utter deſtruction of the ſecond temple by Titus, when Terentius razed the very foundations of the city and temple; and by that means fulfilled the prediction of our Saviour, *that there ſhould not be one ſtone left upon another*. When conquerers would ſignify their purpoſe that a city ſhould never be rebuilt, they uſed to plow up the ground where it ſtood.

V. 20. *And there was alſo a man, &c.*—This is a ſtory which we have recorded in no other part of ſcripture. They are probably the words of ſome others, who were enemies to Jeremiah.

againſt

againſt this city, and againſt this land, according to all the words of Jeremiah.

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king ſought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king ſent men into Egypt, *namely*, Elnathan the ſon of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who ſlew him with the ſword, and caſt his dead body into the graves of the common people.

24 Nevertheleſs, the hand of Ahikam the ſon of Shaphan was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

CHAP. XXVII.

Under the type of bonds and yokes he propheſieth the ſubduing of the neighbour-kings unto Nebuchadnezzar.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah, from the LORD, ſaying,

2 Thus ſaith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

V. 1. *In the beginning of the reign of Jehoiakim*—Jehoiakim, or rather Zedekiah, ſee ver. 3, 12. Moſt commentators acknowledge this miſtake ariſing from Jehoiakim mentioned in the laſt chapter being called Joſiah's ſon; but it ſhould be remembered Zedekiah was his ſon alſo: this is more agreeable to the following reading.

V. 2. *Make thee bonds and yokes*—God commands the prophet to procure ſome yokes with bonds to make them more faſt; and to put one of them upon his own neck, that therein he might be a type both to his own people, and alſo the people afterward mentioned, that they ſhould be in bondage to the king of Babylon.

3 And

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And command them to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael; Thus ſhall ye ſay unto your maſters;

5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power and by my out-ſtretched arm, and have given it unto whom it ſeemeth meet unto me.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Babylon my ſervant; and the beaſts of the field have I given him alſo to ſerve him.

7 And all nations ſhall ſerve him, and his ſon, and his ſon's ſon, until the very time of his land come: and *then* many nations and great kings ſhall ſerve themſelves of him.

8 And it ſhall come to paſs, *that* the nation and kingdom which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the LORD, with the ſword, and with the famine, and with the peſtilence, until I have conſumed them by his hand.

9 Therefore hearken not ye to your prophets,

V. 9. *Hearken not ye to your prophets, nor to your diviners, &c.*— The Jews learned, together with the idolatrous rites of their neighbours, their arts of divination, and foretelling future events, the uſe of which was expreſsly forbidden by the law of Moſes.

nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

10 For they propheſy a lie unto you, to remove you far from your land; and that I ſhould drive you out, and ye ſhould periſh.

11 But the nations that bring their neck under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD; and they ſhall till it, and dwell therein.

12 I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou, and thy people, by the ſword, by the famine, and by the peſtilence, as the LORD hath ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon; for they propheſy a lie unto you.

15 For I have not ſent them, ſaith the LORD, yet they propheſy a lie in my name; that I might drive you out, and that ye might periſh, ye, and the prophets that propheſy unto you.

16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the LORD; Hearken not to the words of your prophets that propheſy unto you, ſaying, Behold, the veſſels of the

LORD's

LORD's houſe ſhall now ſhortly be brought again from Babylon; for they propheſy a lie unto you.

17 Hearken not unto them: ſerve the king of Babylon, and live. Wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make interceſſion to the LORD of hoſts that the veſſels *which are* left in the houſe of the LORD, and *in* the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

19 For thus ſaith the LORD of hoſts, concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the ſon of Jehoiakim king of Judah from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem;

21 Yea, thus ſaith the LORD of hoſts, the God of Iſrael, concerning the veſſels that remain in the houſe of the LORD, and in the houſe of the king of Judah, and of Jeruſalem;

22 They ſhall be carried to Babylon, and there ſhall they be unto the day that I viſit them, ſaith the LORD: then will I bring them up, and reſtore them to this place.

CHAP. XXVIII.

1. *Hananiah's falſe prophecy.* 10. *He breaketh Jeremiah's yoke.* 12. *Jeremiah foretelleth of an iron yoke,* 15. *And Hananiah's death.*

AND it came to paſs the ſame year in the beginning of the reign of Zedekiah king of Judah,

Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the ſon of Azur the prophet, which *was* of Gibeon, ſpake unto me in the houſe of the LORD, in the preſence of the prieſts, and of all the people, ſaying,

2 Thus ſpeaketh the LORD of hoſts, the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the veſſels of the LORD's houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place, Jeconiah the ſon of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, ſaith the LORD: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah ſaid unto the prophet Hananiah in the preſence of the prieſts, and in the preſence of all the people that ſtood in the houſe of the LORD,

6 Even the prophet Jeremiah ſaid, Amen: the LORD do ſo: the LORD perform thy words which thou haſt propheſied, to bring again the veſſels of the LORD's houſe, and all that is carried away captive, from Babylon into this place.

7 Nevertheleſs, hear thou now this word that I ſpeak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and

V. 8. *The prophets that have been before me, &c.*—Jeremiah offers two reaſons in defence of his own propheeies, and againſt the truth of thoſe of Hananiah. Firſt, That many other prophets agreed with himſelf in propheſying evil againſt the Jews, and other neighbouring countries, whereas

before

before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go, and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto

Hananiah being single in his prediction, nothing less than the punctual answering the event could give him the authority of a true prophet. Secondly, That considering the corruption of the people's manners, it was highly probable that God would punish their iniquities.

Hananiah

Hananiah the prophet, Hear now, Hananiah; the LORD hath not ſent thee; but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the LORD; Behold, I will caſt thee from off the face of the earth: this year thou ſhalt die, becauſe thou haſt taught rebellion againſt the LORD.

17 So Hananiah the prophet died the ſame year, in the ſeventh month.

CHAP. XXIX.

1. *Jeremiah's letter to the captives in Babylon.* 20. *The fearful end of Ahab and Zedekiah, two lying prophets.*

NOW theſe *are* the words of the letter that Jeremiah the prophet ſent from Jeruſalem unto the reſidue of the elders which were carried away captives, and to the prieſts, and to prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon,

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem)

3 By the hand of Elaſah the ſon of Shaphan, and Gemariah the ſon of Hilkiah, whom Zedekiah king of Judah ſent unto Babylon to Nebuchadnezzar king of Babylon; ſaying,

V. 16. *This year thou ſhalt die*—As Hananiah had limited the accompliſhment of his prophecy to the ſpace of two years, in order to gain credit with the people by ſo punctual a prediction; ſo Jeremiah put the proof of his veracity to a much ſhorter time: the event being exactly conformable, evidently ſhewed the falſhood of the other's pretences.

V. 3. *By the hand of Elaſah—and Gemariah*—Zedekiah having ſome occaſion to ſend two meſſengers to Babylon, Jeremiah knowing that as there were falſe prophets at Jeruſalem, who fed people with hopes of a ſpeedy return, ſo there were ſome with them in Babylon, writes the following letter, and ſends it by theſe two meſſengers to quiet the people's minds.

4 Thus

4 Thus ſaith the LORD of hoſts, the God of Iſrael, unto all that are carried away captives, whom I have cauſed to be carried away from Jeruſalem unto Babylon;

5 Build ye houſes, and dwell *in them*; and plant gardens, and eat the fruit of them:

6 Take ye wives, and beget ſons and daughters; and take wives for your ſons, and give your daughters to huſbands, that they may bear ſons and daughters; that ye may be increaſed there, and not diminiſhed:

7 And ſeek the peace of the city whither I have cauſed you to be carried away captives, and pray unto the LORD for it: for in the peace thereof ſhall ye have peace.

8 For thus ſaith the LORD of hoſts, the God of Iſrael, Let not your prophets and your diviners, that *be* in the midſt of you deceive you, neither hearken to your dreams which ye cauſe to be dreamed.

9 For they propheſy falſly unto you in my name: I have not ſent them, ſaith the LORD.

10 For thus ſaith the LORD, that after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place.

11 For I know the thoughts that I think towards you, ſaith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then ſhall ye call upon me, and ye ſhall

V. 7. *And ſeek the peace of the city* —It is the duty of all private perſons to ſubmit to the government that protects them, and to pray for its proſperity: and, if they are enemies to the truth, they are to leave it to God to execute upon them the judgments he hath denounced againſt tyrants.

go

go and pray unto me, and I will hearken unto you.

13 And ye ſhall ſeek me, and find *me*, when ye ſhall ſearch for me with all your heart.

14 And I will be found of you, ſaith the LORD: and I will turn away your captivity, and I will gather you from all the nations and from all the places whither I have driven you, ſaith the LORD; and I will bring you again into the place whence I cauſed you to be carried away captive.

15 Becauſe ye have ſaid, The LORD hath raiſed us up prophets in Babylon;

16 *Know* that thus ſaith the LORD of the king that ſitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus ſaith the LORD of hoſts, Behold, I will ſend upon them the ſword, the famine, and the peſtilence, and will make them like vile figs, that cannot be eaten, they are ſo evil.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curſe, and an aſtoniſhment, and an hiſſing, and a reproach among all the nations whither I have driven them;

19 Becauſe they have not hearkened to my words, ſaith the LORD, which I ſent unto them by my ſervants the prophets, riſing up early, and ſending *them*; but ye would not hear, ſaith the LORD.

20 ¶ Hear

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have ſent from Jeruſalem to Babylon:

21 Thus ſaith the LORD of hoſts, the God of Iſrael, of Ahab the ſon of Kolaiah, and of Zedekiah the ſon of Maaſeiah, which propheſy a lie unto you in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he ſhall ſlay them before your eyes.

22 And of them ſhall be taken up a curſe by all the captivity of Judah which *are* in Babylon, ſaying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roaſted in the fire;

23 Becauſe they have committed villainy in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them; even I know, and *am* a witneſs, ſaith the LORD.

24 *Thus* ſhalt thou alſo ſpeak to Shemaiah the Nehelamite, ſaying,

25 Thus ſpeaketh the LORD of hoſts, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that *are* at Jeruſalem, and to Zephaniah the ſon of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The LORD hath made thee prieſt in the ſtead of Jehoiada the prieſt, that ye ſhould be

V. 22. *Like Zedekiah, and like Ahab, whom the king of Babylon roaſted in the fire* — This could not be literally true, at leaſt of Ahab: but this cruel puniſhment was common in the Eaſt, and often uſed during the perſecution of the Chriſtians under the reign of the tyrannic emperor Diocleſian.

officers in the houſe of the LORD, for every man *that is* mad, and maketh himſelf a prophet, that thou ſhouldeſt put him in priſon, and in the ſtocks:

27 Now therefore, why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you?

28 For therefore he ſent unto us *in* Babylon, ſaying, This *captivity is* long: build ye houſes, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And Zephaniah the prieſt read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the LORD concerning Shemaiah the Nehelamite; becauſe that Shemaiah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lie;

32 Therefore thus ſaith the LORD: Behold, I will puniſh Shemaiah the Nehelamite, and his ſeed: he ſhall not have a man to dwell among this people: neither ſhall he behold the good that I will do for my people, ſaith the LORD; becauſe he hath taught rebellion againſt the LORD.

CHAP. XXX.

1. *The Jews return.* 10. *Jacob comforted.* 18. *Their return ſhall be gracious.*

THE word that came to Jeremiah from the LORD, ſaying,

V. 26. *For every man that is mad, and maketh himſelf a prophet*—Who being frantic or mad, takes upon himſelf to be a prophet, and delivers his own diſtracted fancies for viſions from God.

2 Thus

2 Thus ſpeaketh the Lord GOD of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in a book.

3 For lo, the days come, ſaith the LORD, that I will bring again the captivity of my people Iſrael and Judah, ſaith the LORD: and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſs it.

4 And theſe *are* the words that the LORD ſpake concerning Iſrael and concerning Judah.

5 For thus ſaith the LORD; We have heard a voice of trembling, of fear, and not of peace.

6 Aſk ye now, and ſee whether a man doth travail with child? wherefore do I ſee every man with his hands on his loins, as a woman in travail, and all faces are turned into paleneſs?

7 Alas! for that day *is* great, ſo that none *is* like it: it *is* even the time of Jacob's trouble; but he ſhall be ſaved out of it.

8 For it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will break his yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of him.

9 But they ſhall ſerve the LORD their God, and David their king, whom I will raiſe up unto them.

10 ¶ Therefore fear thou not, O my ſervant Jacob, ſaith the LORD; neither be diſmayed, O Iſrael: for lo, I will ſave thee from afar, and

V. 7. *Alas! for that day is great, ſo that none is like it* — The word *day* here ſignifies the whole time of the ſiege and taking of Jeruſalem, the deſtruction of the city and temple, and the carrying away the people captive. This is deſcribed as a time of great tribulation, in which it was an earneſt of the day of judgment, called the *great and terrible day of the Lord.*

thy

thy ſeed from the land of their captivity; and Jacob ſhall return, and ſhall be in reſt and quiet, and none ſhall make *him* afraid.

11 For I *am* with thee, ſaith the LORD, to ſave thee: though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee: but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed,

12 For thus ſaith the LORD, Thy bruiſe *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cauſe, that thou mayeſt be bound up: thou haſt no healing medicines.

14 All thy lovers have forgotten thee: they ſeek thee not: for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed.

15 Why crieſt thou for thine affliction? thy ſorrow *is* incurable, for the multitude of thine iniquity: *becauſe* thy ſins were increaſed, I have done theſe things unto thee.

16 Therefore all they that devour thee ſhall be devoured; and all thine adverſaries, every one of them ſhall go into captivity; and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the LORD; becauſe they called thee an Outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after.

18 ¶ Thus ſaith the LORD, Behold, I will bring

bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city ſhall be builded upon her own heap, and the palace ſhall remain after the manner thereof.

19 And out of them ſhall proceed thankſgiving, and the voice of them that make merry: and I will multiply them, and they ſhall not be few; I will alſo glorify them, and they ſhall not be ſmall.

20 Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them.

21 And their nobles ſhall be of themſelves, and their governor ſhall proceed from the midſt of them: and I will cauſe him to draw near, and he ſhall approach unto me: for who *is* this that engaged his heart to approach unto me? ſaith the LORD.

22 And ye ſhall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind; it ſhall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD ſhall not return until he have done *it*, and until he have performed the intents of his heart: in the latter days ye ſhall conſider it.

V. 24. *In the latter days ye ſhall conſider it*—Or rather, *underſtand it. The latter days* may ſignify the time to come, but the expreſſion commonly implies the times under the goſpel diſpenſation, and what ſhould continue to the end of the world. If we take the phraſe in this ſenſe, the words import, that when all thoſe evils are come upon you, which God hath threatened for your diſobedience, and particularly for your heinous ſin in rejecting the Meſſiah; and you have found the denunciations of the prophets verified in the ſeveral captivities you have undergone; then you will underſtand the import of this and ſeveral other prophecies, and the event will perfectly inſtruct you in their meaning.

CHAP.

CHAP. XXXI.

1. The reſtoration of Iſrael. 22. Chriſt is promiſed. 27. His care over the church.

AT the ſame time, ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the LORD, the people *which were* left of the ſword found grace in the wilderneſs; *even* Iſrael, when I went to cauſe him to reſt.

3 The LORD hath appeared of old unto me, *ſaying*, Yea, I have loved thee with an everlaſting love: therefore with loving-kindneſs have I drawn thee.

4 Again I will build thee, and thou ſhalt be built, O virgin of Iſrael: thou ſhalt again be adorned with thy tabrets, and ſhalt go forth in the dances of them that make merry.

5 Thou ſhalt yet plant vines upon the mountains of Samaria: the planters ſhall plant, and ſhall eat *them* as common things.

6 For there ſhall be a day *that* the watchmen upon the mount Ephraim ſhall cry, Ariſe ye, and let us go up to Zion unto the LORD our God.

7 For thus ſaith the LORD, Sing with gladneſs for Jacob, and ſhout among the chief of the nations: publiſh ye, praiſe ye, and ſay, O LORD, ſave thy people the remnant of Iſrael.

8 Behold, I will bring them from the north country, and gather them from the coaſts of the earth, *and* with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company ſhall return thither.

9 They

9 They ſhall come with weeping, and with ſupplications will I lead them: I will cauſe them to walk by the rivers of waters in a ſtraight way, wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is my firſt-born.

10 Hear the word of the LORD, O ye nations, and declare *it* in the iſles afar off, and ſay, He that ſcattered Iſrael will gather him, and keep him as a ſhepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ranſomed him from the hand of *him that was* ſtronger than he.

12 Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd, and their ſoul ſhall be as a watered garden; and they ſhall not ſorrow any more at all.

13 Then ſhall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow.

14 And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the LORD.

15 Thus ſaith the LORD, A voice was heard in Ramah, lamentation *and* bitter weeping;

V. 11. *For the Lord hath redeemed Jacob*—God will as certainly do it, as if he had already done it. In their deliverance as well from Babylon as Egypt, they were types of the deliverance of God's people, by Chriſt; as well as in their entering into the land of Canaan, they were types of the ſaints, entering into heaven.

V. 15. *A voice was heard in Ramah*—The prophet deſcribes the lamentations in and about Jeruſalem, at the time of the ſeveral captivities, under the metaphor of a mother lamenting over her dead children. The mournful ſcene is laid in Ramah, where Nebuzar-adan, chap. xl. 1. diſpoſed of the priſoners he had taken, ſetting ſome at liberty, ordering others to death, and carrying the reſt to Babylon, which cauſed a bitter weeping & lamentation.

Rachel

Rachel weeping for her children, refuſed to be comforted for her children, becauſe they *were* not.

16 Thus ſaith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the LORD; and they ſhall come again from the land of the enemy.

17 And there is hope in thine end, ſaith the LORD, that *thy* children ſhall come again to their own border.

18 I have ſurely heard Ephraim bemoaning himſelf *thus;* Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed *to the yoke:* turn thou me, and I ſhall be turned; for thou *art* the LORD my God.

19 Surely after that I was turned, I repented; and after that I was inſtructed, I ſmote upon *my* thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth.

20 *Is* Ephraim my dear ſon? *is he* a pleaſant child? for ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him: I will ſurely have mercy upon him, ſaith the LORD.

21 Set thee up way-marks, make thee high heaps: ſet thine heart toward the highway, *even* the way *which* thou wenteſt: turn again, O virgin of Iſrael, turn again to theſe thy cities.

22 ¶ How long wilt thou go about, O thou

Rachel weeping for her children, &c. —Ramah was in the tribe of Benjamin, and Rachel the mother of that tribe is introduced as chief mourner on ſo ſad an occaſion. This figurative expreſſion was in a great meaſure literally fulfilled, when Herod ſlew the infants at Beth-lehem, the place where Rachel was buried, and therefore ſhe may with great propriety, be repreſented as riſing from the grave, and lamenting the death of her children.

backſliding

backſliding daughter? for the LORD hath created a new thing in the earth, A woman ſhall compaſs a man.

23 Thus ſaith the LORD of hoſts, the God of Iſrael; As yet they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I ſhall bring again their captivity, The LORD bleſs thee, O habitation of juſtice, *and* mountain of holineſs.

24 And there ſhall dwell in Judah itſelf, and in all the cities thereof together, huſbandmen, and they *that* go forth with flocks.

25 For I have ſatiated the weary ſoul, and I have repleniſhed every ſorrowful ſoul.

26 Upon this I awaked, and beheld; and my ſleep was ſweet unto me.

27 ¶ Behold, the days come, ſaith the LORD, that I will ſow the houſe of Iſrael and the houſe of Judah with the ſeed of man and with the ſeed of beaſt.

28 And it ſhall come to paſs, *that* like as I have watched over them to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict; ſo will I watch over them to build and to plant, ſaith the LORD.

29 In thoſe days they ſhall ſay no more, The fathers have eaten a ſour grape, and the childrens teeth are ſet on edge.

30 But every one ſhall die for his own iniquity: every man that eateth the ſour grape, his teeth ſhall be ſet on edge.

31 Behold, the days come, ſaith the LORD,

that I will make a new covenant with the houſe of Iſrael and with the houſe of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an huſband unto them, ſaith the LORD;

33 But this *ſhall be* the covenant that I will make with the houſe of Iſrael; After thoſe days, ſaith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people.

34 And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the LORD: for they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the LORD: for I will forgive their iniquity, and I will remember their ſin no more.

35 Thus ſaith the LORD, which giveth the ſun for a light by day, *and* the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea when the waves thereof roar; The LORD of hoſts *is* his name.

36 If thoſe ordinances depart from before me, ſaith the LORD, *then* the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever.

37 Thus ſaith the LORD; if heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo caſt off all

V. 31. *I will make a new covenant with the houſe of Iſrael and with the houſe of Judah*—Not in ſubſtance new, but revealed in a new manner; and new in regard of the efficacy of the ſpirit attending it. This text muſt be meant of the evangelical covenant, as it is expounded by St. Paul, in his epiſtle to the Hebrews, chap. viii. 8. x. 16.

the

the ſeed of Iſrael for all that they have done, ſaith the LORD.

38 Behold, the days come, ſaith the LORD, that the city ſhall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And the meaſuring-line ſhall yet go forth over-againſt it, upon the hill Gareb, and ſhall compaſs about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, unto the corner of the horſe-gate towards the eaſt, *ſhall be* holy unto the LORD: it ſhall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

1. *Jeremiah's impriſonment.* 16. *His complaint to God.* 26. *The captivity confirmed.* 36. *A promiſe of a gracious return.*

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah; which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon, which *was* in the king of Judah's houſe.

3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſy, and ſay, Thus ſaith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he ſhall take it:

V. 3. *Wherefore doſt thou propheſy*— This refers to the prophecy at chap. xxxiv. 2. Jeremiah's prophecies are put together without any order of time.

4 And

4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Chaldeans, but ſhall ſurely be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes:

5 And he ſhall lead Zedekiah to Babylon, and there ſhall he be until I viſit him, ſaith the LORD: though ye fight with the Chaldeans, ye ſhall not proſper.

6 And Jeremiah ſaid, The word of the LORD came unto me, ſaying,

7 Behold, Hanameel the ſon of Shallum thine uncle ſhall come unto thee, ſaying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's ſon came to me in the court of the priſon, according to the word of the LORD, and ſaid unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine: buy *it* for thyſelf. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's ſon, that *was* in Anathoth, and weighed him the money, *even* ſeventeen ſhekels of ſilver.

10 And I ſubſcribed the evidence, and ſealed *it*: and took witneſſes, and weighed *him* the money in the balances.

11 So I took the evidence of the purchaſe, *both that which was* ſealed *according* to the law and cuſtom, and *that which was* open:

12 And

12 And I gave the evidence of the purchaſe unto Baruch the ſon of Neriah the ſon of Maaſeiah, in the ſight of Hanameel mine uncle's *ſon*, and in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, before all the Jews that ſat in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the LORD of hoſts, the God of Iſrael; Take theſe evidences, this evidence of the purchaſe, both *which is* ſealed, and this evidence *which is* open, and put them in an earthen veſſel, that they may continue many days.

15 For thus ſaith the LORD of hoſts, the God of Iſrael; Houſes, and fields, and vineyards ſhall be poſſeſſed again in this land.

16 ¶ Now when I had delivered the evidence of the purchaſe unto Baruch the ſon of Neriah, I prayed unto the LORD, ſaying,

17 Ah, Lord GOD, behold, thou haſt made the heaven and the earth by thy great power, and ſtretched-out arm, *and* there is nothing too hard for thee:

18 Thou ſheweſt loving-kindneſs unto thouſands, and recompenſeſt the iniquity of the fathers into the boſom of their children after them: the Great, the Mighty God, the LORD of hoſts *is* his name.

19 Great in counſel, and mighty in work: for thine eyes *are* open upon all the ways of the ſons

V. 12. *I gave the evidence of the purchaſe unto Baruch*—This Baruch (ch. xxxvi. 4, 26.) was a ſcribe, and an attendant upon Jeremiah. *And in the preſence of the witneſſes*—He made this purchaſe with all the uſual formalities; he ſigned and ſealed it before witneſſes, and delivered it to Baruch to keep, in the preſence of all the Jews.

of

of men, to give every one according to his ways, and according to the fruit of his doings:

20 Which haſt ſet ſigns and wonders in the land of Egypt *even* unto this day, and in Iſrael, and amongſt *other* men; and haſt made thee a name, as at this day;

21 And haſt brought forth thy people Iſrael out of the land of Egypt with ſigns, and with wonders, and with a ſtrong hand, and with a ſtretched-out arm, and with great terror,

22 And haſt given them this land, which thou didſt ſwear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and poſſeſſed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedſt them to do: therefore thou haſt cauſed all this evil to come upon them.

24 Behold, the mounts, they are come unto the city to take it: and the city is given into the hand of the Chaldeans that fight againſt it, becauſe of the ſword, and of the famine, and of the peſtilence: and what thou haſt ſpoken is come to paſs; and behold, thou ſeeſt *it*.

25 And thou haſt ſaid unto me, O Lord GOD, Buy thee the field for money, and take witneſſes; for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

27 Behold, I *am* the LORD, the God of all fleſh: Is there any thing too hard for me?

28 Therefore thus ſaith the LORD; Behold, I will

I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon; and he ſhall take it:

29 And the Chaldeans, that fight againſt this city, ſhall come and ſet fire on this city, and burn it, with the houſes upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Iſrael and the children of Judah have only done evil before me from their youth: for the children of Iſrael have only provoked me to anger with the work of their hands, ſaith the LORD.

31 For this city hath been to me *as* a provocation of mine anger and of my fury, from the day that they built it even unto this day; that I ſhould remove it from before my face:

32 Becauſe of all the evil of the children of Iſrael and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem.

33 And they have turned unto me the back, and not the face: though I taught them riſing up early, and teaching *them*, yet they have not hearkened to receive inſtruction.

V. 31. *From the day that they built it* —David was the builder of that part of Jeruſalem called *Sion*, therefore ſtiled *the city of David:* he alſo improved and enlarged the whole city of Jeruſalem, and made it the ſeat of the kingdom: but we do not read that idolatry, the ſin ſpoken of, was committed here in David's time: if we take the words in a ſtricter ſenſe, they muſt be underſtood of Solomon, who beautified the city by erecting the temple, and other ſtately buildings, but afterwards defiled it with idolatry.

34 But

34 But they ſet their abominations in the houſe which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the ſon of Hinnom, to cauſe their ſons and their daughters to paſs through *the fire* unto Molech: which I commanded them not, neither came it into my mind that they ſhould do this abomination to cauſe Judah to ſin.

36 ¶ And now therefore thus ſaith the LORD, the God of Iſrael, concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon, by the ſword, and by the famine, and by the peſtilence;

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely:

38 And they ſhall be my people, and I will be their God.

39 And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them.

40 And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

41 Yea, I will rejoice over them to do them

V. 40. *I will make an everlaſting covenant with them*—The Jewiſh covenant is ſometimes called everlaſting, becauſe it was to continue for a long ſucceſſion of time; till the age of the Meſſiah. But when this expreſſion is applied to the goſpel-covenant, it has a peculiar emphaſis; implying, that it ſhall never be aboliſhed, or give way to any other diſpenſation.

good,

good, and I will plant them in this land aſſuredly, with my whole heart and with my whole ſoul.

42 For thus ſaith the LORD; Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man or beaſt; it is given into the hand of the Chaldeans.

44 Men ſhall buy fields for money and ſubſcribe evidences, and ſeal *them*, and take witneſſes in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivity to return, ſaith the LORD.

CHAP. XXXIII.

1. *A return promiſed.* 15. *Chriſt, the Branch of righteouſneſs, is promiſed.*

MOREOVER, the word of the LORD came unto Jeremiah the ſecond time, while he was yet ſhut up in the court of the priſon, ſaying,

2 Thus ſaith the LORD the maker thereof, the LORD that formed it to eſtabliſh it; The LORD *is* his name:

3 Call unto me, and I will anſwer thee, and ſhew thee great and mighty things, which thou knoweſt not.

V. 3. *Call unto me, and I will anſwer thee*—An expreſſion intimating the favour and loving-kindneſs of God, who is ready to comply with the firſt intimations of the deſires of ſervants.

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, *which are* thrown down by the mounts, and by the ſword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have ſlain in mine anger and in my fury, and for all whoſe wickedneſs I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cauſe the captivity of Judah and the captivity of Iſrael to return, and will build them as at the firſt,

8 And I will cleanſe them from all their iniquity whereby they have ſinned againſt me; and I will pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

9 And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs and for all the proſperity that I procure unto it.

10 Thus ſaith the LORD; Again there ſhall be heard in this place, which ye ſay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah and in the ſtreets of Jeruſalem, *that are* deſolate without man and without inhabitant and without beaſt;

11 The voice of joy and the voice of gladneſs,

neſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, Praiſe the LORD of hoſts: for the LORD *is* good; for his mercy *endureth* for ever; *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the LORD. For I will cauſe to return the captivity of the land as at the firſt, ſaith the LORD.

12 Thus ſaith the LORD of hoſts; Again in this place *which is* deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſs again under the hands of him that telleth *them*, ſaith the LORD.

14 Behold, the days come, ſaith the LORD, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah.

15 ¶ In thoſe days and at that time will I cauſe the Branch of righteouſneſs to grow up unto David; and he ſhall execute judgment and righteouſneſs in the land.

16 In thoſe days ſhall Judah be ſaved, and

V. 11. *Praiſe the Lord, &c.*—We read that thoſe that returned from the captivity uſed this very hymn, Ezra iii. 11.

V. 16. *In thoſe days, ſhall Judah be ſaved*—It is the opinion of ſome that a ſpiritual ſalvation and ſecurity is promiſed under theſe expreſſions, but by the moſt and beſt interpreters, a temporal ſalvation. This was typical of that ſpiritual and eternal ſalvation which is promiſed to the true Iſrael of God. *The Lord our righteouſneſs*—There is no ſuch name any where given, either to the Jewiſh or Chriſtian church, as *the Lord our righteouſneſs*, but the full import of that name is ſpoken of Chriſt, Iſa. xlv. 23. which text is applied to Chriſt, Rom. xiv. 11. Phil. ii. 10.

Jeruſalem

Jeruſalem ſhall dwell ſafely; and this *is the name* wherewith he ſhall be called, The LORD our righteouſneſs.

17 For thus ſaith the LORD, David ſhall never want a man to ſit upon the throne of the houſe of Iſrael;

18 Neither ſhall the prieſts the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.

19 And the word of the LORD came unto Jeremiah, ſaying,

20 Thus ſaith the LORD, if ye can break my covenant of the day and my covenant of the night, and that there ſhould not be day and night in their ſeaſon;

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne; and with the Levites the prieſts, my miniſters.

22 As the hoſt of heaven cannot be numbered, neither the ſand of the ſea meaſured; ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

23 Moreover, the word of the LORD came to Jeremiah, ſaying,

24 Conſidereſt thou not what this people

V. 22. *As the hoſt of heaven, &c.*— This relates to the promiſe made to Abraham, of *multiplying his ſeed as the ſtars of heaven*, Gen. xx. 17. If we conſider the literal meaning of this promiſe, as fulfilled when the Jews firſt peopled the land of Canaan: it is wonderful to reflect on the vaſt numbers of inhabitants who dwelt in Judea, a country not above one hundred and ſixty miles in length, and about one hundred and twenty in breadth, if we take in all the country on the other ſide of Jordan, to the borders of Arabia; and yet in David's time there were reckoned above fifteen hundred thouſand fighting men, 1 Chron. xxi. 5.

have

have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off. Thus have they deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the LORD, If my covenant *be* not with day and night, *and If* I have not appointed the ordinances of heaven and earth:

26 Then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

CHAP. XXXIV.

Jeremiah propheſieth the captivity of Zedekiah, and the city.

THE word which came unto Jeremiah from the LORD, (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof;) ſaying,

2 Thus ſaith the LORD, the God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the LORD, Behold, I will give this city into the hand of the king of Babylon; and he ſhall burn it with fire:

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand; and thine eyes ſhall behold the eyes of the king of Babylon, and he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon.

4 Yet

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus ſaith the LORD of thee; Thou ſhalt not die by the ſword:

5 *But* thou ſhalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, ſo ſhall they burn *odours* for thee; and they will lament thee, *ſaying*, Ah lord! for I have pronounced the word, ſaith the LORD.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem,

7 When the king of Babylon's army fought againſt Jeruſalem, and againſt all the cities of Judah *that were* left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah.

8 *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem to proclaim liberty unto them;

9 That every man ſhould let his man-ſervant, and every man his maid-ſervant, *being* an Hebrew or an Hebreweſs, go free; that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people which had entered into the covenant, heard that every one ſhould let his man-ſervant and every one his maid-ſervant go free, that

V. 5. *They will lament thee, ſaying, Ah lord!*—The Jews in their chronology, give us the form of the lamentation in theſe words: "Alas! Zedekiah is dead who drank the dregs of all ages." thereby ſignifying, that he was puniſhed for the ſins of all former ages.

none

none ſhould ſerve themſelves of them any more, then they obeyed, and let *them* go.

11 But afterwards they turned, and cauſed the ſervants and the handmaids, whom they had let go free, to return; and brought them into ſubjection for ſervants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, ſaying,

13 Thus ſaith the LORD, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the houſe of bond-men, ſaying,

14 At the end of ſeven years, let ye go every man his brother an Hebrew, which hath been ſold unto thee, and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my ſight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the houſe which is called by my name:

16 But ye turned and polluted my name, and cauſed every man his ſervant, and every man his handmaid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for handmaids.

V. 14. *Your fathers hearkened not unto me*—It appears from hence and ſeveral other paſſages in ſcripture, that the ſabbatical years were wholly neglected for a long time before the captivity, ſee note on Chron. xxxvi. 21. Now if we reckon the whole ſeventy years captivity as a puniſhment for this neglect, it will follow, that the law for obſerving thoſe ſabbatical years had been diſregarded for about four hundred and ninety years.

17 Therefore

17 Therefore thus ſaith the LORD, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, ſaith the LORD, to the ſword, to the peſtilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof.

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land which paſſed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life, and their dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth;

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, ſaith the LORD, and cauſe them to return to this city; and they

V. 18. *When they cut the calf in twain, and paſſed between the parts thereof*—It ſeems theſe Jews in their making of the ſolemn covenant with God about releaſing their ſervants, uſed this rite; they cauſed a calf, or heifer to be cut in pieces, and the parts to be laid in the temple, right over-againſt one another; then they recited this covenant, and paſſed between the parts of the heifer ſo cut; ſilently agreeing that God ſhould cut them in pieces like that beaſt if they did not make their words good.

ſhall

ſhall fight againſt it, and take it, and burn it with fire: and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. XXXV.

1. *By the obedience of the Rechabites,* 12. *The Jews diſobedience is condemned.*

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Go unto the houſe of the Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah, the ſon of Jeremiah the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites;

4 And I brought them into the houſe of the LORD, into the chamber of the ſons of Hanan the ſon of Igdaliah a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the door:

5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and I ſaid unto them, Drink ye wine.

6 But they ſaid, We will drink no wine:

V. 2. *Go unto the houſe of the Rechabites*—The Rechabites were deſcended from the Kenites, and never incorporated with the Jewiſh nation, though conſidered as their friends and allies. Reſpect was paid them in regard to Hobab, father-in-law of Moſes, deſcended from that nation. They were worſhippers of the true God, but not circumciſed.

for Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine, *neither* ye, nor your ſons for ever:

7 Neither ſhall ye build houſe nor ſow ſeed, nor plant vineyard, nor have *any*: but all your days ye ſhall dwell in tents; that ye may live many days in the land where ye *be* ſtrangers.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our ſons nor our daughters;

9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to paſs when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: ſo we dwell at Jeruſalem.

12 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

13 Thus ſaith the LORD of hoſts, the God of Iſrael, Go, and tell the men of Judah and the inhabitants of Jeruſalem, Will ye not receive inſtruction to hearken to my words? ſaith the LORD.

V. 6. *Jonadab the ſon of Rechab our father, &c.*—Jonadab was a conſiderable man in this family, ſee 2 Kings x. 15. and was the father, i. e. the progenitor of the Rechabites at three hundred years diſtance. By this prohibition he intended to reduce his deſcendants to the primitive manner of life, which was that of ſhepherds living in tents, having no certain habitations, taking care only for what was neceſſary barely to ſupply nature.

14 The words of Jonadab the ſon of Rechab, that he commanded his ſons, not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithſtanding, I have ſpoken unto you, riſing early and ſpeaking; but ye hearkened not unto me:

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early, and ſending *them*, ſaying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

16 Becauſe the ſons of Jonadab the ſon of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus ſaith the LORD God of hoſts, the God of Iſrael: Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have ſpoken unto them, but they have not heard; and I have called unto them, but they have not anſwered.

18 And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaid the LORD of hoſts, the God of Iſrael; Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus ſaith the LORD of hoſts, the God

God of Iſrael, Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever.

CHAP. XXXVI.

1. *Baruch writeth Jeremiah's prophecy.* 20. *Jehoiakim burneth the roll.* 27. *His judgment.* 32. *Baruch writeth a new copy.*

AND it came to paſs in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah, from the LORD, ſaying,

2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, from the days of Joſiah, even unto this day.

3 It may be that the houſe of Judah will hear all the evil which I purpoſe to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their ſin.

4 Then Jeremiah called Baruch the ſon of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had ſpoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up; I cannot go into the houſe of the LORD.

6 Therefore go thou and read in the roll which thou haſt written from my mouth, the words of the LORD in the ears of the people in

V. 19. *Jonadab the ſon of Rechab ſhall not want a man to ſtand before me for ever*—When the main body of the Jewiſh nation are diſperſed in their ſeveral captivities, ſome of that family ſhall remain to attend on my ſervice, and enjoy the privileges of worſhiping in my temple at Jeruſalem.

the

the LORD's houſe upon the faſting-day: and alſo thou ſhalt read them in the ears of all Judah, that come out of their cities.

7 It may be they will preſent their ſupplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced againſt this people.

8 And Baruch the ſon of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's houſe.

9 And it came to paſs in the fifth year of Jehoiakim the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the LORD to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.

10 Then read Baruch in the book the words of Jeremiah, in the houſe of the LORD, in the chamber of Gemariah the ſon of Shaphan the ſcribe, in the higher court at the entry of the new gate of the LORD's houſe, in the ears of all the people.

11 When Michaiah the ſon of Gemariah the ſon of Shaphan had heard out of the book all the words of the LORD,

V. 9. *In the ninth month*—Anſwering part to our November and part to our December. *They proclaimed a faſt* — It was cuſtomary among the Jews to proclaim anniverſary faſts upon certain days, in memory of ſome great calamity which had befallen them at that time. Of this kind were the faſts of the fourth, fifth, ſeventh, and tenth month, mentioned by the prophet Zechariah: the firſt inſtituted in memory of the city's being taken by Nebuchadnezzar, the ſecond in memory of the temple's being burnt in that month, the third for the murder of Gedaliah, and the fourth in memory of the ſiege which then began.

12 Then

12 Then he went down into the king's houſe into the ſcribes chamber: and lo, all the princes ſat there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people.

14 Therefore all the princes ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah, the ſon of Cuſhi, unto Baruch, ſaying, Take in thine hand the roll wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah took the roll in his hand, and came unto them.

15 And they ſaid unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to paſs when they had heard all the words, they were afraid both one and other, and ſaid unto Baruch, We will ſurely tell the king of all theſe words.

17 And they aſked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them; He pronounceth all theſe words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then ſaid the princes unto Baruch, Go, hide thee, thou, and Jeremiah; and let no man know where ye *be*.

20 ¶ And

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the ears of the king.

21 So the king ſent Jehudi to fetch the roll: and he took it out of Eliſhama the ſcribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which ſtood beſide the king.

22 Now the king ſat in the winter houſe, in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to paſs, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and caſt *it* into the fire that *was* on the hearth, until all the roll was conſumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his ſervants that heard all theſe words.

25 Nevertheleſs, Elnathan, and Delaiah, and Gemariah had made interceſſion to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the ſon of Hammelech, and Seraiah the ſon of Azriel, and Shelemiah the ſon of Abdeel, to take

V. 23. *When Jehudi had read three or four leaves* — Their books were made in the form of a roll, ſee ver. 2. and therefore were not divided into leaves or pages, as ours are; ſo that by leaves we are to underſtand the columns, or ſeveral partitions into which the breadth of the parchment was divided; the king not having patience to hear above three or four columns, or periods, cut it in pieces, and burned it in the fire.

Baruch

Baruch the ſcribe, and Jeremiah the prophet. But the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, ſaying,

28 Take thee again another roll, and write in it all the former words that were in the firſt roll, which Jehoiakim the king of Judah hath burned.

29 And thou ſhalt ſay to Jehoiakim king of Judah, Thus ſaith the LORD; Thou haſt burned this roll, ſaying, Why haſt thou written therein, ſaying, The king of Babylon ſhall certainly come and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the LORD of Jehoiakim king of Judah, He ſhall have none to ſit upon the throne of David: and his dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will puniſh him, and his ſeed, and his ſervants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Judah, all the evil that I have pronounced againſt them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the ſcribe the ſon of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king

V. 26. *But the Lord hid them* — God by his providence kept them both out of their hands; directing them to find ſuch a place of receſs as the king's meſſengers could not find out.

of

of Judah had burned in the fire: and there were added beſides unto them many like words.

CHAP. XXXVII.

1. *The Egyptians having raiſed the Chaldeans ſiege, Zedekiah ſendeth to Jeremiah;* 6. *Who propheſieth the Chaldeans return and victory.* 11. *He is beaten, and put in priſon.*

AND king Zedekiah the ſon of Joſiah reigned inſtead of Coniah the ſon of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his ſervants, nor the people of the land did hearken unto the words of the LORD, which he ſpake by the prophet Jeremiah.

3 And Zedekiah the king ſent Jehucal the ſon of Shelemiah, and Zephaniah the ſon of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into priſon.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that beſieged Jeruſalem heard tidings of them, they departed from Jeruſalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, ſaying,

7 Thus ſaith the LORD, the God of Iſrael; Thus ſhall ye ſay to the king of Judah, that ſent you unto me to enquire of me; Behold, Pharaoh's

V. 32. *And there were added beſides unto them many like words*—From hence we may infer, that the ſpirit of God did not always indite the very words which the ſacred authors wrote, directing them only in general to expreſs his ſenſe in proper words, leaving the manner to themſelves. Hence proceeds that variety of ſtile obſervable in the ſcriptures, according to the genius or education of the writers.

army, which is come forth to help you, ſhall return to Egypt into their own land.

8 And the Chaldeans ſhall come again, and fight againſt this city, and take it, and burn it with fire.

9 Thus ſaith the LORD; Deceive not yourſelves, ſaying, The Chaldeans ſhall ſurely depart from us: for they ſhall not depart.

10 For though ye had ſmitten the whole army of the Chaldeans that fight againſt you, and there remained *but* wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this city with fire.

11 ¶ And it came to paſs that when the army of the Chaldeans was broken up from Jeruſalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jeruſalem to go into the land of Benjamin, to ſeparate himſelf thence in the midſt of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whoſe name *was* Irijah, the ſon of Shelemiah, the ſon of Hananiah, and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Chaldeans.

14 Then ſaid Jeremiah, *It is* falſe; I fall not away to the Chaldeans. But he hearkened not to him: ſo Irijah took Jeremiah, and brought him to the princes.

V. 12. *Then Jeremiah went forth out of Jeruſalem*—Jeremiah knowing the city would ſuddenly be taken, and that he could be no farther uſeful to the people, taking advantage of the withdrawing of the Chaldean army, reſolves to go to his own country, to Anathoth, in the crowd of people that were going out.

V. 13. *Thou falleſt away to the Chaldeans*—The ground of this accuſation was the prophet's having foretold that the Chaldeans ſhould take the city, and exhorted the Jews to ſubmit to them.

15 Wherefore

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon in the houſe of Jonathan the ſcribe: for they had made that the priſon.

16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king ſent, and took him out: and the king aſked him ſecretly in his houſe, and ſaid, Is there *any* word from the LORD? And Jeremiah ſaid, There is; for, ſaid he, thou ſhalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

19 Where *are now* your prophets which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land?

20 Therefore hear now, I pray thee, O my lord the king: let my ſupplication, I pray thee, be accepted before thee; that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there.

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into the court of the priſon, and that they ſhould give him daily a piece of bread out of the baker's ſtreet, until all the bread in the city were ſpent. Thus Jeremiah remained in the court of the priſon.

V. 16. *When Jeremiah was entered into the dungeon*—The Hebrew words ſignify ſome pit, or deep hole, where were ſome cells or apartments, in which they were wont to keep thoſe whom they judged great malefactors.

CHAP.

CHAP. XXXVIII.

1. *Jeremiah is put into the dungeon.* 7. *Ebed-melech getteth him ſome enlargement.* 14. *His counſel to the king.*

THEN Shephatiah the ſon of Mattan, and Gedaliah the ſon of Paſhur, and Jucal the ſon of Shelemiah, and Paſhur the ſon of Malchiah heard the words that Jeremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the LORD, He that remaineth in this city ſhall die by the ſword, by the famine, and by the peſtilence: but he that goeth forth to the Chaldeans ſhall live; for he ſhall have his life for a prey, and ſhall live.

3 Thus ſaith the LORD, This city ſhall ſurely be given into the hand of the king of Babylon's army, which ſhall take it.

4 Therefore the princes ſaid unto the king, We beſeech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king ſaid, Behold, he *is* in your hand; for the king *is* not *he that* can do *any* thing againſt you.

6 Then took they Jeremiah and caſt him into the dungeon of Malchiah the ſon of Hammelech that *was* in the court of the priſon; and they let down Jeremiah with cords. And in the dungeon

V. 6. *Then took they Jeremiah and caſt him into the dangeon*—It is commonly thought that Jeremiah, during his confinement in this loathſome place, compoſed the melancholy meditations inſerted in the third chapter of the Lamentations. See ver. 53, 55.

there

there was no water, but mire: ſo Jeremiah ſunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's houſe, heard that they had put Jeremiah in the dungeon; the king then ſitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's houſe, and ſpake to the king, ſaying,

9 My lord the king, theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon: and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſury, and took thence old caſt clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now *theſe* old caſt clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon. And Jeremiah remained in the court of the priſon.

14 ¶ Then Zedekiah the king ſent, and took

V. 9. *Theſe men have done evil*— This perſon, though only a proſelyte, had a greater regard for God's word, and the meſſenger who publiſhed it, than any of the great men of his own nation.

Jeremiah the prophet unto him into the third entry that *is* in the houſe of the LORD. And the king ſaid unto Jeremiah, I will aſk thee a thing; hide nothing from me.

15 Then Jeremiah ſaid unto Zedekiah, If I declare *it* unto thee, wilt thou not ſurely put me to death? and if I give thee counſel wilt thou not hearken unto me?

16 So Zedekiah the king ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD, the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the king of Babylon's princes, then thy ſoul ſhall live, and this city ſhall not be burned with fire; and thou ſhalt live, and thine houſe.

18 But if thou wilt not go forth to the king of Babylon's princes, then ſhall this city be given into the hand of the Chaldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, leſt they deliver me into their hand, and they mock me.

V. 15. *If I declare it unto thee, wilt thou not ſurely put me to death?*—The prophet had ſo often experienced the unſteadineſs of the king's temper, his backwardneſs in following good counſel, and his want of courage to ſupport thoſe who dared to give him proper advice, that he might reaſonably determine not to venture his life to ſerve a man, who was in ſome meaſure incapable of being directed. And although God had ſhewed the prophet what would be the effect of this advice, if it were followed, yet it does not appear that he had commanded him to acquaint Zedekiah with this.

20 But

20 But Jeremiah ſaid, They ſhall not deliver *thee*. Obey, I beſeech thee, the voice of the LORD which I ſpeak unto thee: ſo ſhall it be well unto thee, and thy ſoul ſhall live.

21 But if thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me:

22 And behold, all the women that are left in the king of Judah's houſe *ſhall be* brought forth to the king of Babylon's princes, and thoſe *women* ſhall ſay, Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

23 So they ſhall bring out all thy wives and thy children to the Chaldeans: and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and thou ſhalt cauſe this city to be burned with fire.

24 Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee:

26 Then thou ſhalt ſay unto them, I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathan's houſe, to die there.

27 Then came all the princes unto Jeremiah,

V. 22. *And thoſe women ſhall ſay*—Thou that art afraid of the inſultings of men, ſhalt fall under the inſultings of the women. *Thy friends have ſet thee on*—For this thou mayeſt thank thy prieſts, and falſe prophets. *And they are turned away back*—Have forſaken thee, each ſhifting for himſelf.

and

and aſked him: and he told them according to all theſe words that the king had commanded. So they left off ſpeaking with him: for the matter was not perceived.

28 So Jeremiah abode in the court of the priſon until the day that Jeruſalem was taken: and he was *there* when Jeruſalem was taken.

CHAP. XXXIX.

1. *Jeruſalem is taken.* 4. *Zedekiah is made blind, and ſent to Babylon.* 8. *The city is ruined.* 9. *The people are captivated.*

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army againſt Jeruſalem, and they beſieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-ſharezer, Samgar-nebo, Sarſechim, Rab-ſaris, Nergal-ſharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon.

4 ¶ And it came to paſs, *that* when Zedekiah the king of Judah ſaw them, and all the men of war, that they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him they brought him

up

up to Nebuchadrezzar king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah.

7 Moreover, he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's houſe, and the houſes of the people with fire, and brake down the walls of Jeruſalem.

9 ¶ Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the ſame time.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, ſaying,

12 Take him, and look well to him, and do him no harm: but do unto him even as he ſhall ſay unto thee.

V. 7. *He put out Zedekiah's eyes, and bound him with chains to carry him to Babylon*—It is added, chap. lii. 11. that *he put him in priſon till the day of his death.* Thus two prophecies, which ſeemed at firſt to contradict each other, were fulfilled: the firſt was that of Jeremiah, namely, that *Zedekiah's eyes ſhould behold the king of Babylon*, chap. xxxii. 4. and the ſecond that of the prophet Ezekiel, who foretold that *he ſhould not ſee Babylon, though he ſhould die there*, Ezek. xii. 13.

V. 12. *Take him, and look well to him, and do him no harm*—It is probable, that Nebuchadnezzar had been informed, Jeremiah had conſtantly told the king, that the Chaldeans ſhould take the city, and as ſteadily perſuaded both the king and princes to ſurrender it to them.

13 So Nebuzar-adan the captain of the guard ſent, and Nebuſhaſban, Rab-ſaris, and Nergal-ſharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they ſent, and took Jeremiah out of the court of the priſon, and committed him unto Gedaliah the ſon of Ahikam the ſon of Shaphan, that he ſhould carry him home. So he dwelt among the people.

15 Now the word of the LORD came unto Jeremiah while he was ſhut up in the court of the priſon, ſaying,

16 Go, and ſpeak to Ebed-melech the Ethiopian, ſaying, Thus ſaith the LORD of hoſts, the God of Iſrael; Behold, I will bring my words upon this city for evil, and not for good; and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the LORD; and thou ſhalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee: becauſe thou haſt put thy truſt in me, ſaith the LORD.

CHAP. XL.

1. *Jeremiah being ſet free by Nebuzar-adan, goeth to Gedaliah.* 7. *The diſperſed Jews repair to him.* 13. *Iſhmael's conſpiracy.*

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all

all that were carried away captive of Jeruſalem and Judah, *which were* carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ſaid unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath ſaid: becauſe ye have ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now behold, I looſe thee this day from the chains which *were* upon thine hand. If it ſeem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam the ſon of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

V. 1. *Carried away captive unto Babylon*—Jeremiah was by miſtake, and expreſly contrary to the king's orders, carried amongſt the other priſoners: probably the captain of the guard at that place called over his priſoners, and among them found the prophet contrary to his expectation.

V. 5. *Now while he was not yet gone back, he ſaid, Go back to Gedaliah*—Jeremiah before he was gone out of the preſence of Nebuzar-adan, declaring that he was more inclined to ſtay in his own country than go to Babylon, Nebuzar-adan bid him, *Go back.*

6 Then

6 Then went Jeremiah unto Gedaliah the ſon of Ahikam to Mizpah; and dwelt with him among the people *that were* left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the ſon of Ahikam governor in the land, and had committed unto him men and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan ſware unto them and to their men, ſaying, Fear not to ſerve the Chaldeans: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell at Mizpah, to ſerve the Chaldeans, which will come unto us: but ye, gather ye wine, and ſummer-fruits, and oil, and put *them* in your veſſels, and dwell in your cities that ye have taken.

11 Likewiſe when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſon of Ahikam the ſon of Shaphan:

12 Even

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and ſummer fruits very much.

13 ¶ Moreover, Johanan the ſon of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And ſaid unto him, Doſt thou certainly know that Baalis the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah to ſlay thee? But Gedaliah the ſon of Ahikam believed them not.

15 Then Johanan the ſon of Kereah ſpake to Gedaliahin M izpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it:* wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh?

16 But Gedaliah the ſon of Ahikam ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing: for thou ſpeakeſt falſly of Iſhmael.

CHAP. XLI.

1. *Iſhmael treacherouſly killeth Gedaliah, and others.* 11. *Johanan recovereth the captives.*

V. 12. *Even all the Jews returned out of all places whither they were driven*—Probably upon the king of Babylon's firſt invading Judah, many fled, and more as he went on his conqueſts, over-running the country: but when they heard that the king of Babylon had ſet a governor of their own religion and country over them they came back to him; and there being few people left in the land, which was wonderfully fruitful, they gathered plenty of grapes, and other ſummer fruits.

NOW

NOW it came to paſs in the ſeventh month, *that* Iſhmael the ſon of Nethaniah the ſon of Eliſhama of the ſeed royal, and the princes of the king, even ten men with him, came unto Gedaliah the ſon of Ahikam to Mizpah: and there they did eat bread together in Mizpah.

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam the ſon of Shaphan with the ſword, and ſlew him, whom the king of Babylon had made governor over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourſcore men, having their beards ſhaven, and their clothes rent, and having cut themſelves, with offerings and incenſe in their hand, to bring *them* to the houſe of the LORD.

6 And Iſhmael the ſon of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to paſs as he met

V. 1. *Now it came to paſs in the ſeventh month* — Three months after the city was taken. *That Iſhmael— came unto Gedaliah*—The ſame Iſhmael that came to Gedaliah, chap. xl. ver. 8, 9. to whom he ſware protection; only here we are told he was of the royal blood, which might both raiſe his ſpirits, as having a more legal pretence to the government, and rendered him a fitter inſtrument, for Baalis the king or queen of the Ammonites to make uſe of.

V. 5. *Men having their beards ſhaven, &c.* — Theſe were tokens of great mourning, and uſed by theſe perſons, to expreſs their grief for the deſtruction of the city and temple.

them,

them, he ſaid unto them, Come to Gedaliah the ſon of Ahikam.

7 And it was *ſo* when they came into the midſt of the city, that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them that ſaid unto Iſhmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and ſlew them not among their brethren.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men whom he had ſlain becauſe of Gedaliah, *was* it which Aſa the king had made for fear of Baaſha king of Iſrael: *and* Iſhmael the ſon of Nethaniah filled it with *them that were* ſlain.

10 Then Iſhmael carried away captive all the reſidue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the ſon of Ahikam: and Iſhmael the ſon of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done;

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to paſs, *that* when all the people

ple which *were* with Iſhmael ſaw Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Iſhmael had carried away captive from Mizpah caſt about and returned, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah from Mizpah, after *that* he had ſlain Gedaliah the ſon of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon.

17 And they departed, and dwelt in the habitation of Chimham, which *is* by Beth-lehem, to go to enter into Egypt,

18 Becauſe of the Chaldeans: for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the king of Babylon made governor in the land.

CHAP. XLII.

1. *Johanan deſireth Jeremiah to enquire of God, promiſing obedience.* 7. *Jeremiah's anſwer.* 19. *Their hypocriſy reproved.*

THEN all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the

V. 18. *Becauſe of the Chaldeans; for they were afraid of them* — They were afraid leſt the Chaldeans ſhould impute this inſurrection to the whole body of the Jews, that were left in the land.

ſon

ſon of Hoſhaiah, and all the people from the leaſt even unto the greateſt, came near,

2 And ſaid unto Jeremiah the prophet, Let, we beſeech thee, our ſupplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant: for we are left *but* a few of many, as thine eyes do behold us;

3 That the LORD thy God may ſhew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet ſaid unto them, I have heard *you*: behold, I will pray unto the LORD your God, according to your words: and it ſhall come to paſs, *that* whatſoever thing the LORD ſhall anſwer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they ſaid to Jeremiah, The LORD be a true and faithful witneſs between us, if we do not even according to all things for the which the LORD thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we ſend thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to paſs after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with

V. 3. *That the Lord thy God may ſhew us the way, &c.*—It is the nature and method of hypocrites, who pretend a profound ſubmiſſion to his will, and would know of his word what they ſhall do, but will follow it only in thoſe particular inſtances where it coincides with their own inclinations.

him, and all the people from the leaſt even to the greateſt,

9 And ſaid unto them, Thus ſaith the LORD the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him;

10 If ye will ſtill abide in this land, then will I build you and not pull *you* down, and I will plant you and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon of whom ye are afraid; be not afraid of him, ſaith the LORD, for I *am* with you to ſave you, and to deliver you from his hand.

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 But if ye ſay, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No: but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus ſaith the LORD of hoſts, the God of Iſrael, If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there;

16 Then it ſhall come to paſs, *that* the ſword which ye feared ſhall overtake you there in the land of Egypt, and the famine whereof ye were

V. 10. *I repent me of the evil that I have done unto you* — I am ſatisfied with the puniſhment your nation hath undergone, and as to the remainder, will change the courſe of my providence.

afraid

afraid ſhall follow cloſe after you there in Egypt; and there ye ſhall die.

17 So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there; they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them.

18 For thus ſaith the LORD of hoſts, the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt: and ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach; and ye ſhall ſee this place no more.

19 ¶ The LORD hath ſaid concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly, that I have admoniſhed you this day.

20 For ye diſſembled in your hearts when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God: and according unto all that the LORD our God ſhall ſay, ſo declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you: but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath ſent me unto you.

22 Now therefore know certainly, that ye

V. 19. *Go ye not into Egypt*—The Jews had been forbidden any commerce with Egypt, that they might not practiſe the idolatrous cuſtoms of that country; but there were particular reaſons at this time for ſo ſevere a prohibition: Egypt was the rival kingdom which contended for empire with Babylon, to whom God had decreed the government of Judea.

ſhall

ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire to go, *and* to ſojourn.

CHAP. XLIII.

1. *Johanan carrieth Jeremiah into Egypt.* 8. *Jeremiah propheſieth the conqueſt of Egypt by the Babylonians.*

AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking unto all the people all the words of the LORD their God, for which the LORD their God had ſent him to them, *even* all theſe words,

2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men, ſaying unto Jeremiah, Thou ſpeakeſt falſly; the LORD our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there:

3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the ſon of Kareah, and all the captains of the forces took all the remnant of Judah, that were returned from all nations whi-

V. 2. *Hoſhaiah*—Called Jezaniah, chap. xlii. 1. There are many inſtances in ſcripture of the ſame perſons being called by different names; ſee Note on 2 Samuel chapter xxiii. 25. *The Lord our God hath not ſent thee*—Infidels and hypocrites pretend they are not ſatisfied of the truth of revelation, when the true cauſe of their unbelief is, that God's commands contradict their luſts and appetites.

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ther they had been driven to dwell in the land of Judah;

6 *Even* men and women, and children, and the king's daughters, and every perſon that Nebuzar-adan the captain of the guard had left with Gedaliah the ſon of Ahikam, the ſon of Shaphan, and Jeremiah the prophet, and Baruch the ſon of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD. Thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and hide them in the clay in the brick-kiln which *is* at the entry of Pharaoh's houſe in Tahpanhes, in the ſight of the men of Judah;

10 And ſay unto them, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon my ſervant, and will ſet his throne upon theſe ſtones that I have hid; and he ſhall ſpread his royal pavilion over them.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* ſuch *as are* for death, to death; and ſuch *as are* for captivity, to captivity; and ſuch *as are* for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt; and he ſhall burn them and carry

V. 7. *Thus came they even to Tahpanhes*—This city was a place of reſidence for the kings of Egypt. St. Jerom tells us from an antient tradition, that it was in this city Jeremiah was ſtoned to death by the Jews.

them

them away captives: and he ſhall array himſelf with the land of Egypt as a ſhepherd putteth on his garment; and he ſhall go forth from thence in peace,

13 He ſhall break alſo the images of Beth-ſhemeſh, that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.

CHAP. XLIV.

1. *The deſolation of Judah for idolatry.* 15. *The Jews obſtinacy,* 20, *Is threatened.* 29. *The deſtruction of Egypt foreſhewn.*

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying,

2 Thus ſaith the LORD of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day they *are* a deſolation; and no man dwelleth therein:

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods, whom they knew not, *neither* they, you, nor your fathers.

4 Howbeit, I ſent unto you all my ſervants the prophets, riſing early and ſending *them*, ſay-

V. 12. *He ſhall array himſelf with the land of Egypt*—The prophet here foretells that Egypt ſhall furniſh the Chaldean army with all manner of of neceſſaries, and defend them from the hardſhips they had been expoſed to during the invaſion, juſt as a ſhepherd is ſecured from the injuries he might receive from the weather by a thick garment.

ing,

ing, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the ſtreets of Jeruſalem; and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourſelves off, and that ye may be a curſe and a reproach among all the nations of the earth:

9 Have ye forgotten the wickedneſs of your fathers, and the wickedneſs of the kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah and in the ſtreets of Jeruſalem?

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law nor in my ſtatutes, that I ſet before you, and before your fathers.

V. 7. *To cut off from you man and woman, child and ſuckling*—God deſigned that this remnant ſhould have kept poſſeſſion of Judea, when the reſt of their brethren were carried away captive: but by their going into Egypt, contrary to God's command, and defiling themſelves with the idolatry of the nation, they provoked God to deſtroy them utterly.

11 Therefore

11 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will ſet my face againſt you for evil, and to cut of all Judah.

12 And I will take the remnant of Judah that have ſet their faces to go into the land of Egypt to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and a curſe, and a reproach.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence:

14 So that none of the remnant of Judah which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they have a deſire to return to dwell there: for none ſhall return but ſuch as ſhall eſcape.

15 ¶ Then all the men which knew that their wives had burned incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, anſwered Jeremiah, ſaying,

16 *As for* the word that thou haſt ſpoken unto us in the name of the LORD, we will not hearken unto thee,

17 But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we

and

and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* had we plenty of victuals, and were well, and ſaw no evil.

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine.

19 And when we burned incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our men?

20 ¶ Then Jeremiah ſaid unto all the people, to the men, and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burned in the cities of Judah and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe, without an inhabitant, as at this day.

23 Becauſe ye have burned incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked

V. 17. *Then had we plenty of victuals, and were well, and ſaw no evil* —They compare their former condition before the invaſion of Judea, and the ſiege of Jeruſalem, with their preſent ſtate; and reaſon from the fallacious appearance of worldly proſperity, that they were then in the right.

in his law, nor in his ſtatutes, nor in his teſtimonies; therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt;

25 Thus ſaith the LORD of hoſts, the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt: Behold, I have ſworn by my great name, ſaith the LORD, that my name ſhall no more be named in the mouth of any man of Judah in all the land of Egypt, ſaying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt ſhall be conſumed by the ſword and by the famine, until there be an end of them.

28 Yet a ſmall number that eſcape the ſword ſhall return out of the land of Egypt into the land of Judah: and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, ſhall know whoſe word ſhall ſtand, mine, or theirs.

29 ¶ And this *ſhall be* a ſign unto you, ſaith the LORD, that I will puniſh you in this place,

that

that ye may know that my words ſhall ſurely ſtand againſt you for evil:

30 Thus ſaith the LORD, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life: as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that ſought his life.

CHAP. XLV.

1. *Baruch being diſmayed,* 4. *Jeremiah inſtructeth and comforteth him.*

THE word that Jeremiah the prophet ſpake unto Baruch the ſon of Neriah, when he had written theſe words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the ſon of Joſiah king of Judah, ſaying,

2 Thus ſaith the LORD the God of Iſrael unto thee, O Baruch,

3 Thou didſt ſay, Wo is me now! for the LORD hath added grief to my ſorrow: I fainted in my ſighing, and I find no reſt.

4 ¶ Thus ſhalt thou ſay unto him, The LORD ſaith thus, Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And ſeekeſt thou great things for thyſelf? ſeek *them* not: for behold, I will bring evil up-

V. 30. *I will give Pharaoh-hophra king of Egypt into the hand of his enemies*—Pharaoh was a name common to all the kings of Egypt; but ſeveral had ſome additional epithet to diſtinguiſh them from the reſt. This king was called *Pharaoh-hophra*, or *Apries*, as Herodotus calls him: this prince engaged in a battle with Amaſis, by whom he was defeated, and ſtrangled. See Abp. Uſher's Annals, A. M. 3435.

V. 3. *I find no reſt* — Upon Baruch's reading the prophecies, both he and Jeremiah were adviſed to hide themſelves. This probably diſturbed Baruch, and made him lament his condition.

V. 5. *Seek them not*—Do not thou expect what none is like to meet with who fear God.

on

on all fleſh, ſaith the LORD: but thy life will I give unto thee for a prey in all places whither thou goeſt.

CHAP. XLVI.

1. *The overthrow of Pharaoh's army.* 13. *The conqueſt of Egypt by Nebuchadrezzar.* 27. *Jacob comforted in chaſtiſement.*

THE word of the LORD which came to Jeremiah the prophet, againſt the Gentiles,

2 Againſt Egypt, againſt the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah:

3 Order ye the buckler and ſhield, and draw near to battle.

4 Harneſs the horſes; and get up, ye horſemen, and ſtand forth with *your* helmets: furbiſh the ſpears, *and* put on the brigandines.

5 Wherefore have I ſeen them diſmayed, *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

6 Let not the ſwift flee away, nor the mighty man eſcape: they ſhall ſtumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as a flood, whoſe waters are moved as the rivers?

8 Egypt riſeth up like a flood, and *his* waters

V. 1. *The word*—This verſe contains the title of all the enſuing diſcourſes; for, though there be ſome verſes in theſe chapters that relate to the Jews, yet they are all concerning their reſtoration. The prophecies of judgments from the beginning of this chapter to the fifty-ſecond, are all againſt foreign nations, which are called Gentiles.

are

are moved like the rivers: and he ſaith, I will go up, *and* will cover the earth; I will deſtroy the city, and the inhabitants thereof.

9 Come up, ye horſes; and rage, ye chariots: and let the mighty men come forth: the Ethiopians, and the Libyans, that handle the ſhield: and the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiated and made drunk with their blood: for the Lord GOD of hoſts hath a ſacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin daughter of Egypt: in vain ſhalt thou uſe many medicines; *for* thou ſhalt not be cured.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devour round about thee.

15 Why are thy valiant *men* ſwept away? they ſtood not, becauſe the LORD did drive them.

V. 11. *Go up into Gilead, and take balm*—In alluſion to the practice of going there for relief in dangerous caſes, the prophet ironically adviſes the Egyptians to try all methods in their power to prevent the deſtruction with which they were threatened: but all their endeavours will be in vain.

16 He

16 He made many to fall, yea, one fell upon another: and they ſaid, Ariſe, and let us go again to our own people, and to the land of our nativity, from the oppreſſing ſword.

17 They did cry there, Pharaoh king of Egypt *is but* a noiſe; he hath paſſed the time appointed.

18 *As* I live, ſaith the King, whoſe name *is* the LORD of hoſts, ſurely as Tabor *is* among the mountains, and as Carmel by the ſea, *ſo* ſhall he come.

19 Oh, thou daughter dwelling in Egypt, furniſh thyſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* deſtruction cometh: it cometh out of the north.

21 Alſo her hired men *are* in the midſt of her, like fatted bullocks: for they alſo are turned back, *and* are fled away together: they did not ſtand, becauſe the day of their calamity was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go like a ſerpent: for they ſhall march with an army, and come againſt her with axes, as hewers of wood.

23 They ſhall cut down her foreſt, ſaith the LORD, though it cannot be ſearched; becauſe they are more than the graſshoppers, and *are* innumerable.

24 The daughter of Egypt ſhall be confounded; ſhe ſhall be delivered into the hand of the people of the north.

25 The LORD of hoſts, the God of Iſrael, ſaith,

V. 20. *Egypt is like a very fair heifer*—In this compariſon there is an alluſion to their god *Apis*, which was a bull, remarkable for his beauty.

Behold,

Behold, I will puniſh the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that truſt in him:

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited as in the days of old, ſaith the LORD.

27 ¶ But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael: for behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity; and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the LORD: for *I am* with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in meaſure; yet will I not leave thee wholly unpuniſhed.

CHAP. XLVII.

The deſtruction of the Philiſtines.

THE word of the LORD that came to Jeremiah the prophet againſt the Philiſtines, before that Pharaoh ſmote Gaza.

2 Thus ſaith the LORD, Behold, waters riſe up out of the north, and ſhall be an overflowing

V. 25. *I will puniſh the multitude of No*—The words in the original are *Ammon Minno*, which may be literally rendered *Ammon of No*. The name is generally thought to be derived from Jupiter Ammon, whoſe temple was in this city, ſuppoſed to be the ſame which profane authors call Thebes. The Septuagint render it Dioſpolis, the Greek name for Thebes, a city famous for the worſhip of Jupiter Ammon.

flood,

flood, and ſhall overflow the land, and all that is therein: the city, and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and at* the rumbling of his wheels, the fathers ſhall not look back to *their* children for feebleneſs of hands:

4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will ſpoil the Philiſtines, the remnant of the country of Caphtor.

5 Baldneſs is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyſelf?

6 O thou ſword of the LORD, how long *will it be* ere thou be quiet? put up thyſelf into thy ſcabbard, reſt, and be ſtill.

7 How can it be quiet, ſeeing the LORD hath given it a charge againſt Aſhkelon, and againſt the ſea-ſhore? there hath he appointed it.

CHAP. XLVIII.

1. *The judgment of Moab for ſeveral corruptions.* 47. *The reſtoration of Moab.*

AGAINST Moab thus ſaith the LORD of hoſts, the God of Iſrael, Wo unto Nebo! for it is ſpoiled: Kiriathaim is confounded *and* taken; Miſgab is confounded and diſmayed.

V. 4. *The remnant of the country of Caphtor*—The Caphtorims, which are alſo called Cappadocians, had anciently deſtroyed the Philiſtines, and dwelt in their land. See Deut. ii. 23.

2 *There*

2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it; come, and let us cut it off from *being* a nation. Alſo thou ſhalt be cut down, O Madmen; the ſword ſhall purſue thee.

3 A voice of crying *ſhall be* from Horonaim, ſpoiling and great deſtruction.

4 Moab is deſtroyed; her little ones have cauſed a cry to be heard.

5 For in the going up of Luhith continual weeping ſhall go up; for in the going down of Horonaim the enemies have heard a cry of deſtruction.

6 Flee, ſave your lives, and be like the heath in the wilderneſs.

7 For becauſe thou haſt truſted in thy works and in thy treaſures, thou ſhalt alſo be taken: and Chemoſh ſhall go forth into captivity *with* his prieſts and his princes together.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the LORD hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 Curſed *be* he that doeth the work of the LORD deceitfully, and curſed *be* he that keepeth back his ſword from blood.

V. 2. *Alſo thou ſhalt be cut down, O Madmen*—A city of Moab, as it reads in the margin, Iſaiah chapter xxv. 10.

V. 5. *In the going up of Luhith continual weeping ſhall go up*—To this city the Moabites fled for ſanctuary, and flying made ſo great an outcry, that their enemies who purſued them heard it.

11 Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been emptied from veſſel to veſſel, neither hath he gone into captivity; therefore his taſte remained in him, and his ſcent is not changed.

12 Therefore behold, the days come, ſaith the LORD, that I will ſend unto him wanderers, that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of Beth-el their confidence.

14 How ſay ye, We *are* mighty, and ſtrong men for the war?

15 Moab is ſpoiled, and gone up *out of* her cities, and his choſen young men are gone down to the ſlaughter, ſaith the King, whoſe name *is* the LORD of hoſts.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt.

17 All ye that are about him bemoan him; and all ye that know his name, ſay, How is the ſtrong ſtaff broken, *and* the beautiful rod!

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds.

V. 11. *Moab hath been at eaſe from his youth*—The Moabites ever ſince they began to be a people, have been a quiet people. *And he hath ſettled on his lees*—Like a caſk of wine that has not been racked, but has continued in the ſame ſtate. *And hath not been emptied from veſſel to veſſel*—A metaphor of wine which is drawn out from veſſel to veſſel, when it is drawn off the lees. It is expounded by the next words. *Therefore his taſte remained in him*—And this is the reaſon why they retain their old ſins, pride, preſumption, and luxury.

V. 16. *The calamity of Moab is near to come, and his affliction haſteth faſt*—Joſephus tells us, this deſtruction came upon the Moabites five years after the ſiege of Jeruſalem.

19 O in-

19 O inhabitant of Aroer, ſtand by the way, and eſpy: aſk him that fleeth, and her that eſcapeth, *and* ſay, What is done?

20 Moab is confounded; for it is broken down: howl, and cry; tell ye it in Arnon, that Moab is ſpoiled.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah; and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, ſaith the LORD.

26 Make ye him drunken: for he magnified *himſelf* againſt the LORD: Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion.

27 For was not Iſrael a deriſion unto thee? was he found among thieves? for ſince thou ſpakeſt of him, thou ſkippedſt for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her neſt in the ſides of the hole's mouth.

29 We have heard the pride of Moab, he is exceeding proud: his loftineſs, and his arrogancy, and his pride, and the haughtineſs of his heart.

30 I know his wrath, ſaith the LORD: but *it ſhall* not *be* ſo; his lies ſhall not ſo effect *it*.

31 Therefore

31 Therefore will I howl for Moab, and I will cry out for all Moah; *mine heart* ſhall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the ſea, they reach even to the ſea of Jazer: the ſpoiler is fallen upon thy ſummer-fruits, and upon thy vintage;

33 And joy and gladneſs is taken from the plentiful field, and from the land of Moab: and I have cauſed wine to fail from the wine-preſſes: none ſhall tread with ſhouting: *their* ſhouting *ſhall be* no ſhouting.

34 From the cry of Heſhbon, *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar, *even* unto Horonaim, *as* an heifer of three years old: for the waters alſo of Nimrim ſhall be deſolate.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the LORD, him that offereth in the high places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for the men of Kir-heres: becauſe the riches *that* he hath gotten are periſhed.

37 For every head *ſhall be* bald, and every beard clipped: upon all the hands *ſhall be* cuttings, and upon the loins ſackcloth.

38 *There ſhall be* lamentation generally upon all

V. 32. *O vine of Sibmah, I will weep for thee with the weeping of Jazer* —Theſe expreſſions denote the deſtruction of the fruitful vines of Sibmah, the loſs of which the inhabitants of Jazer would have reaſon to deplore. The prophecy againſt Moab is here uttered by Jeremiah in almoſt the ſame expreſſions as by the prophet Iſaiah. See Iſaiah chap. xv. xvi.

the

the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel wherein *is* no pleaſure, ſaith the LORD.

39 They ſhall howl, *ſaying*, How is it broken down? how hath Moab turned the back with ſhame? ſo ſhall Moab be a deriſion and a diſmaying to all them about him.

40 For thus ſaith the LORD, Behold, he ſhall fly as an eagle, and ſhall ſpread his wings over Moab.

41 Kerioth is taken, and the ſtrong holds are ſurpriſed, and the mighty men's hearts in Moab at that day ſhall be as the heart of a woman in her pangs.

42 And Moab ſhall be deſtroyed from *being* a people, becauſe he hath magnified *himſelf* againſt the LORD.

43 Fear, and the pit, and the ſnare, *ſhall be* upon thee, O inhabitant of Moab, ſaith the LORD.

44 He that fleeth from the fear ſhall fall into the pit: and he that getteth up out of the pit ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the year of their viſitation, ſaith the LORD.

45 They that fled ſtood under the ſhadow of Heſhbon, becauſe of the force: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Wo be unto thee, O Moab! the people of Chemoſh periſheth: for thy ſons are taken captives, and thy daughters captives.

47 ¶ Yet

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAP. XLIX.

1. *The judgment of the Ammonites,* 7. *Of Edom,* 23. *Of Damascus,* 28. *Of Kedar,* 30. *Of Hazor,* 34. *And of Elam.*

CONCERNING the Ammonites thus saith the LORD, Hath Israel no sons? hath he no heir? why *then* doth the king inherit Gad, and his people dwell in his cities?

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon; for Ai is spoiled: cry, ye daughters of Rabbah, gird ye with sackcloth: lament and run to and fro by the hedges; for their king shall go into captivity, *and* his priests and his princes together.

4 Wherefore glorieſt thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying,* Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the LORD God of hosts, from all those that be about thee: and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning

7 ¶ Concerning Edom, thus ſaith the LORD of hoſts; *Is* wiſdom no more in Teman? is counſel periſhed from the prudent? *is* their wiſdom vaniſhed?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan: for I will bring the calamity of Eſau upon him, the time *that* I will viſit him.

9 If grape-gatherers come to thee, would they not leave *ſome* gleaning-grapes? if thieves by night, they will deſtroy till they have enough.

10 But I have made Eſau bare, I have uncovered his ſecret places, and he ſhall not be able to hide himſelf: his ſeed is ſpoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave thy fatherleſs children, I will preſerve *them* alive; and let thy widows truſt in me.

12 For thus ſaith the LORD, Behold, they whoſe judgment *was* not to drink of the cup, have aſſuredly drunken, and *art* thou he *that* ſhalt altogether go unpuniſhed? thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink *of it*.

13 For I have ſworn by myſelf, ſaith the LORD, that Bozrah ſhall become a deſolation, a reproach, a waſte, and a curſe; and all the cities thereof ſhall be perpetual waſtes.

14 I have heard a rumour from the LORD, and an ambaſſador is ſent unto the heathen, *ſaying*, Gather ye together, and come againſt her, and riſe up to the battle.

15 For lo, I will make thee ſmall among the heathen, *and* deſpiſed among men.

V. 7. *Is wiſdom no more in Teman* —The inhabitants of the eaſt were famous for their wiſdom and learning; and the people of Teman, a city of Edom, were long known to be among the firſt claſs.

16 Thy

16 Thy terribleneſs hath deceived thee, *and* the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the LORD.

17 Alſo Edom ſhall be a deſolation: every one that goeth by it ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, ſaith the LORD, no man ſhall abide there, neither ſhall a ſon of man dwell in it.

19 Behold, he ſhall come up like a lion from the ſwelling of Jordan againſt the habitation of the ſtrong: but I will ſuddenly make him run away from her: and who *is* a choſen *man that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

20 Therefore hear the counſel of the LORD that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt the inhabitants of Teman: ſurely the leaſt of the flock ſhall draw them out: ſurely he ſhall make their habitations deſolate with them.

21 The earth is moved at the noiſe of their

V. 16. *Thy terribleneſs hath deceived thee*—Thou haſt been formerly terrible to all about thee: the confidence thou haſt in thy ſtrength hath rendered thee careleſs and ſecure, and thereby given thine enemies an advantage againſt thee. *I will ſuddenly make him run away from her*—The words ſhould have been rendered, *I will rouſe him up, and make him run upon her.*

V. 19. *He ſhall come up as a lion from the ſwelling of Jordan*—A noble deſcription of Nebuchadnezzar's army marching againſt Idumea, whom the prophet compares to a lion rouſed from his den, by the ſwelling of Jordan in the time of harveſt.

fall:

fall: at the cry, the noiſe thereof was heard in the Red ſea.

22 Behold, he ſhall come up and fly as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damaſcus: Hamath is confounded, and Arpad; for they have heard evil tidings; they are faint-hearted; *there is* ſorrow on the ſea; it cannot be quiet.

24 Damaſcus is waxed feeble, *and* turneth herſelf to flee, and fear hath ſeized on *her:* anguiſh and ſorrows have taken her as a woman in travail.

25 How is the city of praiſe not left, the city of my joy!

26 Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the LORD of hoſts.

27 And I will kindle a fire in the wall of Damaſcus, and it ſhall conſume the palaces of Benhadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon ſhall ſmite, thus ſaith the LORD, Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt.

29 Their tents and their flocks ſhall they take away: they ſhall take to themſelves their curtains and all their veſſels, and their camels; and they ſhall cry unto them, Fear *is* on every ſide.

30 ¶ Flee, get ye far off, dwell deep, O ye

V. 25. *How is the city of praiſe not left*—This is ſpoken in the perſon of the king, or ſome inhabitant of Damaſcus, bewailing the lot of ſo famous and pleaſant a city, which was to be deſtroyed by the enemy.

inhabitants of Hazor, ſaith the LORD: for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.

31 Ariſe, get ye up into the wealthy nation, that dwelleth without care, ſaith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels ſhall be a booty, and the multitude of their cattle a ſpoil: and I will ſcatter into all winds them *that are* in the utmoſt corners: and I will bring their calamity from all ſides thereof, ſaith the LORD.

33 And Hazor ſhall be a dwelling for dragons, *and* a deſolation for ever: there ſhall no man abide there, nor *any* ſon of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet againſt Elam in the beginning of the reign of Zedekiah king of Judah, ſaying,

35 Thus ſaith the LORD of hoſts, Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will ſcatter them towards all thoſe winds; and there ſhall be no nation whither the outcaſts of Elam ſhall not come.

37 For I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life: and I will bring evil upon them, *even*

V. 34. *The word—that came to Jeremiah—againſt Elam*—The province of Elymais, which, together with Suſiana, Nebuchadnezzar ſubdued and took from Aſtyages king of Media, ſee chap. xxv. 25. and Dan. viii. 1, 2. where the prophet Daniel ſpeaks of himſelf reſiding in Shuſhan the palace, in the province of Elam, which at that time muſt have been a province belonging to the king of Babylon.

my

my fierce anger, ſaith the LORD; and I will ſend the ſword after them till I have conſumed them:

38 And I will ſet my throne in Elam, and will deſtroy from thence the king and the princes, ſaith the LORD.

39 But it ſhall come to paſs in the latter days, *that* I will bring again the captivity of Elam, ſaith the LORD.

CHAP. L.

1, 9, 21, 35. *The judgment of Babylon.* 4, 17, 33. *The redemption of Iſrael.*

THE word that the LORD ſpake againſt Babylon, *and* againſt the land of the Chaldeans, by Jeremiah the prophet.

2 Declare ye among the nations, and publiſh, and ſet up a ſtandard; publiſh, *and* conceal not: ſay, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart both man and beaſt.

4 ¶ In thoſe days and in that time, ſaith the LORD, the children of Iſrael ſhall come, they and the children of Judah together, going and weeping: they ſhall go, and ſeek the LORD their God.

V. 2. *Bel is confounded, Merodach is broken in pieces, her idols are confounded, &c.*—Bel, or Belus, is ſuppoſed to be the ſame with Nimrod. Merodach might be the name of one of their kings, that was afterwards deified by his ſubjects: theſe were the two principal idols of the Babylonians. When God puniſhes an idolatrous nation, he aſſerts his own authority, to the confuſion of all idols, and their worſhippers.

5 They

5 They ſhall aſk the way to Zion with their faces thitherward, *ſaying*, Come, and let us join ourſelves to the LORD in a perpetual covenant *that* ſhall not be forgotten.

6 My people have been loſt ſheep: their ſhepherds have cauſed them to go aſtray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their reſting-place.

7 All that found them have devoured them: and their adverſaries ſaid, We offend not; becauſe they have ſinned againſt the LORD, the habitation of juſtice; even the LORD, the hope of their fathers.

8 Remove out of the midſt of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For lo, I will raiſe, and cauſe to come up againſt Babylon an aſſembly of great nations from the north country: and they ſhall ſet themſelves in array againſt her; from thence ſhe ſhall be taken: their arrows *ſhall be* as of a mighty expert man; none ſhall return in vain.

10 And Chaldea ſhall be a ſpoil: all that ſpoil her ſhall be ſatisfied, ſaith the LORD.

11 Becauſe ye were glad, becauſe ye rejoiced, O ye deſtroyers of mine heritage, becauſe ye are grown fat, as the heifer at graſs, and bellow as bulls;

12 Your mother ſhall be ſore confounded; ſhe that bare you ſhall be aſhamed: behold the hindermoſt of the nations *ſhall be* a wilderneſs, a dry land, and a deſert.

13 Becauſe

13 Becauſe of the wrath of the LORD, it ſhall not be inhabited, but it ſhall be wholly deſolate: every one that goeth by Babylon ſhall be aſtoniſhed, and hiſs at all her plagues.

14 Put yourſelves in array againſt Babylon round about: all ye that bend the bow, ſhoot at her, ſpare no arrows: for ſhe hath ſinned againſt the LORD.

15 Shout againſt her round about: ſhe hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her: as ſhe hath done, do unto her.

16 Cut off the ſower from Babylon, and him that handleth the ſickle in the time of harveſt: for fear of the oppreſſing ſword, they ſhall turn every one to his people, and they ſhall flee every one to his own land.

17 ¶ Iſrael *is* a ſcattered ſheep; the lions have driven *him* away: firſt the king of Aſſyria hath devoured him; and laſt, this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will puniſh the king of Babylon and his land, as I have puniſhed the king of Aſſyria.

19 And I will bring Iſrael again to his habitation, and he ſhall feed on Carmel and Baſhan, and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead.

V. 16. *Cut off the ſower from Babylon*—Babylon, conſidering the amazing extent of it, ſee Note on Iſaiah xiii. 19. reſembled a country walled in rather than a city. Within the vaſt encloſure a great deal of ground was cultivated and plowed for corn; ſo that enough grew within the walls to ſupport the inhabitants during a long ſiege.

20 In

20 In thoſe days and in that time, ſaith the LORD, the iniquity of Iſrael ſhall be ſought for, and *there ſhall be* none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.

21 ¶ Go up againſt the land of Merathaim, *even* againſt it, and againſt the inhabitants of Pekod: waſte, and utterly deſtroy after them, ſaith the LORD, and do according to all that I have commanded thee.

22 A ſound of battle *is* in the land, and of great deſtruction.

23 How is the hammer of the whole earth cut aſunder and broken! how is Babylon become a deſolation among the nations!

24 I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware; thou art found, and alſo caught, becauſe thou haſt ſtriven againſt the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hoſts in the land of the Chaldeans.

26 Come againſt her from the utmoſt border, open her ſtore-houſes: caſt her up as heaps, and deſtroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the ſlaughter: wo unto them! for the day is come, the time of their viſitation.

28 The voice of them that flee and eſcape out

V. 20. *The iniquity of Iſrael ſhall be ſought for, and there ſhall be none* —God will no longer puniſh the ſins of the Jews; they ſhould be ſought for as to puniſhment, and not found. *I will pardon them whom I reſerve*— Whom I ſave from the captivity of Babylon.

of

of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers againſt Babylon: all ye that bend the bow, camp againſt it round about; let none thereof eſcape: recompenſe her according to her work; according to all that ſhe hath done, do unto her; for ſhe hath been proud againſt the LORD, againſt the Holy One of Iſrael.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of war ſhall be cut off in that day, ſaith the LORD.

31 Behold, I *am* againſt thee, *O thou* moſt proud, ſaith the Lord GOD of hoſts: for thy day is come, the time *that* I will viſit thee.

32 And the moſt proud ſhall ſtumble, and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.

33 ¶ Thus ſaith the LORD of hoſts, The children of Iſrael and the children of Judah *were* oppreſſed together: and all that took them captives held them faſt; they refuſed to let them go.

34 Their redeemer *is* ſtrong, The LORD of hoſts *is* his name; he ſhall throughly plead their cauſe, that he may give reſt to the land, and diſquiet the inhabitants of Babylon.

35 ¶ A ſword *is* upon the Chaldeans, ſaith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe *men*.

V. 35. *A ſword is upon—her wiſe men*—Although the Chaldeans were famous for their ſkill in aſtrology, and other arts of divination; yet all their learning was not ſufficient to preſerve them from God's judicial puniſhments and the common calamities.

36 A ſword

36 A ſword *is* upon the liars: and they ſhall dote; a ſword *is* upon her mighty men; and they ſhall be diſmayed.

37 A ſword *is* upon their horſes, and upon their chariots, and upon all the mingled people that *are* in the midſt of her; and they ſhall become as women: a ſword *is* upon her treaſures; and they ſhall he robbed.

38 A drought *is* upon her waters; and they ſhall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the wild beaſts of the deſert with the wild beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein: and it ſhall be no more inhabited for ever; neither ſhall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, ſaith the LORD; *ſo* ſhall no man abide there, neither ſhall any ſon of man dwell therein.

41 Behold, a people ſhall come from the north, and a great nation, and many kings ſhall be raiſed up from the coaſts of the earth.

42 They ſhall hold the bow and the lance: they *are* cruel, and will not ſhew mercy; their voice ſhall roar like the ſea, and they ſhall ride upon horſes, *every one* put in array like a man to the battle, againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguiſh

V. 39. *The wild beaſts of the deſert, &c.*—St. Jerom aſſures us, that in his time the place where Babylon ſtood was turned into a park, where the king of Perſia uſed frequently to hunt.

took

took hold of him, *and* pangs as of a woman in travail.

44 Behold, he ſhall come up like a lion from the ſwelling of Jordan unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen *man that* I may appoint over her? for who *is* like me: and who will appoint me the time? and who *is* that ſhepherd that will ſtand before me?

45 Therefore hear ye the counſel of the LORD that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Chaldeans: Surely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

God's ſevere judgments againſt Babylon in revenge of Iſrael.

THUS ſaith the LORD, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the midſt of them that riſe up againſt me, a deſtroying wind;

2 And will ſend unto Babylon fanners, that ſhall fan her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about.

3 Againſt *him that* bendeth let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine: and ſpare ye not her young men; deſtroy ye utterly all her hoſt.

4 Thus the ſlain ſhall fall in the land of the Chaldeans, and *they that are* thruſt through in her ſtreets.

5 For Iſrael *hath* not *been* forſaken, nor Judah of his God, of the LORD of hoſts; though their land was filled with ſin againſt the Holy One of Iſrael.

6 Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquity: for this *is* the time of the LORD's vengeance; he will render unto her a recompence.

7 Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is ſuddenly fallen and deſtroyed: howl for her; take balm for her pain, if ſo be ſhe may be healed.

9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the ſkies.

10 The LORD hath brought forth our righteouſneſs: come, and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows; gather the ſhields: the LORD hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to

V. 7. *Babylon hath been a golden cup in the Lord's hand* — She hath recommended her idolatries to the whole world by ſeveral ſpecious pretences, as well as by her authority and example: ſo that they have reſembled poiſon diſpenſed in a golden cup, which has induced men to drink without being aware of the danger. The ſenſe of this verſe is evidently applied by St. John to the ſpiritual Babylon, which hath uſed the moſt plauſible methods to diſguiſe her idolatrous practices.

deſtroy

deſtroy it; becauſe it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the ambuſhes: for the LORD hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many waters, abundant in treaſures, thine end is come, *and* the meaſure of thy covetouſneſs.

14 The LORD of hoſts hath ſworn by himſelf, *ſaying*, Surely I will fill thee with men as with caterpillars; and they ſhall lift up a ſhout againſt thee.

15 He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heaven by his underſtanding.

16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens: and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treaſures.

17 Every man is brutiſh by *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their viſitation they ſhall periſh.

19 The portion of Jacob *is* not like them; for he *is* the Former of all things; and *Iſrael is* the rod of his inheritance; The LORD of hoſts *is* his name.

20 Thou

20 Thou *art* my battle-ax, *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms;

21 And with thee will I break in pieces the horſe and his rider: and with thee will I break in pieces the chariot and his rider;

22 With thee alſo will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will alſo break in pieces with thee the ſhepherd and his flock; and with thee will I break in pieces the huſbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your ſight, ſaith the LORD.

25 Behold, I *am* againſt thee, O deſtroying mountain, ſaith the LORD, which deſtroyeſt all the earth: and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burned mountain.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations; but thou ſhalt be deſolate for ever, ſaith the LORD.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations

V. 20. *Thou art my battle-ax and weapons of war*—God here ſpeaks to Cyrus, and tells him, that he will make uſe of him as an inſtrument of providence, for deſtroying the whole power of the Babylonian empire, and of all orders and degrees of men in it; as he had formerly made that empire the executioner of his judgments on other countries.

againſt

againſt her, call together againſt her the kingdoms of Ararat, Minni, and Aſhchenaz; appoint a captain againſt her, cauſe the horſes to come up as the rough caterpillars.

28 Prepare againſt her the nations with the king of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for every purpoſe of the LORD ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forebore to fight, they have remained in *their* holds; their might hath failed, they became as women: they have burned her dwelling-places; her bars are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that his city is taken at *one* end.

32 And that the paſſages are ſtopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus ſaith the LORD of hoſts, the God of Iſrael; The daughter of Babylon *is* like a threſhing-floor, *it is* time to threſh her: yet a little while, and the time of her harveſt ſhall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath cruſhed me, he hath made

V. 31. *To ſhew the king of Babylon that his city is taken at one end*—Cyrus entered the city at one end, by the channel of the river, which he had drained, and ſurprized Belſhazzar in the midſt of his feaſt.

V. 34. *Nebuchadrezzar—hath devoured me, &c.*—A pathetic deſcription of the calamities brought upon the Jews by Nebuchadrezzar and his forces, who after devouring the wealth, and laying waſte the beauty of their country, carried them away captive into a ſtrange land.

me

me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 The violence done to me and to my fleſh *be* upon Babylon, ſhall the inhabitant of Zion ſay; and, My blood upon the inhabitants of Chaldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the LORD; Behold, I will plead thy cauſe, and take vengeance for thee; and I will dry up her ſea, and make her ſprings dry.

37 And Babylon ſhall become heaps, a dwelling-place for dragons, an aſtoniſhment and an hiſſing, without an inhabitant.

38 They ſhall roar together like lions; they ſhall yell as lions whelps.

39 In their heat I will make their feaſts, and I will make them drunken, that they may rejoice, and ſleep a perpetual ſleep, and not wake, ſaith the LORD.

40 I will bring them down like lambs to the ſlaughter, like rams with he-goats.

41 How is Sheſhach taken! and how is the praiſe of the whole earth ſurpriſed! how is Babylon become an aſtoniſhment among the nations!

42 The ſea is come up upon Babylon: ſhe is covered with the multitude of the waves thereof.

43 Her cities are a deſolation, a dry land and a wilderneſs, a land wherein no man dwelleth, neither doth *any* ſon of man paſs thereby.

V. 41. *How is the praiſe of the whole earth ſurprized*—Babylon was eſteemed the wonder of the world, for the heighth, breadth, and compaſs of its walls, the palace, and hanging gardens belonging to it, for the temple of Belus, for the banks and facing of the river, and the artificial lakes and canals made for draining it.

44 And

44 And I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up: and the nations ſhall not flow together any more unto him: yea, the wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the LORD.

46 And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land; a rumour ſhall both come *one* year, and after that in *another* year *ſhall come* a rumour; and violence in the land, ruler againſt ruler.

47 Therefore behold, the days come that I will do judgment upon the graven images of Babylon: and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven and the earth, and all that *is* therein, ſhall ſing for Babylon: for the ſpoilers ſhall come unto her from the north, ſaith the LORD.

49 As Babylon *hath cauſed* the ſlain of Iſrael to fall, ſo at Babylon ſhall fall the ſlain of all the earth.

50 Ye that have eſcaped the ſword, go away, ſtand not ſtill: remember the LORD afar off, and let Jeruſalem come into your mind.

51 We are confounded, becauſe we have heard reproach; ſhame hath covered our faces: for ſtrangers are come into the ſanctuaries of the LORD's houſe.

52 Wherefore behold, the days come, ſaith

the LORD, that I will do judgment upon her graven images, and through all her land the wounded ſhall groan.

53 Though Babylon ſhould mount up to heaven, and though ſhe ſhould fortify the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the LORD.

54 A ſound of a cry *cometh* from Babylon, and great deſtruction from the land of the Chaldeans.

55 Becauſe the LORD hath ſpoiled Babylon, and deſtroyed out of her the great voice, when her waves do roar like great waters, a noiſe of their voice is uttered.

56 Becauſe the ſpoiled is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences ſhall ſurely requite.

57 And I will make drunk her princes, and her wiſe *men*, her captains, and her rulers, and her mighty men: and they ſhall ſleep a perpetual ſleep, and not wake, ſaith the King, whoſe name *is*, The LORD of hoſts.

58 Thus ſaith the LORD of hoſts, The broad walls of Babylon ſhall be utterly broken, and her high gates ſhall be burned with fire; and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the ſon of Neriah, the ſon

V. 57. *And I will make drunk her princes, and her wiſe men, &c.* — A plain alluſion to the poſture the king of Babylon, and the thouſand of his lords were in when their city was taken, while they were drinking wine in the bowls that were brought from the temple at Jeruſalem.

of

of Maaſeiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And *this* Seraiah *was* a quiet prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words *that are* written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt read all theſe words,

62 Then ſhalt thou ſay, O LORD, thou haſt ſpoken againſt this place to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be deſolate for ever.

63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates:

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be weary. Thus far *are* the words of Jeremiah.

CHAP. LII.

1. *Zedekiah rebelleth.* 4. *Jeruſalem is beſieged and taken.*
8. *Zedekiah's ſons killed, and his own eyes put out.*

ZEDEKIAH *was* one and twenty years old when he began to reign, and he reigned

V. 63. *Thou ſhalt bind a ſtone to it, and caſt it into the midſt of Euphrates* —The prophets often gave ſenſible repreſentations of the judgments they foretold. This was a ſignificant emblem of Babylon's ſinking irrecoverably under the judgments here denounced againſt her.

V. 64. *Thus far are the words of Jeremiah*—Theſe words are inſerted to ſhew, that the next chapter was added by Ezra or Baruch, or whoever collected this prophecy into one volume, and probably was placed here as a preface to the book of Lamentations.

V. 1. *Zedekiah was one and twenty years old* — This chapter is chiefly tranſcribed from the latter part of the ſecond book of Kings, commencing at chap. xxiv. 18. See Notes on that part.

eleven years in Jeruſalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

4 ¶ And it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the city was beſieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was ſore in the city, ſo that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the king's garden; now the Chaldeans *were* by the city round about: and they went by the way of the plain.

8 ¶ But the army of the Chaldeans purſued after the king, and overtook Zedekiah in the plains of Jericho: and all his army was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land

land of Hamath; where he gave judgment upon him.

10 And the king of Babylon ſlew the ſons of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in priſon till the day of his death.

12 Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan captain of the guard, *which* ſerved the king of Babylon, into Jeruſalem,

13 And burned the houſe of the LORD, and the king's houſe; and all the houſes of Jeruſalem, and all the houſes of the great *men* burned he with fire:

14 And all the army of the Chaldeans that *were* with the captain of the guard, brake down all the walls of Jeruſalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzar-adan the captain of the guard

V. 12. *In the tenth day of the month, &c.*—It is ſaid, 2 Kings xxv. 8. that Nebuzar-adan came to Jeruſalem on the ſeventh day of the month, but did not ſet the city and temple on fire till the tenth. Joſephus, book viii. chap. 27. relates this remarkable circumſtance that attended burning the temple, both under Nebuchadnezzar and Veſpaſian, that it happened both times on the very ſame day of the year.

left

left *certain* of the poor of the land for vine-dreſſers and for huſbandmen.

17 Alſo the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, the Chaldeans brake, and carried all the braſs of them to Babylon.

18 The caldrons alſo, and the ſhovels, and the ſnuffers, and the bowls, and the ſpoons, and all the veſſels of braſs wherewith they miniſtered, took they away.

19 And the baſons, and the fire-pans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups, *that* which *was* of gold *in* gold, and *that* which *was* of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which king Solomon had made in the houſe of the LORD: the braſs of all theſe veſſels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a fillet of twelve cubits did compaſs it; and the thickneſs thereof *was* four fingers: *it was* hollow.

22 And a chapiter of braſs *was* upon it; and the height of one chapiter *was* five cubits, with net-work, and pomegranates upon the chapiters round about, all *of* braſs. The ſecond pillar alſo and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide; *and* all the pomegranates upon the net-work *were* an hundred round about.

24 And the captain of the guard took Seraiah the

the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

25 He took alſo out of the city an eunuch which had the charge of the men of war; and ſeven men of them that were near the king's perſon, which were found in the city, and the principal ſcribe of the hoſt, who muſtered the people of the land; and threeſcore men of the people of the land *that were* found in the midſt of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive in the ſeventh year, three thouſand Jews and three and twenty;

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two perſons;

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews ſeven hundred forty and five perſons: all the perſons *were* four thouſand and ſix hundred.

31 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *firſt* year of his reign, lifted

lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon.

32 And ſpake kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his priſon-garments: And he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

V. 34. *All the days of his life*—Here ends the hiſtory of the kingdom of Judah. We may here obſerve the ſevere judgment of God upon this people, whoſe kingdom was made up of the two tribes of Judah and Benjamin, and half the tribe of Manaſſeh. In the numbering of the perſons belonging to theſe two tribes, Numb. i. (counting half of the number of the tribe of Manaſſeh) we find *one hundred twenty-ſix thouſand one hundred*: Numb. xxvi. we find them *one hundred forty-eight thouſand four hundred and fifty*. Here, ver. 30, we find no more of them carried into captivity, than *four thouſand and ſix hundred*. From whence we may judge what a multitude of them were ſlain by ſword, famine, and peſtilence! It is a dreadful thing to fall into the hands of the living God, to *mock his meſſengers, deſpiſe his words*, and *miſuſe his prophets, till there be no remedy*, 2 Chron. xxxvi. 16.

THE

THE LAMENTATIONS

OF

JEREMIAH.

CHAP. I.

1. *Jeruſalem's miſery for her ſins:* 12. *Her complaint,* 18. *And confeſſion of God's righteous judgments.*

HOW doth the city ſit ſolitary *that was* full of people! *how* is ſhe become as a widow! ſhe *that was* great among the nations, *and* princeſs among the provinces, *how* is ſhe become tributary!

2 She weepeth ſore in the night, and her tears *are* on her cheeks: among all her lovers ſhe hath none to comfort *her*: all her friends have dealt

Lamentations—The compoſition of this mournful ſong is alphabetical: it has its name from the ſubject matter of it, which is lamentation. There is little controverſy about the time, or occaſion of writing it. That the occaſion was the miſeries of the people, by famine, ſword, and captivity, is evident. Probably Jeremiah began to write upon the death of Joſiah, and continued to the time of the captivity. The prophet was a great maſter of the plaintive ſtile, and had, to a wonderful degree, the art of moving the paſſions. Full of the bowels of compaſſion, he here laments the deſolation of Jeruſalem, the temple, and the kingdom. The whole book lets us ſee from what a height of dignity, to what a depth of miſery, ſin may bring a nation, how much ſoever favoured by, or intereſted in God.

V. 1. *How is ſhe become as a widow*—Cities are commonly deſcribed as the mothers of their inhabitants, and their kings and princes as their huſbands and children. When, therefore, they are bereaved of theſe they are ſaid to be widows and childleſs. Under theſe afflicting circumſtances Jeruſalem is deſcribed as ſitting alone, and in a penſive condition.

treacherouſly

treacherouſly with her, they are become her enemies.

3 Judah is gone into captivity, becauſe of affliction, and becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutors overtook her between the ſtraits.

4 The ways of Zion do mourn, becauſe none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and ſhe *is* in bitterneſs.

5 Her adverſaries are the chief, her enemies proſper: for the LORD hath afflicted her for the multitude of her tranſgreſſions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembered in the days of her affliction and of her miſeries all her pleaſant things that ſhe had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adverſaries ſaw her, *and* did mock at her ſabbaths.

8 Jeruſalem hath grievouſly ſinned: therefore ſhe is removed; all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſs: yea, ſhe ſigheth, and turneth backward.

9 Her filthineſs *is* in her ſkirts; ſhe remembereth not her laſt end; therefore ſhe came down wonderfully:

V. 4. *The ways of Zion do mourn, becauſe none come to the ſolemn feaſts*— The high-ways that lead to Jeruſalem are unfrequented; none come up thither at the ſolemn feaſts, becauſe the temple and the altar are deſtroyed.

wonderfully: she had no comforter: O LORD, behold my affliction; for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread: they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶ *Is it* nothing to you, all ye that pass by? behold, and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, *and* faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands *from whom* I am not able to rise up.

15 The Lord hath trodden under-foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin the daughter of Judah *as* in a wine-press.

V. 14. *They are wreathed, and come up upon my neck*—My punishments are twisted as cords; I have a complication of judgments upon me, even the sword, famine, pestilence, and captivity.

16 For theſe *things* I weep; mine eye, mine eye runneth down with water, becauſe the comforter that ſhould relieve my ſoul is far from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adverſaries *ſhould be* round about him: Jeruſalem is as a menſtruous woman among them.

18 ¶ The LORD is righteous; for I have rebelled againſt his commandment: hear, I pray you, all people, and behold my ſorrow; my virgins, and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me: my prieſts and mine elders gave up the ghoſt in the city, while they ſought their meat to relieve their ſouls.

20 Behold, O LORD; for I *am* in diſtreſs: my bowels are troubled, mine heart is turned within me: for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou haſt done *it:* thou wilt bring the day *that* thou haſt called, and they ſhall be like unto me.

22 Let all their wickedneſs come before thee; and do unto them, as thou haſt done unto me for all my tranſgreſſions: for my ſighs *are* many, and my heart *is* faint.

V. 21. *Thou wilt bring the day that thou haſt called*—The day when thou wilt execute thy judgments upon the Babylonians, will certainly come at the time thou haſt appointed for that purpoſe.

CHAP.

CHAP. II.

1. *Jeremiah lamenteth Jeruſalem's miſery.* 20. *He complaineth thereof to God.*

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, *and* caſt down from heaven unto the earth the beauty of Iſrael, and remembered not his footſtool in the day of his anger!

2 The LORD hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the ſtrong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the horn of Iſrael: he hath drawn back his right hand from before the enemy, and he burned againſt Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he ſtood with his right hand as an adverſary, and ſlew all *that were* pleaſant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces: he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his ta-

V. 1. *And remembered not his footſtool in the day of his anger!*—He hath not ſpared even the ark itſelf, the footſtool of the Shechinah or divine glory, which ſat between the cherubims as on a throne.

bernacle

bernacle, as *if it were of* a garden: he hath deſtroyed his places of the aſſembly: the LORD hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt.

7 The LORD hath caſt off his altar, he hath abhorred his ſanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noiſe in the houſe of the LORD, as in the day of a ſolemn feaſt.

8 The LORD hath purpoſed to deſtroy the wall of the daughter of Zion; he hath ſtretched out a line, he hath not withdrawn his hand from deſtroying: therefore he made the rampart and the wall to lament; they languiſhed together.

9 Her gates are ſunk into the ground: he hath deſtroyed and broken her bars: her king and her princes *are* among the Gentiles: the law *is* no *more*; her prophets alſo find no viſion from the LORD.

10 The elders of the daughter of Zion ſit upon the ground, *and* keep ſilence: they have caſt up duſt upon their heads; they have girded themſelves with ſackcloth: the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth for the deſtruction of the daughter of my people; becauſe the children and the ſucklings ſwoon in the ſtreets of the city.

V. 7. *They have made a noiſe in the houſe of the Lord, as in the day of a ſolemn feaſt*—The enemies with their triumphs and blaſphemies, made as great a noiſe, as thoſe that ſang holy ſongs, or played on inſtruments, were wont to make to the glory of the true God.

12 They

12 They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers' boſom.

13 What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the ſea: who can heal thee?

14 Thy prophets have ſeen vain and fooliſh things for thee: and they have not diſcovered thine iniquity, to turn away thy captivity; but have ſeen for thee falſe burdens, and cauſe of baniſhment.

15 All that paſs by clap *their* hands at thee; they hiſs and wag their head at the daughter of Jeruſalem, *ſaying*, *Is* this the city that *men* call the Perfection of beauty, the Joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they hiſs and gnaſh the teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for; we have found, we have ſeen *it*.

17 The LORD hath done *that* which he had deviſed; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath cauſed

V. 15. *Is this the city that men call the Perfection of beauty*--Jeruſalem was highly valued by the Jews for the granduer of their temple, and the preſence of the true God there: thither the whole nation reſorted to celebrate their ſolemn feſtivals, which were obſerved with all the magnificence of a religious joy. Their being deprived of theſe ornaments gave occaſion to their enemies to triumph over them.

thine

thine enemy to rejoice over thee, he hath ſet up the horn of thine adverſaries.

18 Their heart cried unto the LORD, O wall of the daughter of Zion, let tears run down like a river day and night: give thyſelf no reſt; let not the apple of thine eye ceaſe.

19 Ariſe, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thy hands towards him for the life of thy young children, that faint for hunger in the top of every ſtreet.

20 ¶ Behold, O LORD, and conſider to whom thou haſt done this. Shall the women eat their fruit, *and* children of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the LORD?

21 The young and the old lie on the ground in the ſtreets: my virgins and my young men are fallen by the ſword: thou haſt ſlain *them* in the day of thine anger; thou haſt killed, *and* not pitied.

22 Thou haſt called as in a ſolemn day my terrors round about, ſo that in the day of the LORD's anger none eſcaped nor remained: thoſe that I have ſwaddled and brought up hath mine enemy conſumed.

CHAP. III.

The faithful bewail their calamities.

I *Am* the man *that* hath ſeen affliction by the rod of his wrath.

V. 20. *Shall the women eat their fruit, and children of a ſpan long*—The margin reads, *ſwaddled with their hands*, in which ſenſe the word is uſed ver. 22. God thought proper to bring upon them that judgment which he had denounced againſt them if they continued to provoke him, viz. that they ſhould eat the fleſh of their ſons and daughters.

2 He

2 He hath led me and brought *me into* darkneſs, but not *into* light.

3 Surely againſt me is he turned; he turneth his hand *againſt me* all the day.

4 My fleſh and my ſkin hath he made old; he hath broken my bones.

5 He hath builded againſt me, and compaſſed *me* with gall and travail.

6 He hath ſet me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Alſo when I cry and ſhout, he ſhutteth out my prayer.

9 He hath incloſed my ways with hewn ſtone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places.

11 He hath turned aſide my ways, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow, and ſet me as a mark for the arrow.

13 He hath cauſed the arrows of his quiver to enter into my reins.

14 I was a deriſion to all my people, *and* their ſong all the day.

15 He hath filled me with bitterneſs, he hath made me drunken with wormwood.

16 He hath alſo broken my teeth with gravel-ſtones, he hath covered me with aſhes.

V. 16. *He hath alſo broken my teeth with gravel-ſtones, he hath covered me with aſhes*—In this and the foregoing verſes the prophet aggravates the calamities of his people by ſuch expreſſions, as imply, that miſery and affliction are poured upon them without meaſure.

17 And

17 And thou haſt removed my ſoul far off from peace: I forgat proſperity.

18 And I ſaid, My ſtrength and my hope is periſhed from the LORD;

19 Remembering mine affliction and my miſery, the wormwood and the gall.

20 My ſoul hath *them* ſtill in remembrance, and is humbled in me.

21 This I recal to my mind, therefore have I hope.

22 *It is of* the LORD's mercies that we are not conſumed, becauſe his compaſſions fail not.

23 *They are* new every morning: great *is* thy faithfulneſs.

24 The LORD *is* my portion, ſaith my ſoul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the ſoul *that* ſeeketh him.

26 *It is* good that *a man* ſhould both hope and quietly wait for the ſalvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He ſitteth alone and keepeth ſilence, becauſe he hath borne *it* upon him.

29 He putteth his mouth in the duſt; if ſo be there may be hope.

30 He giveth *his* cheek to him that ſmiteth him; he is filled full with reproach.

31 For the LORD will not caſt off for ever.

32 But though he cauſe grief, yet will he

V. 27. *It is good for a man that he bear the yoke in his youth*—It is good to be inured betimes to bear thoſe uſeful reſtraints, which ariſe from a ſenſe of that humble and loving obedience we owe to God; and which we ought to pay to his divine precepts and laws.

have

have compaſſion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To cruſh under his feet all the priſoners of the earth,

35 To turn aſide the right of a man before the face of the moſt High,

36 To ſubvert a man in his cauſe, the Lord approveth not.

37 Who *is* he *that* ſaith, and it cometh to paſs, *when* the Lord commandeth *it* not?

38 Out of the mouth of the moſt High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the puniſhment of his ſins?

40 Let us ſearch and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 We have tranſgreſſed and have rebelled: thou haſt not pardoned.

43 Thou haſt covered with anger, and perſecuted us; thou haſt ſlain, thou haſt not pitied.

44 Thou haſt covered thyſelf with a cloud, that *our* prayer ſhould not paſs through.

45 Thou haſt made us *as* the off-ſcouring and refuſe in the midſt of the people.

46 All our enemies have opened their mouths againſt us.

V. 37. *Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not?* —— This ſeems to be ſpoken in the name of the people of God, arguing themſelves into a quiet ſubmiſſion to their afflictions, from the conſideration of the hand of God in them.

47 Fear and a ſnare is come upon us, deſolation and deſtruction.

48 Mine eye runneth down with rivers of water for the deſtruction of the daughter of my people.

49 Mine eye trickleth down, and ceaſeth not without any intermiſſion;

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart, becauſe of all the daughters of my city.

52 Mine enemies chaſed me ſore like a bird, without cauſe.

53 They have cut off my life in the dungeon, and caſt a ſtone upon me.

54 Waters flowed over mine head; *then* I ſaid, I am cut off.

55 I called upon thy name, O LORD, out of the low dungeon.

56 Thou haſt heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou dreweſt near in the day *that* I called upon thee: thou ſaideſt, Fear not.

58 O LORD, thou haſt pleaded the cauſes of my ſoul: thou haſt redeemed my life.

59 O LORD, thou haſt ſeen my wrong: judge thou my cauſe.

60 Thou haſt ſeen all their vengeance, *and* all their imaginations againſt me.

V. 52. *Mine enemies chaſed me ſore like a bird, without cauſe* — The prophet, in this and the following verſes deſcribes his own ſufferings, when his enemies ſeized him and caſt him into the dungeon, ſee Jer. xxxvii. 16. He compares them to a fowler who is in purſuit of a bird; as they like him, took every opportunity of depriving him of his life or liberty, without cauſe.

61 Thou

61 Thou haſt heard their reproach, O LORD, *and* all their imaginations againſt me;

62 The lips of thoſe that roſe up againſt me, and their device againſt me all the day.

63 Behold their ſitting down, and their riſing up; I *am* their muſick.

64 Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them ſorrow of heart, thy curſe unto them.

66 Perſecute and deſtroy them in anger from under the heavens of the LORD.

CHAP. IV.

1. *Zion's pitiful eſtate bewailed.* 13. *She confeſſed her ſins.* 21. *Edom threatened.*

HOW is the gold become dim! *how* is the moſt fine gold changed! the ſtones of the ſanctuary are poured out in the top of every ſtreet.

2 The precious ſons of Zion, comparable to fine gold, how are they eſteemed as earthen pitchers, the work of the hands of the potter?

3 Even the ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people *is become* cruel, like the oſtriches in the wilderneſs.

4 The tongue of the ſucking child cleaveth to the roof of his mouth for thirſt: the young children aſk bread, *and* no man breaketh *it* unto them.

V. 2. *How are they eſteemed as earthen pitchers* — The nobles, the prieſts, and the good men, thoſe that in honour and worth exceeded the common people, as much as gold exceeds mire and clay, are looked upon no better than earthen veſſels, the workmanſhip of an ordinary potter.

5 They

5 They that did feed delicately are deſolate in the ſtreets: *they that were* brought up in ſcarlet embrace dunghills.

6 For the puniſhment of the iniquity of the daughter of my people is greater than the puniſhment of the ſin of Sodom, *that was* overthrown as in a moment, and no hands ſtayed on her.

7 Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing *was* of ſapphire:

8 Their viſage is blacker than a coal; they are not known in the ſtreets: their ſkin cleaveth to their bones; it is withered, it is become like a ſtick.

9 *They that be* ſlain with the ſword *are* better than *they that be* ſlain with hunger; for theſe pine away, ſtricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have ſodden their own children: they were their meat in the deſtruction of the daughter of my people.

11 The LORD hath accompliſhed his fury: he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not have believed that

V. 7. *Her Nazarites were purer than ſnow* — Her Nazarites in this place ſignify her *ſeparated ones*, who either in reſpect of birth, education, eſtate, or place of magiſtracy, were diſtinguiſhed from the reſt of the people. For Nazarites ſee Notes on Numb. vi. 2, 4.

V. 12. *The inhabitants of the world would not have believed, &c.* — Jeruſalem was ſo ſtrongly fortified both by art and nature, and had been ſo often miraculouſly preſerved by God from the attempts of its enemies, that there was not the leaſt reaſon to believe it would fall into their hands.

the

the adverſary and the enemy ſhould have entered into the gates of Jeruſalem.

13 ¶ For the ſins of her prophets, *and* the iniquities of her prieſts, that have ſhed the blood of the juſt in the midſt of her;

14 They have wandered *as* blind *men* in the ſtreets, they have polluted themſelves with blood, ſo that men could not touch their garments.

15 They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered. They ſaid among the heathen, They ſhall no more ſojourn *there*.

16 The anger of the LORD hath divided them; he will no more regard them. They reſpected not the perſons of the prieſts, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not ſave *us*.

18 They hunt our ſteps, that we cannot go in our ſtreets: our end is near, our days are fulfilled: for our end is come.

19 Our perſecutors are ſwifter than the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſs.

20 The breath of our noſtrils, the anointed of of the LORD, was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

21 ¶ Rejoice, and be glad, O daughter of

V. 20. *The anointed of the Lord was taken in their pits* — Some expoſitors underſtand this of Joſiah; but it is moſt probable Zedekiah is here meant, who, though a bad man, yet afforded ſome protection to the Jews.

Edom,

Edom, that dwelleſt in the land of Uz: the cup alſo ſhall paſs through unto thee; thou ſhalt be drunken, and ſhalt make thyſelf naked.

22 The puniſhment of thine iniquity is accompliſhed, O daughter of Zion: he will no more carry thee away into captivity: he will viſit thine iniquity, O daughter of Edom; he will diſcover thy ſins.

CHAP. V.

A pitiful complaint of Zion, in prayer to God.

REMEMBER, O LORD, what is come upon us: conſider and behold our reproach.

2 Our inheritance is turned to ſtrangers, our houſes to aliens.

3 We are orphans and fatherleſs, our mothers *are* as widows.

4 We have drunken our water for money; our wood is ſold unto us.

5 Our necks *are* under perſecution: we labour *and* have no reſt.

6 We have given the hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread.

7 Our fathers have ſinned, and *are* not, and we have borne their iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the wilderneſs.

10 Our ſkin was black like an oven, becauſe of the terrible famine.

V. 3. *We are orphans and fatherleſs*—We are all of us without a king, (our common father) we are deprived of thy fatherly protection, and many young children among us are left without an earthly parent.

11 They

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceaſed from the gate, the young men from their muſick.

15 The joy of our heart is ceaſed: our dance is turned into mourning.

16 The crown is fallen *from* our head: wo unto us that we have ſinned!

17 For this our heart is faint; for theſe *things* our eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19 Thou, O LORD, remaineſt for ever; thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake us ſo long time?

21 Turn thou us unto thee, O LORD, and we ſhall be turned: renew our days as of old.

22 But thou haſt utterly rejected us; thou art very wroth againſt us.

V. 16. *The crown is fallen from our head*—All our honour, ſplendor, dignity, and glory, is at an end.

V. 22. *But thou haſt utterly rejected us*—Thou art reſolved to caſt off the Jews of this generation, and wilt not ſhew us any favour, till the ſeventy years of our captivity is expired.

THE

THE BOOK

OF THE PROPHET

EZEKIEL.

CHAP. I.

1. *The time of Ezekiel's prophecy.* 4. *His viſion of four cherubims,* 15. *Of four wheels,* 26. *And of the glory of God.*

NOW it came to paſs in the thirtieth year, in the fourth *month*, in the fifth *day* of the month: as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I ſaw viſions of God.

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

Ezekiel—Ezekiel was a prophet of the prieſtly order, and carried away into Babylon with ſeveral other Jews in Jehoiachin's captivity: in the fifth year of that captivity he began to prophecy; one great end of which was, to juſtify Jeremiah, who was cotemporary with him, from the imputations of the falſe prophets, and to ratify what he had foretold concerning the ruin of the city and temple, and the continuance of the captivity. There is much in this book which is very myſterious. Ezekiel abounds in parables, types and myſtical repreſentations more than any other of the prophets: he recounts the heinous provocations of the Jews in ſtrong and lively colours. His ſtyle is rather terrible, as aggravating things in themſelves monſtrous and odious: and there is ſomething in it which ſtrikes us with dread and aſtoniſhment. Though his reproofs are very ſharp, yet towards the cloſe of the book, we have very comfortable promiſes to be fulfilled in the kingdom of the Meſſiah; of whom indeed Ezekiel ſpeaks leſs than almoſt any other of the prophets.

V. 1. *As I was among the captives by the river Chebar*—A river now called Giulap, ariſing out of the mountain Maſius, and falling into Euphrates, ſomewhat below a city called by the ſame name. Theſe captives were placed in little towns and villages that lay upon this river.

3 The

3 The word of the LORD came expreſly unto Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him.

4 ¶ And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

5 Alſo out of the midſt thereof *came* the likeneſs of four living creatures. And this *was* their appearance; they had the likeneſs of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* ſtraight feet; and the ſole of their foot *was* like the ſole of a calf's foot: and they ſparkled like the colour of burniſhed braſs.

8 And *they had* the hands of a man under their wings on their four ſides; and they four had their faces and their wings.

9 Their wings *were* joined one to another: they turned not when they went; they went every one ſtraight forward.

10 As for the likeneſs of their faces, they four had the face of a man, and the face of a lion, on the right ſide: and they four had the face of an

V. 6. *And every one had four faces* —Theſe were the faces of a man, a lion, an ox, and an eagle; which were the figures on the ſtandards of the four principal tribes. The lion is the moſt noble among wild beaſts; the ox among beaſts of labour; the eagle among birds; and man is the maſter-piece of God's workmanſhip. And if it be true, as is ſaid, that the cherubims which God ordered to be put over the ark, had the figures of theſe four ſtandards about them, then was the ark truly and literally a military chariot, in which God, as general of his armies, fought againſt his enemies; which ſeems to be the meaning of this ſo difficult a viſion.

ox on the left ſide; they four alſo had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ſtretched upward: two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went; *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and returned, as the appearance of a flaſh of lightning.

15 ¶ Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeneſs: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four ſides: *and* they returned not when they went.

V. 13. *Their appearance was like burning coals of fire*—The angels are always deſcribed of a bright and flaming colour; but here, the coals of fire and the lightning breaking forth out of the fire, denote God's vengeance coming in flaming fire to deſtroy the city and temple of Jeruſalem.

18 As

18 As for their rings, they were ſo high that they were dreadful: and their rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go; and the wheels were lifted up over-againſt them: for the ſpirit of the living creature *was* in the wheels.

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels were lifted up over-againſt them; for the ſpirit of the living creature *was* in the wheels.

22 And the likeneſs of the firmament upon the heads of the living creature *was* as the colour of the terrible cryſtal, ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other: every one had two which covered on this ſide, and every one had two which covered on that ſide, their bodies.

24 And when they went, I heard the noiſe of their wings like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood, they let down their wings.

V. 18. *The rings*—The circumference of the wheels. *They were ſo high that they were dreadful*—Their very height impreſt a fear on the beholder. *Them four*—Every one of the four wheels. How fitly do the wheels, their motion, their height, and eyes, ſignify the height, unſearchableneſs, wiſdom, and vigilance of the Divine Providence.

25 And

25 And there was a voice from the firmament that *was* over their heads, when they ſtood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeneſs of a throne, as the appearance of a ſapphire ſtone: and upon the likeneſs of the throne *was* the likeneſs as the appearance of a man above upon it.

27 And I ſaw as the colour of amber, as the appearance of fire, round about within it, from the appearance of his loins even upward: and from the appearance of his loins even downward, I ſaw as it were the appearance of fire, and it *had* brightneſs round about.

28 As the appearance of the bow that is in the cloud in the day of rain, ſo *was* the appearance of the brightneſs round about. This *was* the appearance of the likeneſs of the glory of the LORD. And when I ſaw it, I fell upon my face, and I heard a voice of one that ſpake.

CHAP. II.

1. *Ezekiel's commiſſion.* 6. *His inſtruction.* 9. *The roll of his heavy prophecy.*

AND he ſaid unto me, Son of man, ſtand upon thy feet, and I will ſpeak unto thee.

2 And the ſpirit entered into me when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me.

V. 26. *The likeneſs as the appearance of a man above it*—When Moſes and the elders ſaw the God of Iſrael, they beheld no determinate figure, but an inconceivable reſplendent brightneſs, that they might not think God could be repreſented by any image. But, in this viſion, the form of a man is directly repreſented to Ezekiel, as a figure of the Incarnation.

V. 1. *Son of man*—A phraſe which is ninety-five times at leaſt uſed in this prophecy, to keep him humble, who had ſuch great revelations.

3 And

3 And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me: they and their fathers have tranſgreſſed againſt me *even* unto this very day.

4 For *they are* impudent children and ſtiff-hearted. I do ſend thee unto them; and thou ſhalt ſay unto them, Thus ſaith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, for they *are* a rebellious houſe, yet ſhall know that there hath been a prophet among them.

6 ¶ And thou, ſon of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou doſt dwell among ſcorpions; be not afraid of their words, nor be diſmayed at their looks, though they *be* a rebellious houſe.

7 And thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear: for they *are* moſt rebellious.

8 But thou, ſon of man, hear what I ſay unto thee: Be not thou rebellious like that rebellious houſe. Open thy mouth; and eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* ſent unto me; and lo, a roll of a book *was* therein:

10 And he ſpread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and wo.

V. 8. *And eat that I give thee*—The knowledge of divine truths is often expreſſed by the metaphors of bodily food and nouriſhment: and therefore to eat the words of this prophecy ſignifies to commit them to memory, to meditate upon them, and digeſt them.

V. 10. *There was written therein lamentations, and mourning, and wo*—All the prophecies contained in this roll conſiſted of God's judgments, without any mixture of mercy, at leaſt with regard to the Jews of that preſent age.

CHAP.

CHAP. III.

1. *Ezekiel eateth the roll.* 15. *God ſheweth him the rule of prophecy,* 22. *And ſhutteth and openeth the prophet's mouth.*

MOREOVER, he ſaid unto me, Son of man, eat that thou findeſt; eat this roll, and go ſpeak unto the houſe of Iſrael.

2 So I opened my mouth, and he cauſed me to eat that roll.

3 And he ſaid unto me, Son of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for ſweetneſs.

4 And he ſaid unto me, Son of man, go, get thee unto the houſe of Iſrael, and ſpeak with my words unto them.

5 For thou *art* not ſent to a people of a ſtrange ſpeech and of an hard language, *but* to the houſe of Iſrael;

6 Not to many people of a ſtrange ſpeech and of an hard language, whoſe words thou canſt not underſtand. Surely, had I ſent thee to them, they would have hearkened unto thee.

7 But the houſe of Iſrael will not hearken unto thee; for they will not hearken unto me: for all the houſe of Iſrael *are* impudent and hard-hearted.

8 Behold, I have made thy face ſtrong againſt

V. 3. *It was in my mouth as honey for ſweetneſs*—I took delight in having God's ſecret counſels communicated to me, and in delivering his commands to my brethren, being pleaſed with the hopes of proving an inſtrument of their converſion, at leaſt of ſome of them: but yet this pleaſure was afterwards allayed by the heavy tidings I was to be the meſſenger of, and the ill treatment I was to expect from the rebellious Jews.

their

their faces, and thy forehead ſtrong againſt their foreheads.

9 As an adamant, harder than flint, have I made thy forehead; fear them not, neither be diſmayed at their looks, though they *be* a rebellious houſe.

10 Moreover, he ſaid unto me, Son of man, all my words that I ſhall ſpeak unto thee, receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and ſpeak unto them, and tell them, thus ſaith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the ſpirit took me up, and I heard behind me a voice of a great ruſhing, *ſaying*, Bleſſed *be* the glory of the LORD from his place.

13 *I heard* alſo the noiſe of the wings of the living creatures that touched one another, and the noiſe of the wheels over-againſt them, and a noiſe of a great ruſhing.

14 So the ſpirit lifted me up, and took me away, and I went in bitterneſs, in the heat of my ſpirit; but the hand of the LORD was ſtrong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I ſat where they ſat, and remained there aſtoniſhed among them ſeven days.

16 And it came to paſs at the end of ſeven days,

V. 12. *Bleſſed be the glory of the LORD from his place*—Whatever place God honours with his ſpecial preſence is equivalent to his temple; and there the angels always attend upon the Divine Majeſty, to give him the honour due unto his glorious name.

days, that the word of the LORD came unto me, ſaying,

17 Son of man, I have made thee a watchman unto the houſe of Iſrael; therefore hear the word at my mouth, and give them warning from me.

18 When I ſay unto the wicked, Thou ſhalt ſurely die; and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way to ſave his life; the ſame wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

20 Again, when a righteous *man* doth turn from his righteouſneſs, and commit iniquity, and I lay a ſtumbling-block before him, he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſin, and his righteouſneſs which he hath done ſhall not be remembered; but his blood will I require at thine hand.

21 Nevertheleſs, if thou warn the righteous *man* that the righteous ſin not, and he doth not ſin, he ſhall ſurely live becauſe he is warned; alſo thou haſt delivered thy ſoul.

22 ¶ And the hand of the LORD was there upon me; and he ſaid unto me, Ariſe, go forth into the plain, and I will there talk with thee.

V. 17. *I have made thee a watchman unto the houſe of Iſrael*—Prophets like watchmen placed on a tower, ſee, by their prophetic ſpirit, the evils coming on the ungodly, and are bound to give the people timely notice, that they may avoid them by a ſincere repentance.

23 Then

23 Then I roſe, and went forth into the plain: and behold, the glory of the LORD ſtood there, as the glory which I ſaw by the river of Chebar: and I fell on my face.

24 Then the ſpirit entered into me, and ſet me upon my feet, and ſpake with me, and ſaid unto me, Go, ſhut thyſelf within thine houſe.

25 But thou, O ſon of man, behold, they ſhall put bands upon thee, and ſhall bind thee with them, and thou ſhalt not go out among them.

26 And I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them a reprover: for they *are* a rebellious houſe.

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD, He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious houſe.

CHAP. IV.

By the type of a ſiege is ſhewed the time from Jeroboam's defection to the captivity.

THOU alſo, ſon of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem:

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it; ſet the

V. 23. *As the glory which I ſaw by the river of Chebar*—We are not now to expect ſuch viſions. But we have a favour done us nothing inferior, if we by *faith behold the glory of the Lord*, ſo as to be *changed into the ſame image*. And *this honour have all his ſaints*.

camp alſo againſt it, and ſet *battering* rams againſt it round about.

3 Moreover, take thou unto thee an iron pan, and ſet it *for* a wall of iron between thee and the city: and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it. This *ſhall be* a ſign to the houſe of Iſrael.

4 Lie thou alſo upon thy left ſide, and lay the iniquity of the houſe of Iſrael upon it: *according* to the number of the days that thou ſhalt lie upon it thou ſhalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, lie again on thy right ſide, and thou ſhalt bear the iniquity of the houſe of Judah, forty days: I have appointed thee each day for a year.

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine arm *ſhall be* uncovered, and thou ſhalt propheſy againſt it.

8 And behold, I will lay bands upon thee, and thou ſhalt not turn thee from one ſide to another, till thou haſt ended the days of thy ſiege.

9 Take thou alſo unto thee wheat, and barley,

V. 5. *Three hundred and ninety days*—i. e. Years; and beginning probably from Jeroboam's firſt ſetting up the idolatrous worſhip of the golden calves, to the laſt captivity of the Jews in the twenty third year of Nebuchadnezzar's reign.

V. 6. *And thou ſhalt bear the iniquity of the houſe of Judah forty days*—From the time of Joſiah they ſlept in their ſins full forty years.

V. 9. *Take thou alſo unto thee, wheat and barley, &c.*—It is common in a time of ſcarcity to mix a great deal of the coarſer grain with a little of the better ſort, to make their proviſions laſt the longer. Accordingly Ezekiel was commanded to do this, to ſignify the ſcarcity the inhabitants ſhould ſuffer during the ſiege.

and

and beans, and lentiles, and millet, and fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the days that thou ſhalt lie upon thy ſide, three hundred and ninety days ſhalt thou eat thereof.

10 And thy meat which thou ſhalt eat *ſhall be* by weight, twenty ſhekels a day: from time to time ſhalt thou eat it.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an hin; from time to time ſhalt thou drink.

12 And thou ſhalt eat it *as* barley-cakes, and thou ſhalt bake it with dung that cometh out of man, in their ſight.

13 And the LORD ſaid, Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles, whither I will drive them.

14 Then ſaid I, Ah, Lord GOD! behold, my ſoul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itſelf, or is torn in pieces: neither came there abominable fleſh into my mouth.

15 Then he ſaid unto me, Lo, I have given thee cow's dung for man's dung, and thou ſhalt prepare thy bread therewith.

16 Moreover, he ſaid unto me, Son of man, behold, I will break the ſtaff of bread in Jeruſalem: and they ſhall eat bread by weight and with care; and they ſhall drink water by meaſure, and with aſtoniſhment:

V. 13. *Even thus ſhall the children of Iſrael eat their defiled bread among the Gentiles* — The circumſtances of their captivity ſhall not permit the rules relating to unclean meats to be obſerved.

17 That

17 That they may want bread and water, and be aſtoniſhed one with another, and conſume away for their iniquity.

CHAP. V.

1. *Under the type of hair,* 5. *Is ſhewed the judgment of Jeruſalem for their rebellion,* 12. *By famine, ſword, and diſperſion.*

AND thou, ſon of man, take thee a ſharp knife, take thee a barber's razor, and cauſe *it* to paſs upon thine head, and upon thy beard: then take thee balances to weigh, and divide the *hair.*

2 Thou ſhalt burn with fire a third part in the midſt of the city, when the days of the ſiege are fulfilled: and thou ſhalt take a third part, *and* ſmite about it with a knife: and a third part thou ſhalt ſcatter in the wind; and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and bind them in thy ſkirts.

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire: *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 ¶ Thus ſaith the Lord GOD, This *is* Jeruſalem: I have ſet it in the midſt of the nations and countries *that are* round about her.

V. 2. *Thou ſhalt burn with fire a third part in the midſt of the city*—Deſcribed on the tile, chap. iv. 1. a type of what ſhould be done in Jeruſalem. *When the days of the ſiege are fulfilled*—When the three hundred and ninety days of thy lying againſt the pourtrayed city ſhall be ended. *And ſmite about it with a knife*—To ſignify them that fall by the ſword. *And a third part thou ſhalt ſcatter in the wind*—To typify them that fell to the Chaldeans, or fled to Egypt, or other countries.

V. 5. *I have ſet it in the midſt of the nations and countries that are round about her*—This Jeruſalem, whom thou now propheſieſt againſt, was placed in the midſt of heathen nations; it was bleſſed with viſible tokens of my preſence; was erected on my holy mountain, on purpoſe that it might be a pattern of religion and virtue.

6 And

6 And ſhe hath changed my judgments into wickedneſs more than the nations, and my ſtatutes more than the countries that *are* round about her: for they have refuſed my judgments and my ſtatutes, they have not walked in them.

7 Therefore thus ſaith the Lord GOD, Becauſe ye multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you:

8 Therefore thus ſaith the Lord GOD, Behold, I, even I, *am* againſt thee, and will execute judgments in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations.

10 Therefore the fathers ſhall eat the ſons in the midſt of thee, and the ſons ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the winds.

11 Wherefore, *as* I live, ſaith the Lord GOD, Surely, becauſe thou haſt defiled my ſanctuary with all thy deteſtable things and with all thine abominations, therefore will I alſo diminiſh *thee*; neither ſhall mine eye ſpare, neither will I have any pity.

12 ¶ A third part of thee ſhall die with the peſtilence,

V. 10. *The whole remnant of thee will I ſcatter into all the winds*—This judgment was alſo threatened by Moſes, and remarkably fulfilled in their laſt diſperſion, when every known part of the world hath ſome of them, and yet they live every where like ſtrangers, having no place of their own.

peſtilence, and with famine ſhall they be conſumed in the midſt of thee: and a third part ſhall fall by the ſword round about thee; and I will ſcatter a third part into all the winds, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my fury to reſt upon them, and I will be comforted: and they ſhall know that I the LORD have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

14 Moreover, I will make thee waſte and a reproach among the nations that *are* round about thee, in the ſight of all that paſs by.

15 So it ſhall be a reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee, when I ſhall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have ſpoken *it*.

16 When I ſhall ſend upon them the evil arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your ſtaff of bread:

17 So I will ſend upon you famine, and evil beaſts: and they ſhall bereave thee; and peſtilence and blood ſhall paſs through thee; and I will bring the ſword upon thee. I the LORD have ſpoken *it*.

V. 12. *I will draw out a ſword after them*—i. e. Mine anger ſhall ſtill purſue thee into countries whither thou art carried captive. This was particularly fulfilled in thoſe that went into Egypt, and remarkably verified in the many perſecutions and maſſacres they have undergone at different times in moſt parts of Europe, ſince their general diſperſion.

CHAP.

CHAP. VI.

1. *The judgment of Iſrael for their idolatry.* 8. *A remnant ſhall be ſpared.* 11. *The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face towards the mountains of Iſrael, and propheſy againſt them,

3 And ſay, Ye mountains of Iſrael, hear the word of the Lord GOD, Thus ſaith the Lord GOD to the mountains and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a ſword upon you, and I will deſtroy your high places.

4 And your altars ſhall be deſolate, and your images ſhall be broken: and I will caſt down your ſlain *men* before your idols.

5 And I will lay the dead carcaſes of the children of Iſrael before their idols; and I will ſcatter your bones round about your altars.

6 In all your dwelling places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and you works may be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the

V. 7. *Ye ſhall know that I am the Lord*—This ſentence is often repeated by the prophet; importing, that the judgments God intended to bring upon the Jews would convince hardened ſinners, that it was the hand of God.

nations,

nations, when ye ſhall be ſcattered through the countries.

9 And they that eſcape of you ſhall remember me among the nations whither they ſhall be carried captives, becauſe I am broken with their whoriſh heart, which hath departed from me; and with their eyes, which go a whoring after their idols: and they ſhall loathe themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I *am* the LORD, *and that* I have not ſaid in vain, that I would do this evil unto them.

11 ¶ Thus ſaith the Lord GOD, Smite with thine hand, and ſtamp with thy foot, and ſay, Alas! for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is far off ſhall die of the peſtilence; and he that is near ſhall fall by the ſword; and he that remaineth and is beſieged ſhall die by the famine: thus will I accompliſh my fury upon them.

13 Then ſhall ye know that I *am* the LORD, when their ſlain *men* ſhall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

14 So will I ſtretch out my hand upon them,

V. 11. *Smite with thine hand, and ſtamp with thy foot*—Join to thy words thoſe geſtures which are expreſſive of extreme grief and concern.

and

and make the land deſolate, yea, more deſolate than the wilderneſs *towards* Diblath, in all their habitations: and they ſhall know that I *am* the LORD.

CHAP. VII.

1. *Iſrael's final deſolation.* 16. *The mournful repentance of them that eſcape.* 23. *Under the type of a chain is ſhewed their miſerable captivity.*

MOREOVER, the word of the LORD came unto me, ſaying,

2 Alſo, thou ſon of man, thus ſaith the LORD God unto the land of Iſrael, An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy ways, and will recompenſe upon thee all thine abominations.

4 And mine eye ſhall not ſpare thee, neither will I have pity: but I will recompenſe thy ways upon thee, and thine abominations ſhall be in the midſt of thee: and ye ſhall know that I *am* the LORD.

5 Thus ſaith the Lord GOD, An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee: behold, it is come.

7 The morning is come upon thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* near, and not the ſounding again of the mountains.

V. 7. *The morning is come upon thee* — God's judgments ſhall overtake thee ſpeedily and unexpectedly. The expreſſion alludes to the time when the magiſtrates uſed to pronounce ſentence on offenders, which was moſt commonly done in the morning.

8 Now will I ſhortly pour out my fury upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy ways, and will recompenſe thee for all thine abominations.

9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe thee according to thy ways, and thine abominations *that* are in the midſt of thee; and ye ſhall know that I *am* the LORD that ſmiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath bloſſomed, pride hath budded.

11 Violence is riſen up into a rod of wickedneſs: none of them *ſhall remain*, nor of their multitude, nor of any of theirs: neither *ſhall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the ſeller mourn: for wrath *is* upon all the multitude thereof:

13 For the ſeller ſhall not return to that which is ſold, although they were yet alive; for the viſion is touching the whole multitude thereof, *which* ſhall not return: neither ſhall any ſtrengthen himſelf in the iniquity of his life.

14 They have blown the trumpet, even to make all ready: but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that *is* in the

V. 12. *Let not the buyer rejoice, nor the ſeller mourn*—The buyer will have no reaſon to rejoice, beauſe he will not enjoy what he hath purchaſed; nor the ſeller cauſe to mourn for the loſs of his poſſeſſions, which the approaching captivity will for ever deprive him of.

city,

city, famine and peſtilence ſhall devour him.
16 ¶ But they that eſcape of them, ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.
17 All hands ſhall be feeble, and all knees ſhall be weak *as* water.
18 They ſhall alſo gird *themſelves* with ſack-cloth, and horror ſhall cover them; and ſhame *ſhall be* upon all faces, and baldneſs upon all their heads.
19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed: their ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the LORD: they ſhall not ſatisfy their ſouls, neither fill their bowels: becauſe it is the ſtumbling-block of their iniquity.
20 As for the beauty of his ornament, he ſet it in majeſty: but they made the images of their abominations *and* of their deteſtable things therein; therefore have I ſet it far from them.
21 And I will give it into the hands of the ſtrangers for a prey, and to the wicked of the earth for a ſpoil; and they ſhall pollute it.
22 My face will I turn alſo from them, and they ſhall pollute my ſecret *place:* for the robbers ſhall enter into it, and defile it.
23 ¶ Make a chain; for the land is full of bloody crimes, and the city is full of violence.

V. 19. *It is the ſtumbling-block of their iniquity*—This ſilver and gold they coveted immeaſurably, and abuſed to pride, luxury, idolatry and oppreſſion; this that they ſtumbled at and fell into ſin, now they ſtumble at and fall into the deepeſt miſery.

24 Wherefore

24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes: I will alſo make the pomp of the ſtrong to ceaſe; and their holy places ſhall be defiled.

25 Deſtruction cometh; and they ſhall ſeek peace, and *there ſhall be* none.

26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour, then ſhall they ſeek a viſion of the prophet, but the law ſhall periſh from the prieſt, and counſel from the ancients.

27 The king ſhall mourn and the prince ſhall be clothed with deſolation, and the hands of the people of the land ſhall be troubled: I will do unto them after their way, and according to their deſerts will I judge them; and they ſhall know that I *am* the LORD.

CHAP. VIII.

1. *Ezekiel's viſion of jealouſy.* 7. *The chambers of imagery.*

AND it came to paſs in the ſixth year, in the ſixth *month*, in the fifth *day* of the month, *as* I ſat in mine houſe, and the elders of Judah ſat before me, that the hand of the Lord GOD fell there upon me.

2 Then I beheld, and lo, a likeneſs as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightneſs, as the colour of amber.

V. 26. *The law ſhall periſh from the prieſt, and counſel from the ancients*—Jeremiah, Daniel, and Ezekiel himſelf were carried into captivity: after which there was no prophet left favoured with divine revelations. By the word *ancients* is meant the elders or men in authority, and famous for wiſdom, whoſe advice they aſked in all caſes of difficulty.

3 And

3 And he put forth the form of an hand, and took me by a lock of mine head: and the ſpirit lifted me up between the earth and the heaven, and brought me in the viſions of God to Jeruſalem, to the door of the inner gate that looketh toward the north; where *was* the ſeat of the image of jealouſy, which provoketh to jealouſy.

4 And behold, the glory of the God of Iſrael *was* there, according to the viſion that I ſaw in the plain.

5 Then ſaid he unto me, Son of man, lift up thine eyes now the way towards the north. So I lifted up mine eyes the way toward the north, and behold, northward at the gate of the altar this image of jealouſy in the entry.

6 He ſaid furthermore unto me, Son of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go far off from my ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold, a hole in the wall.

8 Then ſaid he unto me, Son of man, dig now in the wall. And when I had digged in the wall, behold, a door.

V. 3. *And the ſpirit lifted me up—and brought me in the viſions of God to Jeruſalem*—This expreſſion, *in the viſions of God*, ſeems to indicate that all this repreſentation was performed only in viſion; i. e. by a lively repreſentation to the mind, as if the prophet had been perſonally preſent at Jeruſalem. *The image of jealouſy, which provoketh to jealouſy*—The image of Baal, ſet up near the temple, which provoketh God to jealouſy.

9 And

9 And he ſaid unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in, and ſaw, and behold, every form of creeping things and abominable beaſts, and all the idols of the houſe of Iſrael, pourtrayed upon the wall round about.

11 And there ſtood before them ſeventy men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſon of Shaphan, with every man his cenſer in his hand; and a thick cloud of incenſe went up.

12 Then ſaid he unto me, Son of man, haſt thou ſeen what the ancients of the houſe of Iſrael do in the dark, every man in the chambers of his imagery? for they ſay, The LORD ſeeth us not; The LORD hath forſaken the earth.

13 He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's houſe which *was* towards the north, and behold, there ſat women weeping for Tammuz.

15 Then ſaid he unto me, Haſt thou ſeen *this*, O ſon of man? turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe.

16 And he brought me into the inner court of the LORD's houſe, and behold, at the door of the temple of the LORD, between the porch

V. 14. *And behold, there ſat women weeping for Tammuz*—Performing all the lewd and beaſtly rites of that idol, called by the Greeks, Adonis, and by the Egyptians Oſiris, or the god which they ſuppoſed to preſide over the fruits of the earth, which were then gathered in; and this being called, the death of Oſiris, was celebrated with grievous lamentations.

and

and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east: and they worshipped the sun toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

CHAP. IX.

1. *A vision whereby is shewed the preservation of some,* 5. *And the destruction of the rest.* 8. *God will not be intreated for them.*

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his

V. 17. *They put the branch to their nose*—The Jews tell us this passage has been altered by their rabbins, and that according to the original reading, it should be translated, *they put a stink to my nose*; i. e. they put an open affront upon me, by turning their backs to me, in the place dedicated to my worship. The LXX render it, *they are those that mock me*, or *publickly affront me.*

V. 2. *And behold*—As soon as the command was given, the ministers of God's displeasure appear. *Six men*—Angels, but in appearance and vision they were men, and the prophet calls them as he saw them. *And one man among them*—Not a companion, but as one of authority over them, to set a mark upon those who were to be saved from the common destruction.

hand;

hand; and one man among them *was* clothed with linen, with a writer's ink-horn by his ſide: and they went in, and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was gone up from the cherub whereupon he was, to the threſhold of the houſe. And he called to the man clothed with linen, which *had* the writer's ink-horn by his ſide;

4 And the LORD ſaid unto him, Go through the midſt of the city, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of the men that ſigh, and that cry for all the abominations *that be* done in the midſt thereof.

5 ¶ And to the others he ſaid in mine hearing, Go ye after him through the city, and ſmite: let not your eye ſpare, neither have ye pity.

6 Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark: and begin at my ſanctuary. Then they began at the ancient men which *were* before the houſe.

7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlain: go ye forth. And they went forth, and ſlew in the city.

8 ¶ And it came to paſs while they were ſlaying them, and I was left, that I fell upon my face, and cried, and ſaid, Ah, Lord God! wilt thou deſtroy all the reſidue of Iſrael, in thy pouring out of thy fury upon Jeruſalem?

9 Then ſaid he unto me, The iniquity of the houſe of Iſrael and Judah *is* exceeding great, and the land is full of blood, and the city full of

of perverſeneſs: for they ſay, The LORD hath forſaken the earth, and, The LORD ſeeth not.

10 And as for me alſo, mine eye ſhall not ſpare, neither will I have pity, *but* I will recompenſe their way upon their head.

11 And behold, the man clothed with linen, which *had* the ink-horn by his ſide, reported the matter, ſaying, I have done as thou haſt commanded me.

CHAP. X.

1. *The viſion of the coals of fire to be ſcattered over the city.* 8. *The viſion of the cherubims.*

THEN I looked, and behold, in the firmament that *was* above the head of the cherubims, there appeared over them, as it were a ſapphire-ſtone, as the appearance of the likeneſs of a throne.

2 And he ſpake unto the man clothed with linen, and ſaid, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and ſcatter *them* over the city. And he went in in my ſight.

3 Now the cherubims ſtood on the right ſide of the houſe when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, *and ſtood* over the threſhold of the houſe; and the houſe was filled with the cloud,

V. 4. *Then the glory of the Lord*—The viſible token of the preſence of the God of glory. *Went up from the cherub*—In token of his departure from the temple. *And ſtood over the threſhold of the houſe*—Shewing his unwillingneſs to leave, and giving them time to return to him: he ſtands where he might be ſeen, both by the prieſts and the people, that both might be moved to repentance.

and the court was full of the brightneſs of the LORD's glory.

5 And the ſound of the cherubims wings was heard *even* to the outer court, as the voice of the Almighty God when he ſpeaketh.

6 And it came to paſs *that* when he had commanded the man clothed with linen, ſaying, Take fire from between the wheels, from between the cherubims; then he went in, and ſtood beſide the wheels.

7 And *one* cherub ſtretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hand of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl-ſtone.

10 And *as for* their appearances, they four had one likeneſs, as if a wheel had been in the midſt of a wheel.

11 When they went, they went upon their four ſides; they turned not as they went, but to the place whither they had looked they followed it; they turned not as they went.

12 And their whole body, and their backs,

V. 10. *They four had one likeneſs, as if a wheel had been in the midſt of a wheel*—This intimates the references of providence to each other, and their dependences on each other: and the joint tendency of all to one common end, while their motions appear to us intricate and perplext.

and

and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces; the firſt face *was* the face of a cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature that I ſaw by the river of Chebar.

16 And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the ſame wheels alſo turned not from beſide them:

17 When they ſtood, *theſe* ſtood; and when they were lifted up, *theſe* lifted up themſelves *alſo*: for the ſpirit of the living creature *was* in them.

18 Then the glory of the LORD departed from off the threſhold of the houſe, and ſtood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my ſight: when they went out, the wheels alſo *were* beſides them: and *every one* ſtood at the door of the eaſt gate of the LORD's houſe; and the glory of the God of Iſrael *was* over them above.

V. 17. *For the ſpirit of the living creature was in them*—There is a perfect harmony between ſecond cauſes in their dependence on, and ſubjection to, the one infinite, wiſe, good, holy, and juſt God. Events are not determined by the *wheel of fortune*, which is blind, but by the *wheels of providence*, which are full of eyes.

20 This

20 This *is* the living creature that I ſaw under the God of Iſrael by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces a piece, and every one four wings: and the likeneſs of the hands of a man *was* under their wings.

22 And the likeneſs of their faces *was* the ſame faces which I ſaw by the river of Chebar, their appearances, and themſelves: they went every one ſtraight forward.

CHAP. XI.

1. *The princes preſumption:* 4. *Their ſin, and judgment.* 13. *God's purpoſe of ſaving a remnant,* 21. *And puniſhing the wicked.*

MOREOVER, the ſpirit lifted me up, and brought me unto the eaſt gate of the LORD's houſe, which looketh eaſtward: and behold, at the door of the gate five and twenty men; among whom I ſaw Jaazaniah the ſon of Azur, and Pelatiah the ſon of Benaiah, princes of the people.

2 Then ſaid he unto me, Son of man, theſe *are* the men that deviſe miſchief, and give wicked counſel in this city;

3 Which ſay, *It is* not near, let us build houſes: this *city is* the caldron, and we *be* the fleſh.

4 ¶ Therefore propheſy againſt them, propheſy, O ſon of man.

V. 3. *This city is the caldron, and we be the fleſh* — Jeremiah foretold the deſtruction of Jeruſalem, under the metaphor of a ſeething-pot, Jer. i. 13. and Ezekiel himſelf here uſes the ſame figure of ſpeech. Theſe infidels therefore made uſe of the ſame expreſſion, in order to deride the menaces of the prophets; as if they had ſaid, If this city be a caldron, we had rather take our chance of being conſumed in it, than leave our commodious habitations, and run the riſk of war and captivity.

5 And

5 And the Spirit of the LORD fell upon me, and ſaid unto me, Speak, Thus ſaith the LORD, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord GOD, Your ſlain, whom ye have laid in the midſt of it, they *are* the fleſh; and this *city is* the caldron: but I will bring you forth out of the midſt of it.

8 Ye have feared the ſword; and I will bring a ſword upon you, ſaith the Lord GOD.

9 And I will bring you out of the midſt thereof, and deliver you into the hands of ſtrangers, and will execute judgments among you.

10 Ye ſhall fall by the ſword: I will judge you in the border of Iſrael; and ye ſhall know that I *am* the LORD.

11 This *city* ſhall not be your caldron, neither ſhall ye be the fleſh in the midſt thereof; *but* I will judge you in the border of Iſrael;

12 And ye ſhall know that I *am* the LORD: for ye have not walked in my ſtatutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to paſs when I propheſied, that Pelatiah the ſon of Benaiah died. Then

V. 11. *This city ſhall not be your caldron, neither ſhall ye be the fleſh*— The place of your ſufferings; greater are reſerved for you in a ſtrange land. *But I will judge you in the border of Iſrael* — I will do more againſt you at Riblah, where the captive king had his children, and others with them, firſt murdered before his eyes, and then his own eyes put out. Riblah is called the border of Iſrael: for Syria was adjoining to Iſrael on the north, and Riblah was on the frontiers of Syria.

fell

fell I down upon my face, and cried with a loud voice, and ſaid, Ah, Lord GOD! wilt thou make a full end of the remnant of Iſrael?

14 Again the word of the LORD came unto me, ſaying,

15 Son of man, thy brethren *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly, *are* they unto whom the inhabitants of Jeruſalem have ſaid, Get ye far from the LORD, unto us is this land given in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord GOD, Although I have caſt them far off among the heathen, and although I have ſcattered them among the countries, yet will I be to them as a little ſanctuary in the countries where they ſhall come.

17 Therefore ſay, Thus ſaith the Lord GOD, I will even gather you from the people, and aſſemble you out of the countries where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new ſpirit within you; and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh:

V. 19. *And I will give them one heart* — Cyrus ſhall give them leave, and I will give them a heart to return; and on their way ſhall there be great unity; and, when come to Jeruſalem, they ſhall own me, and my laws, and with one conſent, build Jeruſalem and the temple, and reſtore true religion. *And I will take the ſtony heart out of their fleſh* — That hard, that inflexible, undutiful, incorrigible diſpoſition.

20 That

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 ¶ But *as for them* whoſe heart walketh after the heart of their deteſtable things and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord GOD.

22 Then did the cherubims lift up their wings, and the wheels beſide them; and the glory of the God of Iſrael *was* over them above.

23 And the glory of the LORD went up from the midſt of the city, and ſtood upon the mountain which *is* on the eaſt ſide of the city.

24 Afterwards the ſpirit took me up, and brought me in a viſion by the Spirit of God into Chaldea, to them of the captivity. So the viſion that I had ſeen went up from me.

25 Then I ſpake unto them of the captivity all the things that the LORD had ſhewed me.

CHAP. XII.

1. *The type of Ezekiel's removing,* 8. *Sheweth the captivity of Zedekiah.* 17. *Ezekiel's trembling ſheweth the Jews deſolation.*

THE word of the LORD alſo came unto me, ſaying,

2 Son of man, thou dwelleſt in the midſt of a

V. 23. *And the glory of the Lord went up* — The glory of the Lord removes now out of the city, over which it had ſtood ſome time, waiting for their repentance. *And ſtood over the mountain* — Mount Olivet. He removed thither, to be as it were within call, and ready to return, if now at length *in this their day*, they would have *underſtood the things that made for their peace.*

V. 2. *Thou dwelleſt in the midſt of a rebellious houſe* — The prophet applies himſelf to thoſe of the captivity among whom he dwelt, who repined at their ſituation, thinking thoſe who dwelt at Jeruſalem in a much better condition than themſelves. The following parables, therefore, are deſigned to ſhew, that they who were left behind to ſuſtain the miſeries of a ſiege, and the inſults of a conqueror, would be in a much worſe condition than thoſe who were already ſettled in a foreign land.

rebellious

rebellious houſe, which have eyes to ſee, and ſee not; they have ears to hear, and hear not; for they *are* a rebellious houſe.

3 Therefore thou ſon of man, prepare thee ſtuff for removing, and remove by day in their ſight; and thou ſhalt remove from thy place to another place in their ſight: it may be they will conſider, though they *be* a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, as they that go forth into captivity.

5 Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulder, *and* carry *it* forth in the twilight: thou ſhalt cover thy face, that thou ſee not the ground, for I have ſet thee *for* a ſign unto the houſe of Iſrael.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day as ſtuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

8 ¶ And in the morning came the word of the LORD unto me, ſaying,

9 Son of man, hath not the houſe of Iſrael, the rebellious houſe, ſaid unto thee, What doeſt thou?

10 Say thou unto them, Thus ſaith the Lord GOD, This burden *concerneth* the prince in Jeruſalem, and all the houſe of Iſrael that *are* among them.

11 Say,

11 Say, I *am* your ſign; like as I have done, ſo ſhall it be done unto them; they ſhall remove *and* go into captivity.

12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth; they ſhall dig through the wall to carry out thereby: he ſhall cover his face, that he ſee not the ground with *his* eyes.

13 My net alſo will I ſpread upon him, and he ſhall be taken in my ſnare: and I will bring him to Babylon *to* the land of the Chaldeans: yet ſhall he not ſee it, though he ſhall die there.

14 And I will ſcatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the ſword after them.

15 And they ſhall know that I *am* the LORD, when I ſhall ſcatter them among the nations, and diſperſe them in the countries.

16 But I will leave a few men of them from the ſword, from the famine, and from the peſtilence, that they may declare all their abominations among the heathen whither they come; and they ſhall know that I *am* the LORD.

17 ¶ Moreover, the word of the LORD came to me, ſaying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulneſs;

V. 13. *My net alſo will I ſpread upon him* — Though Zedekiah flatters himſelf with the hope of eſcaping the Chaldean army, yet ſhall he find himſelf fatally miſtaken: for I will bring his enemies upon him, and ſtop his flight, as when a wild beaſt is entangled in a net. *Yet ſhall he not ſee it, though he ſhall die there*—His eyes ſhall be put out before he arrives at Babylon, in which city he ſhall die. Accordingly the king of Babylon paſſed ſentence upon him, and his eyes were put out at Riblah in the land of Hamath; he was then carried to Babylon, where he continued to the day of his death.

19 And ſay unto the people of the land, Thus ſaith the Lord GOD of the inhabitants of Jeruſalem *and* of the land of Iſrael, They ſhall eat their bread with carefulneſs; and drink their water with aſtoniſhment, that her land may be deſolate from all that is therein, becauſe of the violence of all them that dwell therein.

20 And the cities *that are* inhabited ſhall be laid waſte, and the land ſhall be deſolate; and ye ſhall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, ſaying,

22 Son of man, what *is* that proverb *that* ye have in the land of Iſrael, ſaying, The days are prolonged, and every viſion faileth?

23 Tell them therefore, Thus ſaith the Lord GOD, I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael; but ſay unto them, The days are at hand, and the effect of every viſion.

24 For there ſhall be no more any vain viſion, nor flattering divination within the houſe of Iſrael.

25 For I *am* the LORD; I will ſpeak, and the word that I ſhall ſpeak ſhall come to paſs; it ſhall be no more prolonged; for in your days, O rebellious houſe, will I ſay the word, and will perform it, ſaith the Lord GOD.

26 ¶ Again the word of the LORD came to me, ſaying,

V. 22. *The days are prolonged, and every viſion faileth*—This is ſpoken in the perſon of infidels, who turn the grace of God into wantonneſs, and taking encouragement from his patience and long-ſuffering to deſpiſe his threatnings, as if they would never be executed.

27 Son

27 Son of man, behold, *they of* the houſe of Iſrael ſay, The viſion that he ſeeth *is* for many days *to come*, and he propheſieth of the times *that are* far off.

28 Therefore ſay unto them, Thus ſaith the Lord GOD, There ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord GOD.

CHAP. XIII.

1. *The reproof of lying prophets, and their untempered mortar.* 17. *Of the propheteſſes, and their pillows.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, propheſy, againſt the prophets of Iſrael that propheſy, and ſay thou unto them that propheſy out of their own hearts, Hear ye the word of the LORD;

3 Thus ſaith the Lord GOD, Wo unto the fooliſh prophets, that follow their own ſpirit, and have ſeen nothing!

4 O Iſrael, thy prophets are like the foxes in the deſerts.

5 Ye have not gone up into the gaps, neither made up the hedge for the houſe of Iſrael, to ſtand in the battle in the day of the LORD.

6 They have ſeen vanity and lying divination, ſaying, The LORD ſaith; and the LORD hath not ſent them: and they have made *others* to hope that they would confirm the word.

V. 4. *Thy prophets are like the foxes in the deſerts*—Or, as the apoſtle ſtiles them, 2 Cor. xi. 13. *deceitful workers*, who craftily inſinuate falſe doctrines into unſtable minds; and, at the ſame time, are hungry and ravenous, greedily catching at the leaſt appearance of advantage.

7 Have

7 Have ye not ſeen a vain viſion, and have ye not ſpoken a lying divination, whereas ye ſay, The LORD ſaith *it;* albeit I have not ſpoken?

8 Therefore thus ſaith the Lord GOD, Becauſe ye have ſpoken vanity, and ſeen lies, therefore behold, I *am* againſt you, ſaith the Lord GOD.

9 And mine hand ſhall be upon the prophets that ſee vanity, and that divine lies: they ſhall not be in the aſſembly of my people, neither ſhall they be written in the writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael; and ye ſhall know that I *am* the Lord GOD.

10 Becauſe, even becauſe they have ſeduced my people, ſaying, Peace, and *there was* no peace; and one built up a wall, and lo, others daubed it with untempered *mortar;*

11 Say unto them which daub *it* with untempered *mortar*, that it ſhall fall: there ſhall be an overflowing ſhower: and ye, O great hail-ſtones, ſhall fall; and a ſtormy wind ſhall rend *it.*

12 Lo, when the wall is fallen, ſhall it not be ſaid unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus ſaith the Lord GOD, I will even rend *it* with a ſtormy wind in my fury; and there ſhall be an overflowing ſhower in

V. 10. *They have ſeduced my people, ſaying, Peace, and there was no peace*—They have deceived my people, by telling them, that none of thoſe judgments ſhould overtake them, which Jeremiah and the other prophets threatened them with. *And one built up a wall, &c.*—What one falſe prophet ſaid (which is here called the building of the wall) the other would affirm without any ground for ſo doing.

mine

mine anger, and great hail-ſtones in *my* fury to conſume *it*.

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, ſo that the foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof; and ye ſhall know that I *am* the LORD.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with untempered *mortar*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Iſrael which propheſy concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord GOD.

17 ¶ Likewiſe, thou ſon of man, ſet thy face againſt the daughters of thy people which propheſy out of their own heart, and propheſy thou againſt them,

18 And ſay, Thus ſaith the Lord GOD, Wo to the *women* that ſew pillows to all arm-holes, and make kerchiefs upon the head of every ſtature to hunt ſouls! Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to ſlay the ſouls that ſhould not die, and to ſave

V. 18. *That ſew pillows to all arm-holes*—A figurative ſpeech, expreſſing the ſecurity, which they promiſed to every one that came to them. *And make kerchiefs*—Triumphal caps, which were made by theſe propheteſſes, and put upon the head of every one who conſulted them, and by theſe they were to interpret, as a promiſe of victory over the Babylonians.

the

the ſouls alive that ſhould not live, by your lying to my people that hear *your* lies?

20 Wherefore thus ſaith the Lord GOD, Behold, I *am* againſt your pillows wherewith ye there hunt the ſouls to make *them* fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make *them* fly.

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted; and ye ſhall know that I *am* the LORD.

22 Becauſe with lies ye have made the heart of the righteous ſad, whom I have not made ſad, and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, by promiſing him life;

23 Therefore ye ſhall ſee no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye ſhall know that I *am* the LORD.

CHAP. XIV.

1. *God anſwereth idolaters according to their own heart.* 12. *God's irrevocable ſentence.* 22. *A remnant ſhall be ſaved.*

THEN came certain of the elders of Iſrael unto me, and ſat before me.

2 And the word of the LORD came unto me, ſaying,

3 Son of man, theſe men have ſet up their idols in their heart, and put the ſtumbling-block of their iniquity before their face: ſhould

ſhould I be inquired of at all by them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord GOD, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will anſwer him that cometh, according to the multitude of his idols;

5 That I may take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

6 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Repent, and turn *yourſelves* from your idols; and turn away your faces from all your abominations.

7 For every one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will anſwer him by myſelf:

8 And I will ſet my face againſt that man, and will make him a ſign and a proverb, and I will cut him off from the midſt of my people; and he ſhall know that I *am* the LORD.

9 And if the prophet be deceived when he hath ſpoken a thing, I the LORD have deceived that prophet, and I will ſtretch out my hand up-

V. 3. *Should I be enquired of at all by them?*—Though they have the impudence to aſk counſel of God, they ſhall not receive a favourable anſwer, but ſuch an one as their hypocriſy deſerves.

V. 9. *I the Lord have deceived that prophet*—i. e. I have ſuffered him to be deceived. I have given him up to a ſtrong deluſion, as a juſt judgment upon him for going after idols, and ſetting up falſe pretences to inſpiration,

on

on him, and will deſtroy him from the midſt of my people Iſrael.

10 And they ſhall bear the puniſhment of their iniquity: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him*;

11 That the houſe of Iſrael may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions; but that they may be my people, and I may be their God, ſaith the Lord GOD.

12 ¶ The word of the LORD came again to me, ſaying,

13 Son of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it:

14 Though theſe three men, Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their righteouſneſs, ſaith the Lord GOD.

15 If I cauſe noiſome beaſts to paſs through the land, and they ſpoil it, ſo that it be deſolate, that no man may paſs through becauſe of the beaſts:

16 *Though* theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters; they only ſhall be delivered, but the land ſhall be deſolate.

V. 14. *Though theſe three men, Noah*—Who 'tis probable prevailed with God to ſpare the world for ſome years, and ſaved his near relations when the flood came. *Daniel*—Who prevailed for the life of the wiſe men of Chaldea. *And Job*—Who daily offered ſacrifice for his children, and at laſt reconciled God to thoſe that had offended.

17 Or

17 Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it;

18 Though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſons nor daughters, they only ſhall be delivered themſelves.

19 Or *if* I ſend a peſtilence into that land, and pour out my fury upon it in blood, to cut off from it man and beaſt:

20 Though Noah, Daniel, and Job *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſon nor daughter; they ſhall *but* deliver their own ſouls by their righteouſneſs.

21 For thus ſaith the Lord GOD, How much more when I ſend my four ſore judgments upon Jeruſalem, the ſword, and the famine, and the noiſome beaſt, and the peſtilence, to cut off from it man and beaſt?

22 ¶ Yet behold, therein ſhall be left a remnant that ſhall be brought forth, *both* ſons and daughters: behold, they ſhall come forth unto you, and ye ſhall ſee their way and their doings: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

23 And they ſhall comfort you, when ye ſee their ways and their doings: and ye ſhall know that I have not done without cauſe all that I have done in it, ſaith the Lord GOD.

CHAP. XV.

1. *By the unfitneſs of the vine-branch for any work,* 6. *Is ſhewed the rejection of Jeruſalem.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, What is the vine-tree more than any tree, *or than* a branch which is among the trees of the foreſt?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any veſſel thereon?

4 Behold, it is caſt into the fire for fuel; the fire devoureth both the ends of it, and the midſt of it is burned: is it meet for *any* work?

5 Behold, when it was whole it was meet for no work: how much leſs ſhall it be meet yet for *any* work when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus ſaith the Lord GOD, As the vine-tree among the trees of the foreſt, which I have given to the fire for fuel, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them: they ſhall go out from *one* fire, and *another* fire ſhall devour them, and ye ſhall know that I *am* the LORD, when I ſet my face againſt them.

8 And I will make the land deſolate, becauſe they have committed a treſpaſs, ſaith the Lord God.

CHAP. XVI.

1. *By a wretched infant is ſhewed the ſtate of Jeruſalem.*
6. *God's love to her.*

AGAIN the word of the LORD came unto me, ſaying,

V. 2. *What is the vine-tree more than any tree*—Iſrael is here compared to a vine, which, when fruitleſs, is utterly unprofitable. This the prophet minds them of to humble them, and awaken them to fruitfulneſs. *A branch which is among the trees of the foreſt*—One branch of a tree in the foreſt is of more uſe than the whole vine-tree is, except for its fruit.

2 Son

2 Son of man, cauſe Jeruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord GOD unto Jeruſalem, Thy birth and thy nativity *is* of the land of Canaan: thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple *thee*; thou waſt not ſalted at all, nor ſwaddled at all.

5 None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field to the loathing of thy perſon, in the day that thou waſt born.

6 ¶ And when I paſſed by thee, and ſaw thee polluted in thine own blood, I ſaid unto thee *when thou waſt* in thy blood, Live; yea, I ſaid unto thee *when thou waſt* in thy blood, Live.

7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was* the time of love:

V. 3. *Thy birth*—Thy root whence thou didſt ſpring. *Thy father*—Abraham, before God called him, (as his father and kindred) worſhipped ſtrange gods beyond the river, Joſh. xxiv. 14. *Was an Amorite*—This comprehended all the reſt of the curſed nations.

V. 5. *Thou waſt caſt out in the open field to the loathing of thy perſon*—In contempt of thee as unlovely and worthleſs; and in abhorrence of thee as loathſome to the beholder. This ſeems to have reference to the expoſing of the male children of the Iſraelites in Egypt. And it is an apt illuſtration of the natural ſtate of all the children of men.

V. 8. *Thy time was the time of love*—The time of thy miſery was the time of love in me towards thee. *I ſpread my ſkirt over thee*—Eſpouſed thee, as Ruth iii. 9. *Entered into a covenant with thee*—This was done at mount Sinai, when the covenant between God and Iſrael was ſealed and ratified.

and

and I ſpread my ſkirt over thee, and covered thy nakedneſs: yea, I ſware unto thee, and entered into a covenant with thee, ſaith the Lord GOD, and thou becameſt mine.

9 Then waſhed I thee with water; yea, I throughly waſhed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee alſo with broidered work, and ſhod thee with badger's ſkin, and I girded thee about with fine linen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus waſt thou decked with gold and ſilver; and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and honey, and oil: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comelineſs which I had put upon thee, ſaith the Lord GOD.

15 But thou didſt truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy fornications on every one that paſſed by; his it was.

V. 15. *Thou didſt truſt in thine own beauty*—Thou didſt preſume upon the very favour I had ſhewed to Jeruſalem, in chooſing it for the place of my reſidence, as if that would ſecure thee from my vengeance, however great thy idolatries, and other crying ſins might be.

16 And

16 And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the harlot thereupon; *the like things* ſhall not come, neither ſhall it be *ſo*.

17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and madeſt to thyſelf images of men, and didſt commit whoredom with them;

18 And tookedſt thy broidered garments and coveredſt them, and thou haſt ſet mine oil and mine incenſe before them.

19 My meat alſo which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweet ſavour: and *thus* it was, ſaith the Lord GOD.

20 Moreover, thou haſt taken thy ſons and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them to be devoured. *Is this* of thy whoredoms a ſmall matter,

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſs through *the fire* for them?

22 And in all thine abominations, and thy whoredoms thou haſt not remembered the days of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And it came to paſs after all thy wickedneſs, (Wo, wo unto thee! ſaith the Lord GOD,)

24 *That* thou haſt alſo built unto thee an eminent place, and haſt made thee an high place in every ſtreet.

V. 21. *Thou haſt ſlain my children* —By children are here meant the firſt-born, who were in a peculiar manner ſet apart to be God's property, yet even theſe they ſacrificed to their idols.

25 Thou

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whoredoms.

26 Thou haſt alſo committed fornication with the Egyptians thy neighbours, great of fleſh; and haſt increaſed thy whoredoms, to provoke me to anger.

27 Behold therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philiſtines, *which are* aſhamed of thy lewd way.

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable; yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord GOD, ſeeing thou doeſt all theſe *things*, the work of an imperious whoriſh woman?

31 In that thou buildeſt thine eminent place, in the head of every way, and makeſt thine high place in every ſtreet; and haſt not been as an harlot, in that thou ſcorneſt hire,

32 *But as* a wife that committeth adultery, *which* taketh ſtrangers inſtead of her huſband.

33 They give gifts to all whores: but thou

V. 30. *How weak is thine heart*—Thou art not only unſtable and irreſolute with regard to what is good, but even reſtleſs and unſettled in the practice of wickedneſs, ſtill hankering after ſome new kind of idolatry, and reſolved to indulge a wandering appetite.

giveſt

giveſt thy gifts to all thy lovers, and hireſt them, that they may come unto thee on every ſide for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou giveſt a reward; and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the LORD:

36 Thus ſaith the Lord GOD, Becauſe thy filthineſs was poured out, and thy nakedneſs diſcovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children which thou didſt give unto them;

37 Behold therefore, I will gather all thy lovers with whom thou haſt taken pleaſure, and all *them* that thou haſt loved, with all *them* that thou haſt hated; I will even gather them round about againſt thee, and will diſcover thy nakedneſs unto them, that they may ſee all thy nakedneſs.

38 And I will judge thee as women that break wedlock and ſhed blood are judged; and I will give thee blood in fury and jealouſy.

39 And I will alſo give thee into their hand, and they ſhall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take thy fair jewels, and leave thee naked and bare.

V. 37. *Will diſcover thy nakedneſs unto them*—They ſhall ſee thee carried away captive, ſtripped and bare, without any covering, acording to the barbarous cuſtom of conquerors in thoſe times.

40 They

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall burn thine houſes with fire, and execute judgments upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

42 So will I make my fury towards thee to reſt, and my jealouſy ſhall depart from thee, and I will be quiet, and will be no more angry.

43 Becauſe thou haſt not remembered the days of thy youth, but haſt fretted me in all theſe *things*: behold therefore, I alſo will recompenſe thy way upon *thine* head, ſaith the Lord GOD: and thou ſhalt not commit this lewdneſs above all thine abominations.

44 Behold, every one that uſeth proverbs ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, *ſo is* her daughter.

45 Thou art thy mother's daughter, that loatheth her huſband and her children; and thou *art* the ſiſter of thy ſiſters, which loathed their huſbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters, that dwell at thy left hand: and thy younger ſiſter, that dwelleth at thy right hand, *is* Sodom and her daughters.

V. 44. *As is the mother, ſo is her daughter*—They that love to apply the memorable ſayings of former ages to the preſent times, ſhall apply that common proverb to thee, that the daughter followeth the ſteps of the mother, and that Jeruſalem is no better than the Amorites, whoſe land they inhabit, and whoſe manners they imitate.

47 Yet

47 Yet haſt thou not walked after their ways, nor done after their abominations: but as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy ways.

48 *As* I live, ſaith the Lord GOD, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, Pride, fulneſs of bread, and abundance of idleneſs was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me; therefore I took them away as I ſaw *good*.

51 Neither hath Samaria committed half of thy ſins; but thou haſt multiplied thine abominations more than they, and haſt juſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo, which haſt judged thy ſiſters, bear thine own ſhame for thy ſins that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters.

53 When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midſt of them:

V. 49. *Neither did ſhe ſtrengthen the hand of the poor and needy*—Pride and luxury, produce idleneſs, and make men expenſive in their own way of living; which makes them regardleſs of the diſtreſſes and miſeries of others.

54 That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a comfort unto them.

55 When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate, then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not mentioned by thy mouth in the day of thy pride:

57 Before thy wickedneſs was diſcovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philiſtines, which deſpiſe thee round about.

58 Thou haſt borne thy lewdneſs and thine abominations, ſaith the LORD.

59 For thus ſaith the Lord GOD, I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant.

60 Nevertheleſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy ways and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder and thy younger: and I will give them unto thee for daughters: but not by thy covenant.

62 And I will eſtabliſh my covenant with thee; and thou ſhalt know that I *am* the LORD.

V. 61. *But not by thy covenant* — Not by that old covenant which was violated; nor by external ceremonies, which were a great part of the firſt covenant, but by that covenant which writes the law in the heart, and puts the fear of God into the inward parts.

63 That

63 That thou mayeſt remember and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord GOD.

CHAP. XVII.

1. *By two eagles and a vine,* 11. *Is ſhewed God's judgment upon Jeruſalem.* 22. *God promiſeth to plant the cedar of the Goſpel.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael;

3 And ſay, Thus ſaith the Lord GOD; A great eagle with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon, and took the higheſt branch of the cedar;

4 He cropped off the top of his young twigs, and carried it into a land of traffick, he ſet it in a city of merchants.

5 He took alſo of the ſeed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* ſet it *as* a willow-tree.

6 And it grew, and became a ſpreading vine of low ſtature, whoſe branches turned toward him, and the roots thereof were under him: ſo it became a vine, and brought forth branches, and ſhot forth ſprigs.

V. 3. *A great eagle*—Nebuchadnezzar king of Babylon is compared to a great eagle, the king of birds, ſwift, ſtrong, rapacious. *With great wings*—Mighty provinces on each ſide of his kingdom *Long winged* — His kingdom was widely extended. *Full of feathers*—And full of people. *Which had divers colours*—Which were of divers nations, languages and manners. *Came unto Lebanon*—i. e. Jeruſalem; the chief city of the country where this great, fruitful and pleaſant hill was.

7 There

7 There was alſo another great eagle with great wings and many feathers: and behold, this vine did bend her roots toward him, and ſhot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good ſoil, by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus ſaith the Lord GOD, Shall it proſper? ſhall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it ſhall wither in all the leaves of her ſpring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, ſhall it proſper? ſhall it not utterly wither, when the eaſt-wind toucheth it? it ſhall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, ſaying,

12 Say now to the rebellious houſe, Know ye not what theſe *things mean?* tell *them*, Behold, the king of Babylon is come to Jeruſalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's ſeed, and made a covenant with him, and hath taken an oath of him: he hath alſo taken the mighty of the land:

14 That the kingdom might be baſe, that it

V. 7. *There was alſo another great eagle*—The king of Egypt. *This vine*—Zedekiah, his nobles and people. *Did bend*—Sought his friendſhip. *Shot forth*—Sent ambaſſadors, and truſted to the power of Egypt.

might

might not lift itſelf up, *but* that by keeping of his covenant it might ſtand.

15 But he rebelled againſt him in ſending his ambaſſadors into Egypt, that they might give him horſes and much people. Shall he proſper? ſhall he eſcape that doeth ſuch *things?* or ſhall he break the covenant, and be delivered?

16 *As* I live, ſaith the Lord GOD; ſurely in the place *where* the king *dwelleth* that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him in the midſt of Babylon he ſhall die.

17 Neither ſhall Pharaoh *with* his mighty army and great company make for him in the war by caſting up mounts, and building forts, to cut off many perſons:

18 Seeing he deſpiſed the oath by breaking the covenant, when lo, he had given his hand, and hath done all theſe *things*, he ſhall not eſcape.

19 Therefore thus ſaith the Lord GOD, *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken, even it will I recompenſe upon his own head.

20 And I will ſpread my net upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon, and will plead with him there for his treſpaſs that he hath treſpaſſed againſt me.

21 And all his fugitives with all his bands ſhall fall by the ſword, and they that remain ſhall be ſcattered towards all winds: and ye ſhall know that I the LORD have ſpoken *it*.

22 ¶ Thus ſaith the Lord GOD, I will alſo take

take of the higheſt branch of the high cedar, and will ſet *it*; I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

23 In the mountain of the height of Iſrael will I plant it: and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar: and under it ſhall dwell all fowl of every wing; in the ſhadow of the branches thereof ſhall they dwell.

24 And all the trees of the field ſhall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the LORD have ſpoken and have done *it*.

CHAP. XVIII.

1. *God reproveth the unjuſt parable of ſour grapes.* 25. *He defendeth his juſtice,* 31. *And exhorteth to repentance.*

THE word of the LORD came unto me again, ſaying,

2 What mean ye, that ye uſe this proverb concerning the land of Iſrael, ſaying, The fathers have eaten ſour grapes, and the children's teeth are ſet on edge?

3 *As* I live, ſaith the Lord GOD, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael.

4 Behold, all ſouls are mine; as the ſoul of

V. 22. *I will alſo take of the higheſt branch* — Of the royal ſeed; of the higheſt branch that is heir to the throne; namely, the Meſſiah.

V. 3. *Ye ſhall not have occaſion any more to uſe this proverb in Iſrael*—I will ſo viſibly diſtinguiſh between the righteous and the wicked, that you ſhall have no farther occaſion to uſe this proverb. God expreſsly threatens *to viſit the ſins of the fathers upon the children:* but this is to be underſtood only with regard to temporal, not eternal puniſhments.

the

the father, ſo alſo the ſoul of the ſon, is mine: the ſoul that ſinneth, it ſhall die.

5 But if a man be juſt, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael, neither hath defiled his neighbour's wife, neither hath come near to a menſtruous woman,

7 And hath not oppreſſed any, *but* hath reſtored to the debtor his pledge, hath ſpoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon uſury, neither hath taken any increaſe, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my ſtatutes, and hath kept my judgments to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord GOD.

10 If he beget a ſon *that is* a robber, a ſhedder of blood, and *that* doeth the like to *any* one of theſe *things*.

11 And that doeth not any of thoſe *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppreſſed the poor and needy, hath ſpoiled by violence, hath not reſtored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon uſury, and hath taken increaſe: ſhall he then live? He ſhall not live:

live: he hath done all theſe abominations; he ſhall ſurely die; his blood ſhall be upon him.

14 Now lo, *if* he beget a ſon that ſeeth all his father's ſins which he hath done, and conſidereth, and doeth not ſuch like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the houſe of Iſrael, hath not defiled his neighbour's wife,

16 Neither hath oppreſſed any, hath not withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received uſury nor increaſe, hath executed my judgments, hath walked in my ſtatutes; he ſhall not die for the iniquity of his father, he ſhall ſurely live.

18 *As for* his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he ſhall die in his iniquity.

19 Yet ſay ye, Why? doth not the ſon bear the iniquity of the father? When the ſon hath done that which is lawful and right, *and* hath kept all my ſtatutes, and hath done them, he ſhall ſurely live.

20 The ſoul that ſinneth it ſhall die. The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon: the righteouſneſs of the righteous ſhall be

V. 19. *Doth not the ſon bear the iniquity of the father?* — i. e. The effects or puniſhment of iniquity. The Jews ſtill appealed to their own experience as the ground of their complaint.

upon

upon him, and the wickedneſs of the wicked ſhall be upon him.

21 But if the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live: he ſhall not die.

22 All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him: in his righteouſneſs that he hath done, he ſhall live.

23 Have I any pleaſure at all that the wicked ſhould die? ſaith the Lord GOD; *and* not that he ſhould return from his ways and live?

24 But when the righteous turneth away from his righteouſneſs, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, ſhall he live? all his righteouſneſs that he hath done ſhall not be mentioned: in his treſpaſs that he hath treſpaſſed, and in his ſin that he hath ſinned, in them ſhall he die.

25 ¶ Yet ye ſay, The way of the LORD is not equal. Hear now, O houſe of Iſrael: is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteouſneſs, and committeth iniquity, and dieth in them; for his iniquity that he hath done ſhall he die.

V. 26. *When a righteous man turneth away from his righteouſneſs, &c.* —An opinion prevailed among the Jews, that at the day of judgment a conſiderable number of good actions would overbalance mens evil ones: ſee chap. xxxiii. 13. therefore they thought it hard, that a perſon who had lived righteouſly the greateſt part of his life, if he at laſt committed iniquity, that his former righteouſneſs ſhould avail him nothing. In oppoſition to this doctrine, God here declares, that a righteous man ſinning, and not repenting, ſhould die in his ſins; and the wicked man, upon repenting, ſhould ſave his ſoul alive.

27 Again, when the wicked *man* turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the LORD is not equal. O houſe of Iſrael, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his ways, ſaith the Lord GOD. Repent, and turn *yourſelves* from all your tranſgreſſions; ſo iniquity ſhall not be your ruin.

31 ¶ Caſt away from you all your tranſgreſſions whereby ye have tranſgreſſed, and make you a new heart and a new ſpirit: for why will ye die, O houſe of Iſrael?

32 For I have no pleaſure in the death of him that dieth, ſaith the Lord GOD. Wherefore turn *yourſelves*, and live ye.

CHAP. XIX.

A lamentation for the princes of Iſrael, under the parable of lions whelps taken in a pit.

MOREOVER, take thou up a lamentation for the princes of Iſrael,

2 And ſay, What *is* thy mother? A lioneſs: ſhe lay down among lions, ſhe nouriſhed her whelps among young lions.

3 And ſhe brought up one of her whelps: it

V. 2. *What is thy mother? A lioneſs* — Judah is become cruel and bloody, and hath taught her princes to govern by tyranny and oppreſſion.

became

became a young lion, and it learned to catch the prey; it devoured men.

4 The nations alſo heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when ſhe ſaw that ſhe had waited, *and* her hope was loſt, then ſhe took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their deſolate palaces, and he laid waſte their cities; and the land was deſolate, and the fulneſs thereof by the noiſe of his roaring.

8 Then the nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 Thy mother *is* like a vine in thy blood, planted by the waters: ſhe was fruitful and full of branches by reaſon of many waters.

11 And ſhe had ſtrong rods for the ſceptres of them that bear rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the eaſt wind dried

dried up her fruit: her ſtrong rods were broken and withered; the fire conſumed them.

13 And now, ſhe *is* planted in the wilderneſs, in a dry and thirſty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſceptre to rule. This *is* a lamentation, and ſhall be for a lamentation.

CHAP. XX.

1. *God refuſeth to be conſulted by the elders of Iſrael.* 5. *The ſtory of their rebellions.* 33. *He promiſeth to gather them.*

AND it came to paſs in the ſeventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Iſrael came to enquire of the LORD, and ſat before me.

2 Then came the word of the LORD unto me, ſaying,

3 Son of man, ſpeak unto the elders of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Are ye come to enquire of me? *As* I live, ſaith the Lord GOD, I will not be enquired of by you.

4 Wilt thou judge them, ſon of man, wilt thou judge *them?* cauſe them to know the abominations of their fathers;

5 ¶ And ſay unto them, Thus ſaith the Lord

V. 13. *And now ſhe is planted in the wilderneſs, &c.*—A great part of her people are carried captive, where their condition is as different from what it was formerly, as the condition of a tree is, when it is removed out of a rich and well-watered, into a barren and thirſty ſoil.

GOD,

GOD, In the day when I choſe Iſrael, and lifted up mine hand unto the ſeed of the houſe of Jacob, and made myſelf known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the LORD your God.

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes, and defile not yourſelves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled againſt me, and would not hearken unto me: they did not every man caſt away the abominations of their eyes, neither did they forſake the idols of Egypt. Then I ſaid, I will pour out my fury upon them, to accompliſh my anger againſt them in the midſt of the land of Egypt.

9 But I wrought for my name's ſake, that it ſhould not be polluted before the heathen among whom they *were*, in whoſe ſight I made myſelf known unto them, in bringing them forth out of the land of Egypt.

V. 5. *In the day when I—lifted up mine hand unto the ſeed of the houſe of Jacob*—When I entered into a ſolemn covenant with them purſuant to the oath I had ſworn to their fathers. Lifting up the hand was a ceremony uſed in taking an oath, and hence the prophet has applied it to God himſelf.

V. 9. *I wrought for my name's ſake, &c.*—The reaſon why God did not puniſh the Iſraelites as they deſerved, is elſewhere aſſigned in ſcripture, viz. becauſe it would turn to the diſhonour of God in the judgment of the heathen world, as if he was not able to make good the gracious promiſes he had given them.

10 Wherefore

10 Wherefore I cauſed them to go forth out of the land of Egypt, and brought them into the wilderneſs.

11 And I gave them my ſtatutes, and ſhewed them my judgments, which *if* a man do, he ſhall even live in them.

12 Moreover alſo, I gave them my ſabbaths, to be a ſign between me and them, that they might know that I *am* the LORD that ſanctify them.

13 But the houſe of Iſrael rebelled againſt me in the wilderneſs: they walked not in my ſtatutes, and they deſpiſed my judgments, which *if* a man do, he ſhall even live in them; and my ſabbaths they greatly polluted. Then I ſaid, I would pour out my fury upon them in the wilderneſs to conſume them.

14 But I wrought for my name's ſake, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them out.

15 Yet alſo I lifted up my hand unto them in the wilderneſs, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Becauſe they deſpiſed my judgments, and walked not in my ſtatutes, but polluted my ſabbaths: for their heart went after their idols.

17 Nevertheleſs, mine eye ſpared them from deſtroying them, neither did I make an end of them in the wilderneſs:

18 But I ſaid unto their children in the wil-

V. 13. *My ſabbaths they greatly polluted*—Particularly in going to gather manna on that day, contrary to the expreſs command of God, confirmed by an extraordinary deſcent of manna the foregoing day.

derneſs,

derneſs, Walk ye not in the ſtatutes of your fathers, neither obſerve their judgments, nor defile yourſelves with their idols.

19 I *am* the LORD your God. Walk in my ſtatutes, and keep my judgments, and do them:

20 And hallow my ſabbaths: and they ſhall be a ſign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgments to do them, which *if* a man do, he ſhall even live in them; they polluted my ſabbaths. Then I ſaid I would pour out my fury upon them, to accompliſh mine anger againſt them in the wilderneſs.

22 Nevertheleſs, I withdrew mine hand, and wrought for my name's ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth.

23 I lifted up mine hand unto them alſo in the wilderneſs, that I would ſcatter them among the heathen, and diſperſe them through the countries:

24 Becauſe they had not executed my judgments, but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after their fathers idols.

25 Wherefore I gave them alſo ſtatutes *that were* not good, and judgments whereby they ſhould not live.

26 And I polluted them in their own gifts, in that they cauſed to paſs through *the fire* all that openeth the womb, that I might make them

deſolate,

deſolate, to the end that they might know that I *am* the LORD.

27 Therefore, ſon of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the LORD GOD, Yet, in this your fathers have blaſphemed me, in that they have committed a treſpaſs againſt me.

28 *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink-offerings.

29 Then I ſaid unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your ſons to paſs through the fire, ye pollute yourſelves with all your idols, even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind,

V. 29. *What is the high place whereunto ye go*—What mean you that you go to the high place? What do you find ſo inviting there, that you will leave God's altar, where he requires your attendance, to frequent ſuch places as he has forbidden you to worſhip in? *Bamah*—Which ſignifies an high place, that had its name from the heathen idolatry, which it ſtill retains.

ſhall

ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countries to ſerve wood and ſtone.

33 ¶ *As* I live, ſaith the Lord GOD, ſurely with a mighty hand, and with a ſtretched-out arm, and with fury poured out will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are ſcattered, with a mighty hand, and with a ſtretched-out arm, and with fury poured out:

35 And I will bring you into the wilderneſs of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſs in the land of Egypt, ſo will I plead with you, ſaith the Lord GOD.

37 And I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that tranſgreſs againſt me: I will bring them forth out of the country where they ſojourn, and they ſhall not enter into the land of Iſrael: and ye ſhall know that I *am* the LORD.

39 As for you, O houſe of Iſrael, thus ſaith the Lord GOD, Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts and with your idols.

V. 39. *Go ye, ſerve ye every one his idols*--An ironical permiſſion full of indignation and rebuke, ſharply upbraiding them for deſpiſing thoſe many warnings God had given them; and implying, that he now reſolved to forſake them, and give them up to ſtrong deluſions, as a juſt judgment for their abuſe of the means of grace ſo long offered to them, and ſtill rejected.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord GOD, there ſhall all the houſe of Iſrael, all of them in the land, ſerve me: there will I accept them, and there will I require your offerings, and the firſt fruits of your oblations, with all your holy things.

41 I will accept you with your ſweet ſavour, when I bring you out from the people, and gather you out of the countries wherein ye have been ſcattered; and I will be ſanctified in you before the heathen;

42 And ye ſhall know that I *am* the LORD, when I ſhall bring you into the land of Iſrael, into the country *for* the which I lifted up my hand to give it to your fathers.

43 And there ſhall ye remember your ways and all your doings wherein ye have been defiled; and ye ſhall loathe yourſelves in your own ſight for all your evils that ye have committed.

44 And ye ſhall know that I *am* the LORD, when I have wrought with you for my name's ſake, not according to your wicked ways, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, ſaying,

46 Son of man, Set thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſy againſt the foreſt of the ſouth field;

47 And ſay to the foreſt of the ſouth, Hear the word of the LORD; Thus ſaith the Lord GOD, Behold, I will kindle a fire in thee, and it ſhall devour

devour every green tree in thee, and every dry tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burned therein.

48 And all fleſh ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah, Lord GOD! they ſay of me, Doth he not ſpeak parables?

CHAP. XXI.

1. *Ezekiel propheſieth againſt Jeruſalem.* 8. *The ſharp and bright ſword.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, Set thy face toward Jeruſalem, and drop *thy word* toward the holy places, and propheſy againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the LORD, Behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore ſhall my ſword go forth out of his ſheath againſt all fleſh from the ſouth to the north:

5 That all fleſh may know that I the LORD have drawn forth my ſword out of his ſheath: it ſhall not return any more.

6 Sigh therefore, thou ſon of man, with the breaking of thy loins; and with bitterneſs ſigh before their eyes.

V. 49. *Doth he not ſpeak parables*— They make this an argument for diſregarding whatever I ſay to them, that I uſe ſo many metaphorical expreſſions, that they cannot diſcover my meaning: whereupon God commands him in the next chapter to ſpeak in plainer terms.

7 And

7 And it ſhall be, when they ſay unto thee, Wherefore ſigheſt thou? that thou ſhalt anſwer, For the tidings; becauſe it cometh: and every heart ſhall melt, and all hands ſhall be feeble, and every ſpirit ſhall faint, and all knees ſhall be weak *as* water: behold, it cometh, and ſhall be brought to paſs, ſaith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, ſaying,

9 Son of man, propheſy, and ſay, Thus ſaith the LORD, Say, A ſword, a ſword is ſharpened, and alſo furbiſhed;

10 It is ſharpened to make a ſore ſlaughter; it is furbiſhed that it may glitter; ſhould we then make mirth? it contemneth the rod of my ſon; *as* every tree.

11 And he hath given it to be furbiſhed, that it may be handled: the ſword is ſharpened, and it is furbiſhed, to give it into the hand of the ſlayer.

12 Cry and howl, ſon of man: for it ſhall be upon my people, it *ſhall be* upon all the princes of Iſrael: terrors by reaſon of the ſword ſhall be upon my people: ſmite therefore upon *thy* thigh.

13 Becauſe *it is* a trial, and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord GOD.

14 Thou therefore, ſon of man, propheſy, and ſmite *thine* hands together, and let the ſword be

V. 10. *It contemneth the rod of my ſon, as every tree*—Or, *It is the rod of my ſon contemning every tree* — i. e. This ſharp glitttering ſword, weilded by the Chaldean forces, is the Rod, as the Aſſyrian is called Iſa. x. 5. which I will make uſe of to correct my people withal; and it ſhall ſcorn reſiſtance by any tree whatſoever, though never ſo great, but ſhall ſeize upon both green and dry, both righteous and wicked, rich and poor, great and ſmall.

doubled

doubled the third time, the ſword of the ſlain: it *is* the ſword of the great *men that are* ſlain, which entereth into their privy chambers.

15 I have ſet the point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah, *it is* made bright, *it is* wrapped up for the ſlaughter.

16 Go thee one way or other, *either* on the right hand, or on the left, whitherſoever thy face *is* ſet.

17 I will alſo ſmite mine hands together, and I will cauſe my fury to reſt. I the LORD have ſaid *it*.

18 The word of the LORD came unto me again, ſaying,

19 Alſo thou ſon of man, appoint thee two ways, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land: and chooſe thou a place, chooſe *it* at the head of the way to the city.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and to Judah in Jeruſalem the defenced.

21 For the king of Babylon ſtood at the parting of the way, at the head of the two ways, to uſe divination: he made *his* arrows bright, he conſulted with images, he looked in the liver.

22 At his right hand was the divination for

V. 21. *To uſe divination*—St. Jerom deſcribes this way of divining by arrows thus: They wrote on ſeveral arrows the names of the nations or cities they intended to attack, mixed them together in a quiver, and then drawing the firſt that came to hand, they declared war with the nation, or beſieged the city, whoſe name was written upon the arrow firſt drawn. This cuſtom ſtill prevails among the Turks and Arabians. *He looked in the liver* — This was another kind of divination, which was taken from lucky or unlucky tokens, which appeared in the entrails of the ſacrifices when they were ſlain.

Jeruſalem

Jeruſalem to appoint captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rams againſt the gates, to caſt a mount, *and* to build a fort.

23 And it ſhall be unto them as a falſe divination in their ſight, to them that have ſworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus ſaith the Lord GOD, Becauſe ye have made your iniquity to be remembered, in that your tranſgreſſions are diſcovered, ſo that in all your doings your ſins do appear; becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 And thou, profane wicked prince of Iſrael, whoſe day is come, when iniquity *ſhall have* an end.

26 Thus ſaith the Lord GOD, Remove the diadem, and take off the crown: this *ſhall* not *be* the ſame: exalt *him that is* low, and abaſe *him that is* high.

27 I will overturn, overturn, overturn it: and it ſhall be no *more*, until he come whoſe right it is; and I will give it *him*.

28 And thou, ſon of man, propheſy, and ſay, Thus ſaith the Lord GOD concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, the ſword *is* drawn: for the

V. 25. *Thou profane wicked prince of Iſrael* — Zedekiah, whom he calls profane and wicked, for breaking that ſolemn oath uttered in the name of God, whereby he engaged himſelf to be tributary to the king of Babylon.

V. 27. *It ſhall be no more, until he come, whoſe right it is*—After Zedekiah is deprived of his regal authority, there ſhall be no more kings of that family, till the coming of the Meſſiah; the king ſo often foretold, and promiſed, who in due time ſhould *reign upon the throne of his father David*.

ſlaughter

ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering:

29 Whiles they ſee vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* ſlain, of the wicked whoſe day is come, when their iniquity *ſhall* have an end.

30 Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of brutiſh men, *and* ſkilful to deſtroy.

32 Thou ſhalt be for fuel to the fire; thy blood ſhall be in the midſt of the land; thou ſhalt be no *more* remembered: for I the LORD have ſpoken *it*.

CHAP. XXII.

1. *A catalogue of ſins in Jeruſalem.* 17. *God will burn them as droſs in his furnace.*

MOREOVER, the word of the LORD came unto me, ſaying,

2 Now, thou ſon of man, wilt thou judge, wilt thou judge the bloody city? yea, thou ſhalt ſhew her all her abominations.

3 Then ſay thou, Thus ſaith the Lord GOD, The city ſheddeth blood in the midſt of it, that her time may come, and maketh idols againſt herſelf to defile herſelf.

4 Thou art become guilty in thy blood that thou haſt ſhed, and haſt defiled thyſelf in thine idols

idols which thou haſt made; and thou haſt cauſed thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Thoſe that be* near, and *thoſe that be* far from thee, ſhall mock thee, *which art* infamous *and* much vexed.

6 Behold, the princes of Iſrael, every one were in thee to their power to ſhed blood.

7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by oppreſſion with the ſtranger: in thee have they vexed the fatherleſs and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbaths.

9 In thee are men that carry tales to ſhed blood: and in thee they eat upon the mountains: in the midſt of thee they commit lewdneſs.

10 In thee have they diſcovered their father's nakedneſs: in thee have they humbled her that was ſet apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his ſiſter, his father's daughter.

12 In thee have they taken gifts to ſhed blood: thou haſt taken uſury and increaſe, and thou

V. 4. *Thou haſt cauſed thy days to draw near* — The days of thy ſorrow and puniſhment. Thou haſt filled up the meaſure of thine iniquities, and brought the times of deſtruction and vengeance upon thine head.

V. 9. *That carry tales to ſhed blood*— Informers, or perſons that for money give falſe witneſs in capital caſes againſt the innocent.

haſt

haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord GOD.

13 Behold, therefore, I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy blood which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hands be ſtrong in the days that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it*.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countries, and will conſume thy filthineſs out of thee.

16 And thou ſhalt take thine inheritance in thyſelf in the ſight of the heathen, and thou ſhalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, ſaying,

18 Son of man, the houſe of Iſrael is to me become droſs: all they *are* braſs, and tin, and iron, and lead, in the midſt of the furnace: they are *even* the droſs of ſilver.

19 Therefore thus ſaith the Lord GOD, Becauſe ye are all become droſs, behold, therefore, I will gather you into the midſt of Jeruſalem.

20 *As* they gather ſilver, and braſs, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the

furnace, ſo ſhall ye be melted in the midſt thereof; and ye ſhall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, ſaying,

24 Son of man, ſay unto her, Thou art the land *that* is not cleanſed, nor rained upon in the day of indignation.

25 *There is* a conſpiracy of her prophets in the midſt thereof, like a roaring lion ravening the prey: they have devoured ſouls; they have taken the treaſure and precious things; they have made her many widows in the midſt thereof.

26 Her prieſts have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

27 Her princes in the midſt thereof *are* like wolves ravening the prey, to ſhed blood, *and* to deſtroy ſouls, to get diſhoneſt gain.

28 And her prophets have daubed them with untempered *mortar*, ſeeing vanity, and divining lies unto them, ſaying, Thus ſaith the Lord GOD, when the LORD hath not ſpoken.

29 The people of the land have uſed oppreſſion, and exerciſed robbery, and have vexed the poor and needy: yea, they have oppreſſed the ſtranger wrongfully.

V. 24. *Thou art the land that is not cleanſed* — Though God's judgments have been as violent floods; and as hotteſt fires. *Nor rained upon in the day of indignation*—Yet neither thy filth hath been carried away, nor thy droſs melted out of thee. Therefore thou ſhalt be deprived of the rain, that ſhould cool thy thirſty land.

30 And

30 And I ſought for a man among them that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it; but I found none.

31 Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord GOD.

CHAP. XXIII.

1. *The whoredoms of Aholah and Aholibah.* 22. *Aholibah is to be plagued by her lovers.* 45. *Their judgments.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, there were two women the daughters of one mother:

3 And they committed whoredoms in Egypt, they committed whoredoms in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity.

4 And the names of them *were*, Aholah the elder, and Aholibah her ſiſter: and they were

V. 30. *And I ſought*—God ſpeaks after the manner of men. *For a man among them*—Any one, among princes, prophets, prieſts, or people, to repair the breach. *And ſtand in the gap before me*—Interpoſe between a ſinful people, and their offended God, and intreat for mercy. *But I found none*—All were corrupted.

V. 2. *There were two women the daughters of one mother*—Countries are generally repreſented the mothers of their people, and the inhabitants as their children. Samaria and Jeruſalem are deſcribed in this chapter as ſiſters the offſpring of the ſame country.

V. 4. *Aholah, the elder, and Aholibah her ſiſter*—Theſe two appellations imply, that Samaria had indeed a place for public worſhip, but of her own founding; namely, the cities of Dan and Bethel, where the golden calves were ſet up; whereas God's tabernacle at firſt, and afterward his temple, was placed at Jeruſalem, the city he choſe for his peculiar reſidence. Samaria is called the elder ſiſter to Jeruſalem, as being the capital city of the kingdom of Iſrael, a much larger kingdom than that of Judah: ſhe alſo led the way to that idolatry which afterwards infected the whole nation.

mine, and they bare ſons and daughters. Thus *were* their names; Samaria *is* Aholah; and Jeruſalem, Aholibah.

5 And Aholah played the harlot when ſhe was mine, and ſhe doted on her lovers, on the Aſſyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them deſirable young men, horſemen riding upon horſes.

7 Thus ſhe committed her whoredoms with them, with all them *that were* the choſen men of Aſſyria, and with all on whom ſhe doted: with all their idols ſhe defiled herſelf.

8 Neither left ſhe her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her nakedneſs: they took her ſons and her daughters, and ſlew her with the ſword: and ſhe became famous among women; for they had executed judgment upon her.

11 And when her ſiſter Aholibah ſaw *this*, ſhe was more corrupt in her inordinate love than ſhe, and in her whoredoms more than her ſiſter in *her* whoredoms.

12 She doted upon the Aſſyrians *her* neighbours, captains and rulers, clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſirable young men.

13 Then

13 Then I ſaw that ſhe was defiled, *that* they *took* both one way,

14 And *that* ſhe increaſed her whoredoms: for when ſhe ſaw men pourtrayed upon the walls, the images of the Chaldeans pourtrayed with vermillion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea the land of their nativity:

16 And as ſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and ſhe was polluted with them, and her mind was alienated from them.

18 So ſhe diſcovered her whoredoms, and diſcovered her nakedneſs: then my mind was alienated from her, like as my mind was alienated from her ſiſter.

19 Yet ſhe multiplied her whoredoms, in calling to remembrance the days of her youth, wherein ſhe had played the harlot in the land of Egypt.

20 For ſhe doted upon their paramours, whoſe fleſh *is as* the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes.

21 Thus thou calledſt to remembrance the

V. 14. *She ſaw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion*—Theſe were probably the pictures of thoſe deified heroes, whom the Chaldeans worſhipped as gods.

lewdneſs

lewdneſs of thy youth, in bruiſing thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus ſaith the Lord GOD, Behold, I will raiſe up thy lovers againſt thee from whom thy mind is alienated, and I will bring them againſt thee on every ſide;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Aſſyrians with them; all of them deſirable young men, captains and rulers, great lords and renowned, all of them riding upon horſes.

24 And they ſhall come againſt thee with chariots, waggons, and wheels, and with an aſſembly of people, *which* ſhall ſet againſt thee buckler and ſhield and helmet round about: and I will ſet judgment before them, and they ſhall judge thee according to their judgments.

25 And I will ſet my jealouſy againſt thee, and they ſhall deal furiouſly with thee: they ſhall take away thy noſe and thine ears; and thy remnant ſhall fall by the ſword: they ſhall take thy ſons and thy daughters; and thy reſidue ſhall be devoured by the fire.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdneſs to ceaſe

V. 22. *I will raiſe up thy lovers againſt thee*—I will execute my judgments upon thee by thoſe very Babylonians whoſe alliance and idolatries thou haſt been ſo fond of; but haſt ſince broken the league thou madeſt with them, contracting a new one with Egypt, and haſt thereby provoked them to revenge thy perfidiouſneſs.

V. 23. *Pekod, and Shoa, and Koa*—Probably theſe were provinces of the Babyloniſh empire. St. Jerom thinks they were ſo many titles of honour; as much as to ſay, governors, princes and great men.

V. 27. *Thus will I make thy lewdneſs to ceaſe from thee*—Theſe ſevere judgments ſhall effectually deter thee from idolatry; accordingly we find, that after the captivity, the Jews never returned to their idolatrous practices.

from

from thee, and thy whoredom *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord GOD, Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy mind is alienated.

29 And they ſhall deal with thee hatefully, and ſhall take away all thy labour, and ſhall leave thee naked and bare; and the nakedneſs of thy whoredoms ſhall be diſcovered, both thy lewdneſs and thy whoredoms.

30 I will do theſe *things* unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter: therefore will I give her cup into thine hand.

32 Thus ſaith the Lord GOD, Thou ſhalt drink of thy ſiſter's cup deep and large: thou ſhalt be laughed to ſcorn and had in deriſion; it containeth much.

33 Thou ſhalt be filled with drunkenneſs and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt even drink it and ſuck *it* out, and thou ſhalt break the ſherds thereof, and pluck off thine own breaſts: for I have ſpoken *it*, ſaith the Lord GOD.

V. 34. *Thou ſhalt break the ſherds thereof, and pluck off thine own breaſts*—Thou ſhalt behave thyſelf as drunken people do, who firſt throw away, or break in pieces the cup, and then are angry with themſelves for having done ſo. The text mentions her *breaſts*, as the parts which had a principal ſhare in her guilt, according to the allegorical deſcription here given of her idolatries.

35 Therefore

35 Therefore thus ſaith the Lord GOD, Becauſe thou haſt forgotten me, and caſt me behind thy back, therefore bear thou alſo thy lewdneſs and thy whoredoms.

36 The LORD ſaid moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſons, whom they bare unto me, to paſs for them through *the fire* to devour *them*.

38 Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

39 For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it: and lo, thus have they done in the midſt of mine houſe.

40 And furthermore, that ye have ſent for men to come from far, unto whom a meſſenger *was* ſent; and, lo, they came; for whom thou didſt waſh thyſelf, paintedſt thy eyes, and deckedſt thyſelf with ornaments,

41 And ſatteſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oil.

42 And a voice of a multitude being at eaſe *was* with her: and with the men of the common ſort *were* brought Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then ſaid I unto *her that was* old in adulteries,

teries, Will they now commit whoredoms with her, and ſhe *with them?*

44 Yet they went in unto her as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah and unto Aholibah the lewd women.

45 ¶ And the righteous men, they ſhall judge them after the manner of adultereſſes, and after the manner of women that ſhed blood; becauſe they *are* adultereſſes, and blood *is* in their hands.

46 For thus ſaith the Lord GOD, I will bring up a company upon them, and will give them to be removed and ſpoiled.

47 And the company ſhall ſtone them with ſtones, and diſpatch them with their ſwords: they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all women may be taught not to do after your lewdneſs.

49 And they ſhall recompenſe your lewdneſs upon you, and ye ſhall bear the ſins of your idols; and ye ſhall know that I *am* the Lord GOD.

CHAP. XXIV.

1. *By a boiling pot,* 6. *Is ſhewed Jeruſalem's deſtruction.* 15. *By Ezekiel's not mourning for his wife,* 19. *Is ſhewed the Jews calamity is beyond all ſorrow.*

V. 45. *And the righteous men, they ſhall judge them*—Men that keep the law of their God, or, probably the prophets may be here meant, who foretold the judgments God would inflict upon Samaria and Jeruſalem, and are ſaid to execute the judgments they foretell. So Ezekiel ſays of himſelf, that *he was ſent to deſtroy the city*, chap. xliii. 3. i. e. to propheſy its deſtruction.

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, ſaying,

2 Son of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day.

3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord GOD, Set on a pot, ſet *it* on, and alſo pour water into it.

4 Gather the pieces thereof into it, *even* every good piece, the thigh and the ſhoulder: fill *it* with the choice bones.

5 Take the choice of the flock, and burn alſo the bones under it, *and* make it boil well, and let them ſeeth the bones of it therein.

6 ¶ Wherefore thus ſaith the Lord GOD, Wo to the bloody city! to the pot whoſe ſcum *is* therein, and whoſe ſcum is not gone out of it; bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midſt of her: ſhe ſet it upon the top of a rock; ſhe poured it not upon the ground, to cover it with duſt:

8 That it might cauſe fury to come up to take vengeance, I have ſet her blood upon the top of a rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord GOD, Wo to

V. 3. *Utter a parable unto the rebellious houſe*—Add this emblem or parable concerning a boiling pot, to the reſt thou haſt delivered to them, though they ſeem not to regard what thou deliverеſt, either in plain words or figurative expreſſions. *Set on a pot*—This deſtruction of Jeruſalem is repreſented by a boiling pot, chapter xi. ver. 3. and Jeremiah chapter i. ver. 13.

V. 5. *Burn alſo the bones under it*—Not of the pieces to be boiled, but of the many innocents murdered in Jeruſalem; for their blood crieth for vengeance, and their bones ſcattered on the face of the earth, will both make and maintain this fire.

the

the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, conſume the fleſh, and ſpice it well, and let the bodies be burned.

11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed.

12 She hath wearied *herſelf* with lies, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire.

13 In thy filthineſs *is* lewdneſs: becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.

14 I the LORD have ſpoken *it:* it ſhall come to paſs, and I will do *it:* I will not go back, neither will I ſpare, neither will I repent. According to thy ways and according to thy doings ſhall they judge thee, ſaith the Lord GOD.

15 ¶ Alſo the word of the LORD came unto me, ſaying,

16 Son of man, Behold, I take away from thee the deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears run down.

17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and

V. 16. *Behold, I take away from thee the deſire of thine eyes*—Thy wife, the object of thy love. *With a ſtroke*—A ſudden ſtroke, by my own immediate hand. We know not how ſoon *the deſire of our eyes* may be removed from us. Death is a ſtroke, which the moſt pious, the moſt uſeful, the moſt amiable are not exempted from.

put

put on thy ſhoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I ſpake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us, that thou doeſt *ſo?*

20 Then I anſwered them, The word of the LORD came unto me, ſaying,

21 Speak unto the houſe of Iſrael; Thus ſaith the Lord GOD, Behold, I will profane my ſanctuary, the excellency of your ſtrength, the deſire of your eyes, and that which your ſoul pitieth; and your ſons and your daughters whom ye have left ſhall fall by the ſword.

22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep; but ye ſhall pine away for your iniquities, and mourn one towards another.

24 Thus Ezekiel is unto you a ſign: according to all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord GOD.

25 Alſo, thou ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds, their ſons and their daughters;

26 *That* he that eſcapeth in that day, ſhall come

come unto thee to cauſe *thee* to hear *it* with *thine* ears?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak, and be no more dumb: and thou ſhalt be a ſign unto them; and they ſhall know that I *am* the LORD.

CHAP. XXV.

1. *God's vengeance for their inſolence againſt the Jews, on the Ammonites,* 8. *Moab, and Seir,* 12. *Edom,* 15. *And the Philiſtines.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſet thy face againſt the Ammonites, and propheſy againſt them;

3 And ſay unto the Ammonites, Hear the word of the Lord GOD, Thus ſaith the Lord GOD, Becauſe thou ſaidſt, Aha, againſt my ſanctuary, when it was profaned; and againſt the land of Iſrael, when it was deſolate; and againſt the houſe of Judah, when they went into captivity;

4 Behold therefore, I will deliver thee to the men of the eaſt for a poſſeſſion, and they ſhall

V. 27. *And thou ſhalt ſpeak, and be no more dumb*—From this time to the time when the news comes of the city being taken, thou ſhalt not propheſy any more to thine own people; but then will I give the a new commiſſion to ſpeak: ſee chap. xxxiii. 22. and that not by ſigns as thou doeſt at preſent, but with freedom and plainneſs; the event ſo exactly anſwering thy predictions ſhall give a new authority to what thou ſpeakeſt. *And thou ſhalt be a ſign unto them*—They ſhall then be convinced by experience, that thou didſt foreſhew by thy actions and behaviour all that ſhould befall them.

V. 4. *I will deliver thee to the men of the eaſt for a poſſeſſion*—The Arabians, aſſociates of Nebuchadnezzar, who recompenſed their ſervice, with giving them this country when it was conquered, as it was five years after the deſolation of Jeruſalem.

ſet

ſet their palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

5 And I will make Rabbah a ſtable for camels, and the Ammonites a couching-place for flocks: and ye ſhall know that I *am* the LORD.

6 For thus ſaith the Lord GOD, Becauſe thou haſt clapped *thine* hands, and ſtamped with the feet, and rejoiced in heart with all thy deſpite againſt the land of Iſrael;

7 Behold therefore, I will ſtretch out mine hand upon thee, and will deliver thee for a ſpoil to the heathen; and I will cut thee off from the people, and I will cauſe thee to periſh out of the countries: I will deſtroy thee; and thou ſhalt know that I *am* the LORD.

8 ¶ Thus ſaith the Lord GOD, Becauſe that Moab and Seir do ſay, Behold, the houſe of Judah *is* like unto all the heathen:

9 Therefore, behold, I will open the ſide of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country Beth-jeſhimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the eaſt with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they ſhall know that I *am* the LORD.

12 ¶ Thus ſaith the Lord GOD, Becauſe that

V. 7. *And thou ſhalt know that I am the Lord*—Thus God will bring thoſe that were ſtrangers to him into an acquaintance with him, and it will be a bleſſed effect of their calamities. How much better is it, to be poor and know God, than to be rich, and ignorant of him?

Edom

Edom hath dealt againſt the houſe of Judah by taking vengeance, and hath greatly offended, and revenged himſelf upon them;

13 Therefore thus ſaith the Lord GOD, I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it; and I will make it deſolate from Teman; and they of Dedan ſhall fall by the ſword.

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael: and they ſhall do in Edom according to mine anger and according to my fury: and they ſhall know my vengeance, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD, Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpiteful heart, to deſtroy *it* for the old hatred;

16 Therefore thus ſaith the Lord GOD, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the Cherethims, and deſtroy the remnant of the ſea-coaſt.

17 And I will execute great vengeance upon them with furious rebukes; and they ſhall know that I *am* the LORD, when I ſhall lay my vengeance upon them.

CHAP. XXVI.

1. *Tyrus for inſulting againſt Jeruſalem, is threatened.* 7. *Nebuchadrezzar's power againſt her.* 15. *The mourning for her.*

AND it came to paſs in the eleventh year, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son

2 Son of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the gates of the people: ſhe is turned unto me; I ſhall be repleniſhed *now* ſhe is laid waſte;

3 Therefore thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord GOD: and it ſhall become a ſpoil to the nations.

6 And her daughters which *are* in the field ſhall be ſlain by the ſword; and they ſhall know that I *am* the LORD.

7 ¶ For thus ſaith the Lord GOD, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings from the north, with horſes, and with chariots, and with horſemen, and companies, and much people.

8 He ſhall ſlay with the ſword thy daughters

V. 2. *I ſhall be repleniſhed now ſhe is laid waſte*—Tyrus was a noted market for all ſorts of trade; when Jeruſalem was taken, the ſpoil of the city was carried thither for ſale, and probably ſeveral of the inhabitants being made captives, were ſold there for ſlaves, a traffick the Tyrians dealt in very largely: ſee chap. xxvii. 13. and the prophet Joel chap. iii. 6, upbraids them, for making merchandiſe both of the perſons and ſubſtance of the Jews when they came into their hands.

V. 4. *I will alſo ſcrape her duſt from her*—I will entirely deſtroy all her buildings; ſo that not ſo much as the duſt of them ſhall be left, and nothing ſhall appear but the rocks on the ſea-ſhore, where the city formerly ſtood. Nebuchadrezzar entirely demoliſhed old Tyrus, and new Tyrus is ſo much decayed, that there are no remains left, but a few huts where fiſhermen hang their nets to dry upon the rocks.

in

in the field: and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift up the buckler againſt thee.

9 And he ſhall ſet engines of war againſt thy walls, and with his axes he ſhall break down thy towers.

10 By reaſon of the abundance of his horſes their duſt ſhall cover thee: thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets: he ſhall ſlay thy people by the ſword, and thy ſtrong garriſons ſhall go down to the ground.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe; and they ſhall break down thy walls, and deſtroy thy pleaſant houſes, and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water.

13 And I will cauſe the noiſe of thy ſongs to ceaſe; and the ſound of thy harps ſhall be no more heard.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon; thou ſhalt be built no more: for I the LORD have ſpoken *it*, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD to Tyrus, Shall not the iſles ſhake at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee?

16 Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall clothe themſelves with trembling, they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee.

17 And they ſhall take up a lamentation for thee, and ſay to thee, How art thou deſtroyed, *that waſt* inhabited of ſea-faring men, the renowned city, which waſt ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terror *to be* on all that haunt it?

18 Now ſhall the iſles tremble in the day of thy fall; yea, the iſles that *are* in the ſea ſhall be troubled at thy departure.

19 For thus ſaith the Lord GOD, When I ſhall make thee a deſolate city, like the cities that are not inhabited; when I ſhall bring up the deep upon thee, and great waters ſhall cover thee;

20 When I ſhall bring thee down with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited; and I ſhall ſet glory in the land of the living:

21 I will make thee a terror, and thou *ſhalt be* no *more*: though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord GOD.

CHAP. XXVII.

1. *The rich ſupply of Tyrus.* 26. *The great and irrecoverable fall thereof.*

THE

THE word of the LORD came again unto me, ſaying,

2 Now, thou ſon of man, take up a lamention for Tyrus;

3 And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, *which art* a merchant of the people for many iſles, Thus ſaith the Lord GOD, O Tyrus, thou haſt ſaid, I *am* of perfect beauty.

4 Thy borders *are* in the midſt of the ſeas, thy builders have perfected thy beauty.

5 They have made all thy *ſhip*-boards of fir-trees of Senir: they have taken cedars from Lebanon to make maſts for thee.

6 *Of* the oaks of Baſhan have they made thine oars: the company of the Aſhurites have made thy benches *of* ivory, *brought* out of the iſles of Chittim.

7 Fine linen with broidered work from Egypt was that which thou ſpreadeſt forth to be thy ſail: blue and purple from the iſles of Eliſhah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wiſe *men* thereof were in thee thy calkers: all the ſhips

V. 7. *Fine linen with broidered work from Egypt was that thou ſpreadeſt forth to be thy ſail*—Fine linen was one of the principal commodities of Egypt, and worn by princes and great men. Hence we may ſee to what exceſs of vanity the Tyrians were arrived, to uſe ſuch coſtly manufactures for their ſails. *Blue and purple from the iſles of Eliſhah was that which covered thee*—Blue and purple are elſewhere reckoned amongſt thoſe colours that ſet off the richeſt attire: ſee Ex. xxv. 3, Jer. x. 9. The common cloathing of the Tyrians was of theſe kinds, which were brought from the iſlands of the Egean ſea, particularly Coos, famed for fine purple.

of

of the ſea with their mariners were in thee to occupy thy merchandiſe.

10 They of Perſia, and of Lud, and of Phut, were in thine army, thy men of war, they hanged the ſhield and helmet in thee; they ſet forth thy comelineſs.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their ſhields upon thy walls round about: they have made thy beauty perfect.

12 Tarſhiſh *was* thy merchant by reaſon of the multitude of all *kind of* riches; with ſilver, iron, tin, and lead they traded in thy fairs.

13 Javan, Tubal, and Meſhech, they *were* thy merchants: they traded the perſons of men and veſſels of braſs in thy market.

14 They of the houſe of Togarmah traded in thy fairs with horſes, and horſemen, and mules.

15 The men of Dedan *were* thy merchants: many iſles *were* the merchandiſe of thine hand: they brought thee *for* a preſent horns of ivory, and ebony.

16 Syria *was* thy merchant by reaſon of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

17 Judah, and the land of Iſrael, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

18 Damaſcus *was* thy merchant in the multitude

titude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan alſo and Javan going to and fro occupied in thy fairs: bright iron, caſſia, and calamus were in thy market.

20 Dedan *was* thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in theſe *were they* thy merchants.

22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Aſſhur, *and* Chilmad *were* thy merchants.

24 Theſe *were* thy merchants in all ſorts *of things*, in blue clothes, and broidered work, and in cheſts of rich apparel, bound with cords, and made of cedar among thy merchandiſe.

25 The ſhips of Tarſhiſh did ſing of thee in thy market; and thou waſt repleniſhed and made very glorious in the midſt of the ſeas.

26 ¶ Thy rowers have brought thee into great waters: the eaſt wind hath broken thee in the the midſt of the ſeas.

27 Thy riches, and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers,

V. 25. *The ſhips of Tarſhiſh did ſing of thee in thy market* — A general expreſſion for any trading or merchant-ſhips. The prophet here alſo adds in comprehenſive terms, that all merchants commended her ſtate, and ſung or ſpake great things of her vaſt riches.

and

and the occupiers of thy merchandiſe, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midſt of thee, ſhall fall into the midſt of the ſeas in the day of thy ruin.

28 The ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea ſhall come down from their ſhips, they ſhall ſtand upon the land;

30 And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes.

31 And they ſhall make themſelves utterly bald for thee, and gird them with ſackcloth, and they ſhall weep for thee with bitterneſs of heart, *and* bitter wailing.

32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *city is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people; thou didſt enrich the kings of the earth with the multitude of thy riches and of thy merchandiſe.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchan-

V. 29. *Shall come down from their ſhips*—In the allegory of a miſerable ſhipwreck, the prophet ſets forth the fall of Tyrus; and in this verſe he repreſents them all ſhifting out of the ſinking ſhip in great confuſion.

V. 31. *They ſhall make themſelves utterly bald*—This cuſtom of tearing off the hair was done not only in token of ſorrow, but had a concealed meaning, that as the hair was ſeparated from the head, and was never more to be joined to it, ſo was the dead for ever ſeparated from the living, and never more to return to them.

diſe

diſe and all thy company in the midſt of thee ſhall fall.

35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

36 The merchants among the people ſhall hiſs at thee: thou ſhalt be a terror, and never *ſhalt be* any more.

CHAP. XXVIII.

1. *God's judgment upon the prince of Tyrus.* 20. *The judgment of Zidon.*

THE word of the LORD came again unto me, ſaying,

2 Son of man, ſay unto the prince of Tyrus, Thus ſaith the Lord GOD, Becauſe thine heart *is* lifted up, and thou haſt ſaid, I *am* a god, I ſit *in* the ſeat of God in the midſt of the ſeas; yet thou *art* a man, and not God, though thou ſet thine heart as the heart of God:

3 Behold, thou *art* wiſer than Daniel; there is no ſecret that they can hide from thee:

4 With thy wiſdom and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures:

5 By thy great wiſdom *and* by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches:

V. 2. *I am a god, I ſit in the ſeat of God in the midſt of the ſeas* — Some princes have been ſo vain as to affect divine honours: this ſeems to have been the temper of this vain man. The words are an inſolent boaſt of ſelf-ſufficiency, as if he had ſaid, I fear none, nor ſtand in need of any aſſiſtance: I am ſeated in a place of impregnable ſtrength; and the ſeas ſurround me that no enemy can aſſault me. So they repreſent the exceſſive pride and carnal ſecurity of this prince, who truſted in his own ſtrength, and forgot his dependance upon God.

6 Therefore

6 Therefore thus ſaith the Lord GOD, Becauſe thou haſt ſet thine heart as the heart of God;

7 Behold therefore, I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.

8 They ſhall bring thee down to the pit, and thou ſhalt die the deaths of *them that are* ſlain in the midſt of the ſeas.

9 Wilt thou yet ſay before him that ſlayeth thee, I *am* God? but thou *ſhalt be* a man, and no god, in the hand of him that ſlayeth thee.

10 Thou ſhalt die the deaths of the uncircumciſed, by the hand of ſtrangers: for I have ſpoken *it*, ſaith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, ſaying,

12 Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord GOD, Thou ſealeſt up the ſum full of wiſdom, and perfect in beauty.

13 Thou haſt been in Eden the garden of God: every precious ſtone *was* thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets, and of thy pipes was prepared in thee, in the day that thou waſt created.

14 Thou *art* the anointed cherub that covereth: and I have ſet thee *ſo*: thou waſt upon the

V. 13. *Thou haſt been in Eden the garden of God*— As thy ſituation was pleaſant, ſo thou waſt plentifully ſupplied with every thing that could contribute to make thy life pleaſant and happy. A ſtate of paradiſe, in the common acceptation denotes a condition every way complete and happy.

holy

holy mountain of God; thou haſt walked up and down in the midſt of the ſtones of fire.

15 Thou *waſt* perfect in thy ways from the day that thou waſt created, till iniquity was found in thee.

16 By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as profane out of the mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.

17 Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdom by reaſon of thy brightneſs: I will caſt thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick: therefore will I bring forth a fire from the midſt of thee, it ſhall devour thee, and I will bring thee to aſhes upon the earth in the ſight of all them that behold thee.

19 All they that know thee among the people ſhall be aſtoniſhed at thee: thou ſhalt be a terror, and never *ſhalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, ſaying,

21 Son of man, ſet thy face againſt Zidon, and propheſy againſt it,

22 And ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Zidon; and I will be glorified in the midſt of thee: and they ſhall know that I *am* the LORD, when I ſhall have executed

ecuted judgments in her, and ſhall be ſanctified in her.

23 For I will ſend into her peſtilence, and blood into her ſtreets; and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide; and they ſhall know that I *am* the LORD.

24 And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor *any* grieving thorn of all *that are* round about them that deſpiſed them; and they ſhall know that I *am* the Lord GOD.

25 Thus ſaith the Lord GOD, When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land, that I have given to my ſervant Jacob.

26 And they ſhall dwell ſafely therein, and ſhall build houſes, and plant vineyards: yea, they ſhall dwell with confidence, when I have executed judgments upon all thoſe that deſpiſe them round about them: and they ſhall know that I *am* the LORD their God.

CHAP. XXIX.

1. *The judgment of Pharaoh.* 8. *The deſolation of Egypt.* 21. *Iſrael ſhall be reſtored.*

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, ſaying,

V. 26. *When I have executed judgments, &c.*— The prophets conclude their threatnings againſt infidels, with gracious promiſes to God's people; implying that he will not utterly deſtroy them as he did other nations, but reſerve a remnant, to whom he will fulfil the promiſes made to their fathers.

2 Son

2 Son of man, ſet thy face againſt Pharaoh king of Egypt, and propheſy againſt him, and againſt all Egypt:

3 Speak and ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, Pharaoh king of Egypt, the great dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for myſelf.

4 But I will put hooks in thy jaws, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy river ſhall ſtick unto thy ſcales.

5 And I will leave thee *thrown* into the wilderneſs, thee and all the fiſh of thy rivers: thou ſhalt fall upon the open fields; thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt ſhall know that I *am* the LORD, becauſe they have been a ſtaff of reed to the houſe of Iſrael.

7 When they took hold of thee by thy hand, thou didſt break, and rend all their ſhoulder: and when they leaned upon thee, thou brakeſt, and madeſt all their loins to be at a ſtand.

8 ¶ Therefore thus ſaith the Lord GOD, Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate and waſte;

V. 3. *The great dragon that lieth in the midſt of his rivers* — By *the dragon* is here meant the crocodile, a creature found in the river Nile, to which the prophet compares the king of Egypt, becauſe he valued himſelf upon his dominion over that river.

waſte; *and* they ſhall know that I *am* the LORD; becauſe he hath ſaid, The river *is* mine, and I have made *it*.

10 Behold therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt utterly waſte *and* deſolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man ſhall paſs through it, nor foot of beaſt ſhall paſs through it, neither ſhall it be inhabited forty years.

12 And I will make the land of Egypt deſolate in the midſt of the countries *that are* deſolate, and her cities among the cities *that are* laid waſte ſhall be deſolate forty years: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

13 Yet thus ſaith the Lord GOD, At the end of forty years will I gather the Egyptians from the people whither they were ſcattered:

14 And I will bring again the captivity of Egypt, and will cauſe them to return *into* the land of Pathros, into the land of their habitation; and they ſhall be there a baſe kingdom.

15 It ſhall be the baſeſt of the kingdoms: neither ſhall it exalt itſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* iniquity

V. 15. *It ſhall be the baſeſt of the kingdoms*—Egypt was ſubdued by the Perſians, and became a province of that empire, but on the failure of that monarchy, it became ſubject to the Macedonians, after them to the Romans, after the Romans to the Saracens, and even at this time it is a province belonging to the Turkiſh Empire.

quity to remembrance, when they ſhall look after them: but they ſhall know that I *am* the Lord GOD.

17 ¶ And it came to paſs in the ſeven and twentieth year, in the firſt *month*, in the firſt *day* of the month, the word of the LORD came unto me, ſaying,

18 Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus; every head *was* made bald, and every ſhoulder *was* peeled: yet had he no wages, nor his army for Tyrus, for the ſervice that he had ſerved againſt it:

19 Therefore, Thus ſaith the Lord GOD, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he ſhall take her multitude, and take her ſpoil, and take her prey; and it ſhall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord GOD.

21 ¶ In that day will I cauſe the horn of the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them; and they ſhall know that I *am* the LORD.

CHAP. XXX.

1. *The deſolation of Egypt and her helpers.* 20 *The arm of Babylon ſhall be ſtrengthened to break the arm of Egypt.*

THE word of the LORD came again unto me, ſaying,

V. 18. *Every head was made bald, and every ſhoulder was peeled* — The ſiege laſted thirteen years, till the heads of their ſoldiers became bald by continually wearing their helmets, and their ſkin was worn off their ſhoulders with carrying earth to raiſe fortifications.

2 Son

2 Son of man, prophesy and say, Thus saith the Lord GOD, Howl ye, Wo worth the day!

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD, They also that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord GOD, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

V. 9. *In that day shall messengers go forth, &c.* — In that day will I cause messengers to go forth by sea, in ships of speed; to carry the alarming news of Egypt's destruction to the Ethiopians, who shall be exceedingly affrighted therewith; and shall be no less pained with the fear of the same evil, than Egypt is with the sense and smart of it.

11 He

11 He and his people with him, the terrible of the nations, ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain.

12 And I will make the rivers dry, and ſell the land into the hand of the wicked: and I will make the land waſte, and all that is therein, by the hand of ſtrangers: I the LORD have ſpoken *it*.

13 Thus ſaith the Lord GOD, I will alſo deſtroy the idols, and I will cauſe *their* images to ceaſe out of Noph; and there ſhall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros deſolate, and will ſet fire in Zoan, and will execute judgment in No.

15 And I will pour my fury upon Sin, the ſtrength of Egypt; and I will cut off the multitude of No.

16 And I will ſet fire in Egypt: Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph *ſhall have* diſtreſſes daily.

17 The young men of Aven and of Pibeſeth ſhall fall by the ſword: and theſe *cities* ſhall go into captivity.

18 At Tehaphnehes alſo the day ſhall be darkened, when I ſhall break there the yokes of Egypt; and the pomp of her ſtrength ſhall ceaſe

V. 15. *And I will pour my fury upon Sin* — Probably the ſame with Peluſium, one of the ſeven mouths of the Nile, and which was commonly called the key of Egypt, and therefore always well fortified and ſtrongly garriſoned.

V. 17. *The young men*—'Tis probable theſe might be a body of valiant youths, collected out of theſe two cities. *Of Aven*—The ſame as On, ſee Gen. xli. 45. afterwards called Heliopolis; an idolatrous city, in which was a ſtately temple of the ſun; ſix miles and three quarters in compaſs. *Pibeſeth* — i. e. Bubaſtus, ſometime called Hæpheſtus, not far from Aven.

in her: as for her, a cloud ſhall cover her, and her daughters ſhall go into captivity.

19 Thus will I execute judgments in Egypt: and they ſhall know that I *am* the LORD.

20 ¶ And it came to paſs in the eleventh year, in the firſt *month*, in the ſeventh *day* of the month, *that* the word of the LORD came unto me, ſaying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt: and lo, it ſhall not be bound up to be healed, to put a roller to bind it, to make it ſtrong to hold the ſword.

22 Therefore thus ſaith the Lord GOD, Behold, I *am* againſt Pharaoh king of Egypt, and will break his arms, the ſtrong, and *that which was* broken: and I will cauſe the ſword to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.

24 And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand: but I will break Pharaoh's arms, and he ſhall groan before him with the groanings of a deadly wounded *man*.

25 But I will ſtrengthen the arms of the king of Babylon, and the arms of Pharaoh ſhall fall down: and they ſhall know that I *am* the LORD, when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt.

V. 25. *I will ſtrengthen the arms of the king of Babylon* — As judges on the bench, like Pilate; ſo generals in the field, like Nebuchadrezzar, have no power but what is given them from above.

26 And

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhall know that I *am* the LORD.

CHAP. XXXI.

1. *A relation unto Pharaoh,* 3. *Of the glory of Aſſyria,* 10. *And the fall thereof for pride.* 18. *The like deſtruction of Egypt.*

AND it came to paſs in the eleventh year, in the third *month*, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, ſpeak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatneſs?

3 ¶ Behold, the Aſſyrian *was* a cedar in Lebanon with fair branches, and with a ſhadowing ſhroud, and of an high ſtature: and his top was among the thick boughs.

4 The waters made him great, the deep ſet him up on high with her rivers running round about his plants, and ſent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long becauſe of the multitude of waters when he ſhot forth.

6 All the fowls of heaven made their neſts in his boughs, and under his branches did all the

V. 3. *Behold the Aſſyrian was a cedar in Lebanon* — By the *proud Aſſyrian* is meant the king of Nineveh, and who is here compared to a tall cedar, ſuch as grow on mount Lebanon. In this prince's reign Nebupollaſſar king of Babylon, and Cyaxeres king Media joined their forces and beſieged Nineveh; and after a long ſiege took and utterly deſtroyed that great and famous city, and put an end to that part of the Aſſyrian empire. In this remarkable cataſtrophe, the prophecies of Nahum, Jonah, and Zephaniah, foretelling the deſtruction of Nineveh, were fulfilled.

beaſts of the field bring forth their young, and under his ſhadow dwelt all great nations.

7 Thus was he fair in his greatneſs, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the cheſnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: ſo that all the trees of Eden that *were* in the garden of God, envied him.

10 ¶ Therefore thus ſaith the Lord GOD, Becauſe thou haſt lifted up thyſelf in height, and he hath ſhot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen: he ſhall ſurely deal with him; I have driven him out for his wickedneſs.

12 And ſtrangers, the terrible of the nations have cut him off, and have left him: upon the mountains, and in all the vallies his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruin ſhall all the fowls of the

V. 11. *I have therefore delivered him into the hand of the mighty one of the heathen*—Arbaces, who firſt ſtruck at the root of this *Cedar*, might well be ſtiled *the mighty one of the heathen*, ſince he could bring together four hundred thouſand of Medes, Perſians, Babylonians, and Arabians.

heaven

heaven remain, and all the beaſts of the field ſhall be upon his branches.

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ſtand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midſt of the children of men, with them that go down to the pit.

15 Thus ſaith the Lord GOD, In the day when he went down to the grave, I cauſed a mourning: I covered the deep for him, and I reſtrained the floods thereof, and the great waters were ſtayed: and I cauſed Lebanon to mourn for him; and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit: and all the trees of Eden, the choice and beſt of Lebanon, all that drink water ſhall be comforted in the nether parts of the earth.

17 They alſo went down into hell with him unto *them that be* ſlain with the ſword; and *they that were* his arm, *that* dwelt under his ſhadow in the midſt of the heathen.

18 ¶ To whom art thou thus like in glory and in greatneſs among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie

V. 18. *To whom art thou thus like in glory, &c.*—The prophet now applies himſelf to the king of Egypt, and aſks him, Wilt thou ſtill boaſt thyſelf as if no prince was thine equal? Remember, that thou ſhalt undergo the ſame fate with the king of Aſſyria.

in

in the midſt of the uncircumciſed with *them that be* ſlain by the ſword. This *is* Pharaoh, and all his multitude, ſaith the Lord GOD.

CHAP. XXXII.

A lamentation for the fearful fall of Egypt.

AND it came to paſs in the twelfth year, in the twelfth month, in the firſt *day* of the month, *that* the word of the LORD came unto me, ſaying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and ſay unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the ſeas: and thou cameſt forth with thy rivers, and troubledſt the waters with thy feet, and fouledſt their rivers.

3 Thus ſaith the Lord GOD, I will therefore ſpread out my net over thee, with a company of many people; and they ſhall bring thee up in my net.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and fill the valleys with thy height.

V. 2. *Thou art like a young lion*—Spoiling all thou canſt. *Thou art as a crocodile in the ſeas*—The crocodiles uſually lay in the rivers, though ſometimes they went down the river to the ſea. *Thou cameſt forth with thy rivers*—Raiſedſt mighty armies, and didſt lead them out againſt thy neighbours. *And troubledſt the waters*—The people and kings near thee. *With thy feet*—With thy ſoldiers. *And fouledſt their rivers*—Thou didſt ſpoil all the conveniences of the neighbouring nations.

6 I will

6 I will alſo water with thy blood the land wherein thou ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall put thee out, I will cover the heaven, and make the ſtars thereof dark; I will cover the ſun with a cloud, and the moon ſhall not give her light.

8 All the bright lights of heaven will I make dark over thee, and ſet darkneſs upon thy land, ſaith the Lord GOD.

9 I will alſo vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countries which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them; and they ſhall tremble at *every* moment; every man for his own life, in the day of thy fall.

11 For thus ſaith the Lord GOD, The ſword of the king of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them: and they ſhall ſpoil the pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſides the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their waters deep, and

cauſe

cauſe their rivers to run like oil, ſaith the Lord GOD.

15 When I ſhall make the land of Egypt deſolate, and the country ſhall be deſtitute of that whereof it was full, when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her: *even* for Egypt, and for all her multitude, ſaith the Lord GOD.

17 ¶ It came to paſs alſo in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, ſaying,

18 Son of man, wail for the multitude of Egypt, and caſt them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſs in beauty? go down, and be thou laid with the uncircumciſed.

20 They ſhall fall in the midſt of *them that are* ſlain by the ſword: ſhe is delivered to the ſword: draw her and all her multitudes.

V. 14. *Then will I — cauſe their rivers to run like oil* — A figurative expreſſion, ſignifying, there ſhall be ſuch an univerſal ſadneſs and heavineſs upon the whole nation, that the very rivers which uſed to flow briſkly, ſhall grow deep, and flow, and heavy.

V. 18. *With them that go down into the pit*—The Egyptians affected to be buried in the Pyramids; and their kings, and great ones, would be laid by themſelves: but Ezekiel provides them their grave among common people, being buried juſt where they fell; among profane and loathed carcaſes; for ſuch the uncircumciſed were in the opinion of thoſe that were circumciſed, as were the generality of the Egyptians.

21 The

21 The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell with them that help him: they are gone down, they lie uncircumciſed, ſlain by the ſword.

22 Aſſhur *is* there and all her company: his graves *are* about him: all of them ſlain, fallen by the ſword.

23 Whoſe graves are ſet in the ſides of the pit, and her company is round about her grave: all of them ſlain, fallen by the ſword, which cauſed terror in the land of the living.

24 There *is* Elam and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed into the nether parts of the earth, which cauſed their terror in the land of the living; yet have they borne their ſhame with them that go down to the pit.

25 They have ſet her a bed in the midſt of the ſlain with all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet have they borne their ſhame with them that go down to the pit: he is put in the midſt of *them that be* ſlain.

26 There *is* Meſhech, Tubal, and all her mul-

V. 21. *The ſtrong among the mighty ſhall ſpeak to him out of the midſt of hell*—The prophet has given in this and the following verſes a poetical deſcription of the infernal regions; where the ghoſts of their deceaſed tyrants, or hero-gods, whoſe ſouls they had placed among the ſtars, are repreſented as coming to meet the king of Egypt and his auxiliaries, upon their arrival at the ſame place. *Hell* ſig, nifies here the ſtate of the dead.

V. 25. *They have ſet her a bed in the midſt of the ſlain*—The Perſians had their coffins, in which with balms and ſpices, the dead were kept, in the midſt of places provided for them: in ſuch is the king of Elam here placed with his ſlaughtered captains about him. All the honour he can now pretend to, is to be buried in the chief ſepulchre.

titude:

titude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terror in the land of the living.

27 And they ſhall not lie with the mighty *that are* fallen of the uncircumciſed, which are gone down to hell with their weapons of war: and they have laid their ſwords under their heads, but their iniquities ſhall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with *them that are* ſlain with the ſword.

29 There *is* Edom, her kings and all her princes, which with their might are laid by *them that were* ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit.

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the ſlain; with their terror they are aſhamed of their might; and they lie uncircumciſed with *them that be* ſlain by the ſword, and bear their ſhame with them that go down to the pit.

31 Pharaoh ſhall ſee them, and ſhall be comforted over all his multitude, *even* Pharaoh and all his army ſlain by the ſword, ſaith the Lord GOD.

32 For I have cauſed my terror in the land

V. 32. *For I have cauſed my terror in the land of the living*—Theſe tyrants were a terror to the world by their cruelty; and God hath made them a terror by his juſt puniſhments; and ſo, ſaith God, will I do with Pharaoh.

of

of the living: and he ſhall be laid in the midſt of the uncircumciſed with *them that are* ſlain with the ſword, *even* Pharaoh and all his multitude, ſaith the Lord GOD.

CHAP. XXXIII.

1. *By the duty of a watchman,* 7. *Ezekiel is admoniſhed of his duty,* 10. *God ſheweth the juſtice of his ways.*

AGAIN the word of the LORD came unto me, ſaying,

2 Son of man, ſpeak to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man of their coaſts, and ſet him for their watchman:

3 If when he ſeeth the ſword come upon the land, he blow the trumpet and warn the people;

4 Then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come, and take him away, his blood ſhall be upon his own head.

5 He heard the ſound of the trumpet, and took not warning; his blood ſhall be upon him. But he that taketh warning ſhall deliver his ſoul.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come, and take *any* perſon from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand.

V. 5. *He that taketh warning, ſhall deliver his ſoul* — He ſhall ſave his life from the danger that threatens it. In like manner he who takes warning by the prophet's admonition, ſhall preſerve himſelf from the judgments of God threatened againſt ſinners.

7 ¶ So thou, O ſon of man, I have ſet thee a watchman unto the houſe of Iſrael: therefore thou ſhalt hear the word at my mouth, and warn them from me.

8 When I ſay unto the wicked, O wicked *man*, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked from his way, that wicked *man* ſhall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheleſs, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.

10 ¶ Therefore, O thou ſon of man, ſpeak unto the houſe of Iſrael, Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſins *be* upon us, and we pine away in them, how ſhould we then live?

11 Say unto them, *As* I live, ſaith the Lord GOD, I have no pleaſure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?

12 Therefore, thou ſon of man, ſay unto the children of thy people, The righteouſneſs of the righteous ſhall not deliver him in the day of his tranſgreſſion; as for the wickedneſs of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſs; neither ſhall the

V. 10. *If our tranſgreſſions and our ſins be upon us, &c.*—Thou haſt already threatened that we ſhould pine away in our ſins, how then can the promiſes of life belong to us? Theſe are the words of perſons deſpairing of God's mercy, and taking encouragement to continue in their ſins.

righteous

righteous be able to live for *his righteouſneſs* in the day that he ſinneth.

13 When I ſhall ſay to the righteous, *that* he ſhall ſurely live; if he truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembered; but for his iniquity that he hath committed he ſhall die for it.

14 Again, when I ſay unto the wicked, Thou ſhalt ſurely die: if he turn from his ſin, and do that which is lawful and right;

15 *If* the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die.

16 None of his ſins that he hath committed ſhall be mentioned unto him: he hath done that which is lawful and right; he ſhall ſurely live.

17 Yet the children of thy people ſay, The way of the LORD is not equal: but as for them their way is not equal.

18 When the righteous turneth from his righteouſneſs, and committeth iniquity, he ſhall even die thereby.

19 But if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live thereby.

20 Yet ye ſay, The way of the LORD is not equal. O ye houſe of Iſrael, I will judge you every one after his ways.

21 ¶ And it came to paſs in the twelfth year

V. 21. *In the twelfth year of our captivity*—The news of the taking and burning of Jeruſalem was brought to that part of the Babyloniſh dominions where the Jewiſh captives were placed, in about a year and four months after the calamity happened.

of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had eſcaped out of Jeruſalem came unto me, ſaying, The city is ſmitten.

22 Now the hand of the LORD was upon me in the evening afore he that was eſcaped came, and had opened my mouth until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, ſaying,

24 Son of man, they that inhabit thoſe waſtes of the land of Iſrael ſpeak, ſaying, Abraham was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore ſay unto them, Thus ſaith the Lord GOD, Ye eat with the blood, and lift up your eyes toward your idols, and ſhed blood; and ſhall ye poſſeſs the land?

26 Ye ſtand upon your ſword, ye work abomination, and ye defile every one his neighbour's wife: and ſhall ye poſſeſs the land?

27 Say thou thus unto them, Thus ſaith the Lord GOD, *As* I live, ſurely they that are in the waſtes ſhall fall by the ſword, and him that is in the open field will I give to the beaſts to be

V. 22. *Had opened my mouth* — Not that the prophet was utterly dumb before, for he had propheſied againſt many nations, only he was forbidden to ſay any thing of the Jews. But now the ſpirit moved him to ſpeak, and continued his motion till the meſſenger came, and ever after.

V. 24. *Abraham was one, and he inherited the land*—If Abraham, being only a ſingle perſon, had the whole country of Judea given to him, there is greater reaſon to conclude, that God will give the poſſeſſion of it to us, who are a numerous part of Abraham's poſterity. Theſe men ſpake after the vain manner of the Jews, who fondly preſume they have a right to all the promiſes made to Abraham.

devoured,

devoured, and they that *be* in the forts and in the caves ſhall die of the peſtilence.

28 For I will lay the land moſt deſolate, and the pomp of her ſtrength ſhall ceaſe; and the mountains of Iſrael ſhall be deſolate, that none ſhall paſs through.

29 Then ſhall they know that I *am* the LORD, when I have laid the land moſt deſolate, becauſe of all their abominations which they have committed.

30 Alſo thou ſon of man, the children of thy people ſtill are talking againſt thee by the walls and in the doors of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they ſit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they ſhew much love, *but* their heart goeth after their covetouſneſs.

32 And lo, thou *art* unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they hear thy words, but they do them not.

33 And when this cometh to paſs, (lo, it will come,) then ſhall they know that a prophet hath been among them.

V. 27. *They that be in the forts and in the caves*—The caves here mentioned were a ſet of ſtrong holds formed by nature in the rocks, or cut out in the ſides of the mountains. They were ſo large that men might ſecure themſelves, their families, and goods in them. Such was the cave of Adullam, where David had his reſidence for ſome time.

CHAP.

CHAP. XXXIV.

1. *Bad ſhepherds reproved.* 7. *Their judgment.* 11. *God's providence for his flock.* 20. *The kingdom of Chriſt.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, propheſy againſt the ſhepherds of Iſrael, propheſy, and ſay unto them, Thus ſaith the Lord GOD unto the ſhepherds; Wo *be* to the ſhepherds of Iſrael that do feed themſelves! ſhould not the ſhepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diſeaſed have ye not ſtrengthened, neither have ye healed *that which was* ſick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye ſought *that which was* loſt; but with force and with cruelty have ye ruled them.

5 And they were ſcattered becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field when they were ſcattered.

6 My ſheep wandered through all the mountains, and upon every high hill; yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them.*

7 ¶ Therefore, ye ſhepherds, hear the word of the LORD.

V. 2. *Wo be to the ſhepherds of Iſrael*—The word *ſhepherd* in the prophetical writings comprehends both civil and eccleſiaſtical governors; princes being called ſhepherds of their people, as well as thoſe who have the immediate care of their ſouls. *That do feed themſelves*—That contrive their own eaſe, advantage, and honour, and not the good of the people.

8 *As*

8 *As* I live, ſaith the Lord GOD, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock;

9 Therefore, O ye ſhepherds, hear the word of the LORD;

10 Thus ſaith the Lord GOD, Behold, I *am* againſt the ſhepherds: and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock; neither ſhall the ſhepherds feed themſelves any more: for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus ſaith the Lord GOD, Behold, I, *even* I, will both ſearch my ſheep, and ſeek them out.

12 As the ſhepherd ſeeketh out his flock in the day that he is among his ſheep *that are* ſcattered: ſo will I ſeek out my ſheep, and will deliver them out of all places where they have been ſcattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Iſrael, by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold

V. 10. *I will require my flock at their hand* — I will require a ſevere account from their kings and princes, their prieſts and prophets, of the damage my people have ſuſtained thro' their ill management: and I will deprive them of that honour & pre-eminence they have made ſuch ill uſe of.

be:

be: there ſhall they lie in a good fold, and *in* a fat paſture ſhall they feed upon the mountains of Iſrael.

15 I will feed my flock, and I will cauſe them to lie down, ſaith the Lord GOD.

16 I will ſeek *that which was* loſt, and bring again *that which was* driven away, and will bind up *that which was* broken, and will ſtrengthen *that which was* ſick: but I will deſtroy the fat and the ſtrong; I will feed them with judgment.

17 And *as for* you, O my flock, thus ſaith the Lord GOD, Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 *Seemeth it* a ſmall thing unto you to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your paſtures? and to have drunk of the deep waters, but ye muſt foul the reſidue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus ſaith the LORD God unto them, Behold, I, *even* I, will judge between the fat cattle, and between the lean cattle.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſhed all the diſeaſed with your horns, till ye have ſcattered them abroad;

22 Therefore will I ſave my flock, and they

V. 16. *I will ſeek that which was loſt* —The Meſſiah, whom I will ſet over them, ſhall faithfully diſcharge all the offices of a ſhepherd towards them, which their former paſtors neglected.

V. 21. *Ye have thruſt with ſide and with ſhoulder* — In purſuance of this compariſon, oppreſſors of the weak are ſtiled in ſcripture by the names of oxen, bullocks, rams, and he-goats. See Pſal. xxii. 12. lxviii. 30. Dan. viii. 4, 5.

ſhall

ſhall no more be a prey; and I will judge between cattle and cattle.

23 And I will ſet up one ſhepherd over them, and he ſhall feed them, *even* my ſervant David: he ſhall feed them, and he ſhall be their ſhepherd.

24 And I the LORD will be their God, and my ſervant David a prince among them: I the LORD have ſpoken *it.*

25 And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land; and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods.

26 And I will make them and the places round about my hill a bleſſing; and I will cauſe the ſhower to come down in his ſeaſon; there ſhall be ſhowers of bleſſing;

27 And the tree of the field ſhall yield her fruit, and the earth ſhall yield her increaſe, and they ſhall be ſafe in their land, and ſhall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of thoſe that ſerved themſelves of them.

28 And they ſhall no more be a prey to the heathen, neither ſhall the beaſts of the land devour them; but they ſhall dwell ſafely, none ſhall make *them* afraid.

29 And I will raiſe up for them a plant of renown, and they ſhall be no more conſumed with

V. 23. *I will ſet up one ſhepherd*—Chriſt, the great, good, only ſhepherd, that laid down his life for his ſheep. *My ſervant David*—The ſeed of David, the Beloved One, who was typified by David, and is in other places called by his name, as Jer. chap. xxx. 9. chap. xxxvii. 24. Iſa. chap. xxxvii. 35. Hoſ. chap. iii. 5. *He ſhall feed them, and he ſhall be their ſhepherd*—Do all the office of a good and faithful ſhepherd, and that for ever.

hunger in the land, neither bear the ſhame of the heathen any more.

30 Thus ſhall they know that I the LORD their God *am* with them, and *that* they, *even* the houſe of Iſrael, *are* my people, ſaith the LORD GOD.

31 And ye my flock, the flock of my paſture *are* men, *and* I *am* your God, ſaith the Lord GOD.

CHAP. XXXV.

The judgment of mount Seir for their hatred of Iſrael.

MOREOVER, the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt mount Seir, and propheſy againſt it,

3 And ſay unto it, Thus ſaith the Lord GOD, Behold, O mount Seir, I *am* againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee moſt deſolate.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I *am* the LORD.

5 Becauſe thou haſt had a perpetual hatred, and haſt ſhed *the blood of* the children of Iſrael, by the force of the ſword, in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore *as* I live, ſaith the Lord GOD, I will prepare thee unto blood, and blood ſhall

V. 31. *Ye my flock, the flock of my paſture are men*—Theſe words, at the concluſion of the chapter, explain the metaphor which runs through the whole, that what was ſaid of a flock and its ſhepherd, is to be underſtood of men and their reſpective governors; and eſpecially of God's people, whom he takes care of as a ſhepherd does his flock.

purſue

purſue thee: ſince thou haſt not hated blood, even blood ſhall purſue thee.

7 Thus will I make mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth.

8 And I will fill his mountains with his ſlain *men:* in thy hills, and in thy valleys, and in all thy rivers ſhall they fall that are ſlain with the ſword.

9 I will make thee perpetual deſolations, and thy cities ſhall not return: and ye ſhall know that I *am* the LORD.

10 Becauſe thou haſt ſaid, Theſe two nations and theſe two countries ſhall be mine, and we will poſſeſs it, whereas the LORD was there;

11 Therefore, *as* I live, ſaith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou haſt uſed out of thy hatred againſt them; and I will make myſelf known amongſt them, when I have judged thee.

12 And thou ſhalt know that I *am* the LORD, *and that* I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us to conſume.

13 Thus with your mouth ye have boaſted againſt me, and have multiplied your words againſt me: I have heard *them.*

14 Thus ſaith the Lord GOD, When the

V. 6. *Since thou haſt not hated blood, even blood ſhall purſue thee* — Since thou haſt taken delight in ſhedding blood, vengeance ſhall purſue, and thou ſhalt fall into the hands of thoſe that will be as eager to ſhed thine.

whole

whole earth rejoiceth, I will make thee deſolate.

15 As thou didſt rejoice at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee; thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it: and they ſhall know that I *am* the LORD.

CHAP. XXXVI.

1. *The land of Iſrael is comforted by the heathen's deſtruction,*
8. *And God's bleſſing.*

ALSO, thou ſon of man, propheſy unto the mountains of Iſrael, and ſay, Ye mountains of Iſrael, Hear the word of the LORD:

2 Thus ſaith the Lord GOD, Becauſe the enemy hath ſaid againſt you, Aha, even the ancient high places are ours in poſſeſſion:

3 Therefore propheſy, and ſay, Thus ſaith the Lord GOD, Becauſe they have made *you* deſolate, and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Iſrael, Hear the word of the Lord GOD, Thus ſaith the Lord GOD to the mountains and to the hills, to the rivers and to the valleys, to the deſolate waſtes, and to the cities *that are* forſaken, which became a prey and deriſion to the reſidue of the heathen that *are* round about;

V. 14. *When the whole earth rejoiceth, I will make thee deſolate* — When I ſhall reſtore other countries conquered by the king of Babylon to their proſperity, thou ſhalt ſtill lie waſte and deſolate. The Edomites never recovered their country after it was taken by the Nabatheans.

V. 2. *The ancient high places are ours in poſſeſſion* — The Idumeans boaſted, that they ſhould become maſters of the mountainous parts of Judea, where the ancient fortreſſes were placed, which commanded the country.

5 Therefore

5 Therefore thus ſaith the Lord GOD, Surely in the fire of my jealouſy have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have appointed my land into their poſſeſſion, with the joy of all *their* heart, with deſpiteful minds, to caſt it out for a prey.

6 Propheſy therefore concerning the land of Iſrael, and ſay unto the mountains and to the hills, to the rivers and to the valleys, Thus ſaith the Lord GOD, Behold, I have ſpoken in my jealouſy and in my fury, becauſe ye have borne the ſhame of the heathen:

7 Therefore thus ſaith the Lord GOD, I have lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame.

8 ¶ But ye, O mountains of Iſrael, ye ſhall ſhoot forth your branches, and yield your fruit to my people of Iſrael: for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown:

10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it: and the cities ſhall be inhabited, and the waſtes ſhall be builded:

11 And I will multiply upon you man and beaſt; and they ſhall increaſe and bring fruit: and I will ſettle you after your old eſtates, and will do better *unto you* than at your beginnings: and ye ſhall know that I *am* the LORD.

12 Yea, I will cauſe men to walk upon you, *even* my people Iſrael; and they ſhall poſſeſs thee, and thou ſhalt be their inheritance, and

thou

thou ſhalt no more henceforth bereave them *of men.*

13 Thus ſaith the Lord GOD, Becauſe they ſay unto you, Thou *land* devoureſt up men, and haſt bereaved thy nations;

14 Therefore thou ſhalt devour men no more, neither bereave thy nations any more, ſaith the Lord GOD.

15 Neither will I cauſe *men* to hear in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, ſaying,

17 Son of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanneſs of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had ſhed upon the land, and for their idols *wherewith* they had polluted it:

19 And I ſcattered them among the heathen, and they were diſperſed through the countries; according to their way, and according to their doings I judged them.

20 And when they entered unto the heathen

V. 13. *Thou land devoureſt up men, and haſt bereaved thy nations* — The neighbouring nations raiſed this ill character upon the land of Judea, becauſe of the ſevere judgments of the ſword, famine, and peſtilence, which had deſtroyed the greateſt part of the inhabitants. The expreſſion alludes to that evil report which the ſpies brought upon it, Numb. xiii. 32. that it was *a land that did eat up its inhabitants*; as if the air had been unwholeſome, or the country always afflicted by ſome judgment from heaven.

whither

whither they went, they profaned my holy name, when they ſaid to them, Theſe *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity for mine holy Name, which the houſe of Iſrael had profaned among the heathen whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, I do not *this* for your ſakes, O houſe of Iſrael, but for mine holy Name's ſake, which ye have profaned among the heathen whither ye went.

23 And I will ſanctify my great Name, *which was* profaned among the heathen, which ye have profaned in the midſt of them; and the heathen ſhall know that I *am* the LORD, ſaith the Lord GOD, when I ſhall be ſanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols will I cleanſe you.

26 A new heart alſo will I give you, and a new ſpirit will I put within you: and I will take away

V. 20. *When they entered into the heathen whither they went* — By their evil practices they brought a ſcandal upon my name, and gave occaſion to the heathen to ſay, See what profligate wretches theſe are, who call themſelves by the name of God's peculiar people, whom he hath juſtly expelled out of the country which he had given unto them and to their fathers.

V. 25. *Then will I ſprinkle clean water upon you, and ye ſhall be clean*— "This ſignifies both the blood of Chriſt ſprinkled upon their conſcience, to take away their guilt, as the water of purification was ſprinkled, to take away their ceremonial uncleanneſs: and the grace of the ſpirit ſprinkled on the whole ſoul, to purify it from all corrupt inclinations and diſpoſitions."

the

the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

27 And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*.

28 And ye ſhall dwell in the land that I gave to your fathers; and ye ſhall be my people, and I will be your God.

29 I will alſo ſave you from all your uncleanneſſes: and I will call for the corn, and will increaſe it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen.

31 Then ſhall ye remember your own evil ways, and your doings that *were* not good, and ſhall loathe yourſelves in your own ſight for your iniquities and for your abominations.

32 Not for your ſakes do I *this*, ſaith the Lord GOD, be it known unto you; be aſhamed and confounded for your own ways, O houſe of Iſrael.

33 Thus ſaith the Lord GOD, In the day that I ſhall have cleanſed you from all your iniquities, I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded.

34 And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by.

35 And they ſhall ſay, The land *that was* deſolate is become like the garden of Eden; and the waſte and deſolate and ruined cities *are become* fenced, *and* are inhabited.

V. 26. *I will take away the ſtony heart out of your fleſh, &c.*—I will take away your perverſe and rebellious diſpoſition, and I will give you a tenderneſs of heart, and an aptneſs to be wrought upon by my ſpirit.

36 Then

36 Then the heathen that are left round about you ſhall know that I the LORD build the ruined places, *and* plant *that that was* deſolate: I the LORD have ſpoken *it*, and I will do *it*.

37 Thus ſaith the Lord GOD, I will yet *for* this be enquired of by the houſe of Iſrael, to do *it* for them; I will increaſe them with men like a flock.

38 As the holy flock, as the flock of Jeruſalem in her ſolemn feaſt; ſo ſhall the waſte cities be filled with flocks of men: and they ſhall know that I *am* the LORD.

CHAP. XXXVII.

1. *By the reſurrection of dry bones,* 11. *The dead hope of Iſrael is revived.* 21. *The promiſes of Chriſt's kingdom.*

THE hand of the LORD was upon me, and carried me out in the ſpirit of the LORD, and ſet me down in the midſt of the valley which *was* full of bones,

2 And cauſed me to paſs by them round about: and behold, *there were* very many in the open valley; and lo, *they were* very dry.

3 And he ſaid unto me, Son of man, can theſe bones live? And I anſwered, O Lord GOD, thou knoweſt.

4 Again he ſaid unto me, Propheſy upon

V. 37. *I will yet—be enquired of*—Though I have repeated ſo often my promiſe to do this, yet it is their duty to intreat it, and then I will do it.

V. 1. *And carried me out in the ſpirit of the Lord*—This was performed either by a local tranſlation of the prophet, or elſe by way of viſion. *The valley which was full of bones*—This is a lively repreſentation of a threefold reſurrection: 1. Of the reſurrection of ſouls, from the death of ſin, to the life of righteouſneſs: 2. The reſurrection of the church from an afflicted ſtate, to liberty and peace: 3. The reſurrection of the body, at the great day, eſpecially the bodies of believers to life eternal.

theſe bones, and ſay unto them, O ye dry bones, hear the word of the LORD.

5 Thus ſaith the Lord GOD unto theſe bones, Behold, I will cauſe breath to enter into you, and ye ſhall live.

6 And I will lay ſinews upon you, and will bring up fleſh upon you, and cover you with ſkin, and put breath in you: and ye ſhall live, and ye ſhall know that I *am* the LORD.

7 So I propheſied as I was commanded: and as I propheſied there was a noiſe, and behold, a ſhaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the ſinews and the fleſh came up upon them, and the ſkin covered them above: but *there was* no breath in them.

9 Then he ſaid unto me, Propheſy unto the wind, propheſy, ſon of man, and ſay to the wind, Thus ſaith the Lord GOD, Come from the four winds, O breath, and breathe upon theſe ſlain, that they may live.

10 So I propheſied as he commanded me, and the breath came into them, and they lived, and ſtood up upon their feet an exceeding great army.

11 ¶ Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael: behold, they ſay, Our bones are dried, and our hope is loſt; we are cut off for our parts.

V. 7. *And the bones came together, bone to his bone*—Glided nearer and nearer, till each bone met the bone to which it was to be joined. Of all the bones of all thoſe numerous ſlain, not one was miſſing, not one miſſed its way, not one miſſed its place, but each knew and found its fellow. Thus in the reſurrection of the dead, the ſcattered atoms ſhall be ranged in their proper place and order, and every bone *come to his bone*, by the ſame wiſdom and power by which they were firſt formed in the womb.

12 Therefore

12 Therefore prophesy, and say unto them, Thus saith the Lord GOD, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions. Then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD, Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

V. 14. *Shall put my spirit in you, and ye shall live*—That principle of life, expressed by breath or spirit, not excluding that new spirit of grace, which God will at that time plentifully bestow upon them.

20 And

20 And the ſticks whereon thou writeſt ſhall be in thine hand before their eyes.

21 ¶ And ſay unto them, Thus ſaith the Lord GOD, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Iſrael; and one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdoms any more at all:

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling-places wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And David my ſervant *ſhall be* king over them; and they all ſhall have one ſhepherd: they ſhall alſo walk in my judgments, and obſerve my ſtatutes and do them.

25 And they ſhall dwell in the land that I have given unto Jacob my ſervant, wherein your fathers have dwelt; and they ſhall dwell therein, *even* they and their children, and their children's children for ever: and my ſervant David *ſhall be* their prince for ever.

V. 22. *I will make them one nation* —They were one in David's time, who was a type of the Meſſiah, and continued ſo to the end of Solomon's time, whoſe name includes peace. So when the Beloved, the Peace-maker, the Meſſiah ſhall be king, they ſhall be one again. *And one king ſhall be king to them all*—The Meſſiah, who is the one ſhepherd and prince that ſhall rule over them all. He is deſcribed as king by moſt of the prophets.

26 Moreover,

26 Moreover, I will make a covenant of peace with them; it ſhall be an everlaſting covenant with them: and I will place them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore.

27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people.

28 And the heathen ſhall know that I the LORD do ſanctify Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

CHAP. XXXVIII.

1. *The army,* 8. *And malice of Gog.* 14. *God's judgment againſt him.*

AND the word of the LORD came unto me, ſaying,

2 Son of man, ſet thy face againſt Gog, the land of Magog, the chief prince of Meſhech and Tubal, and propheſy againſt him,

3 And ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal.

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horſes and horſemen, all of them clothed with all ſorts *of armour*, *even* a great

V. 2. *Set thy face againſt Gog, the land of Magog, &c.* — Magog was the ſon of Japhet, from whom the Scythians are generally ſuppoſed to be derived. The Mogul Tartars are frequently called by that name. The Turks therefore, who were originally natives of Tartary, are probably here meant by Gog and Magog. The land of Canaan hath, for ſeveral years, been in poſſeſſion of the Turks; nor was the whole ſtrength of Europe ſufficient to recover that land from the infidels, in what was called the holy war: God ſeems therefore to have reſerved that work for himſelf, when that country ſhall be the ſcene of ſome extraordinary event of providence.

company

company with bucklers and ſhields, all of them handling ſwords:

5 Perſia, Ethiopia, and Libya with them; all of them with ſhield and helmet:

6 Gomer, and all his bands; the houſe of Togarmah of the north quarters, and all his bands; *and* many people with thee.

7 Be thou prepared, and prepare for thyſelf, thou and all thy company that are aſſembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou ſhalt be viſited: in the latter years thou ſhalt come into the land *that is* brought back from the ſword, *and is* gathered out of many people, againſt the mountains of Iſrael, which have been always waſte: but it is brought forth out of the nations, and they ſhall dwell ſafely all of them.

9 Thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus ſaith the Lord GOD, It ſhall alſo come to paſs, *that* at the ſame time ſhall things come into thy mind, and thou ſhalt think an evil thought.

11 And thou ſhalt ſay, I will go up to the land of unwalled villages: I will go to them that are at reſt, that dwell ſafely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a ſpoil, and take a prey; to turn thine hand upon the deſolate places *that are now* inhabited, and upon the people *that are* gathered out

out of the nations, which have gotten cattle and goods, that dwell in the midſt of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, Art thou come to take a ſpoil? haſt thou gathered thy company to take a prey? to carry away ſilver and gold, to take away cattle and goods, to take a great ſpoil?

14 ¶ Therefore, ſon of man, propheſy and ſay unto Gog, Thus ſaith the Lord GOD, In that day when my people of Iſrael dwelleth ſafely, ſhalt thou not know *it?*

15 And thou ſhalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horſes, a great company, and a mighty army.

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land: it ſhall be in the latter days, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord GOD, *Art* thou he of whom I have ſpoken in old time by my ſervants the prophets of Iſrael, which propheſied in thoſe days *many* years, that I would bring thee againſt them?

18 And it ſhall come to paſs at the ſame time, when Gog ſhall come againſt the land of Iſrael,

V. 15. *Out of the north parts*—From Scythia, from the Euxine and Caſpian ſeas, and the adjacent countries. *All of them riding upon horſes*—The character here given of this people may be properly applied to the Turks the chief ſtrength of whoſe armies, conſiſts in their cavalry, and the great numbers of them which they bring into the field.

ſaith

ſaith the Lord GOD, *that* my fury ſhall come up in my face.

19 For in my jealouſy, *and* in the fire of my wrath have I ſpoken, Surely in that day there ſhall be a great ſhaking in the land of Iſrael;

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, ſhall ſhake at my preſence, and the mountains ſhall be thrown down, and the ſteep places ſhall fall, and every wall ſhall fall to the ground.

21 And I will call for a ſword againſt him throughout all my mountains, ſaith the Lord GOD: every man's ſword ſhall be againſt his brother.

22 And I will plead againſt him with peſtilence and with blood: and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hail-ſtones, fire and brimſtone.

23 Thus will I magnify myſelf and ſanctify myſelf; and I will be known in the eyes of many nations, and they ſhall know that I *am* the LORD.

CHAP. XXXIX.

1. *God's judgment upon Gog.* 8. *Iſrael's victory.* 17. *The feaſt of the fowls.*

THEREFORE, thou ſon of man, propheſy againſt Gog, and ſay, Thus ſaith the Lord

V. 10. *So that fiſhes of the ſea, &c.* —Every part of the creation ſhall bear its ſhare in this calamity, as if the whole frame of nature was convulſed. The prophets often deſcribe God's judgments upon particular countries or perſons, as if they predicted a diſſolution of the whole world, becauſe they are an earneſt of the general judgment, when this diſſolution ſhall happen.

GOD,

GOD, Behold, I *am* againſt thee, O Gog, the chief prince of Meſhech and Tubal:

2 And I will turn thee back, and leave but the ſixth part of thee, and will cauſe thee to come up from the north parts, and will bring thee upon the mountains of Iſrael:

3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand.

4 Thou ſhalt fall upon the mountains of Iſrael, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every ſort, and *to* the beaſts of the field to be devoured.

5 Thou ſhalt fall upon the open field: for I have ſpoken *it*, ſaith the Lord GOD.

6 And I will ſend a fire on Magog, and among them that dwell careleſly in the iſles: and they ſhall know that I *am* the LORD.

7 So will I make my holy name known in the midſt of my people Iſrael, and I will not let *them* pollute my holy name any more: and the heathen ſhall know that I *am* the LORD, the Holy One in Iſrael.

8 ¶ Behold, it is come, and it is done, ſaith the Lord GOD; this *is* the day whereof I have ſpoken.

9 And they that dwell in the cities of Iſrael ſhall go forth, and ſhall ſet on fire and burn the weapons, both the ſhields and the bucklers, the bows and the arrows, and the hand-ſtaves and

V. 2. *I will turn thee back, and leave but the ſixth part of thee*—I will leave of thee in thy country but one in ſix.

the ſpears, and they ſhall burn them with fire ſeven years:

10 So that they ſhall take no wood out of the field, neither cut down *any* out of the foreſts; for they ſhall burn the weapons with fire: and they ſhall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord GOD.

11 And it ſhall come to paſs in that day, *that* I will give unto Gog a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea; and it ſhall ſtop the *noſes* of the paſſengers: and there ſhall they bury Gog, and all his multitude: and they ſhall call *it*, The valley of Hamon-gog.

12 And ſeven months ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

13 Yea, all the people of the land ſhall bury *them*: and it ſhall be to them a renown, the day that I ſhall be glorified, ſaith the Lord GOD.

14 And they ſhall ſever out men of continual employment, paſſing through the land to bury with the paſſengers thoſe that remain upon the face of the earth to cleanſe it: after the end of ſeven months ſhall they ſearch.

15 And the paſſengers *that* paſs through the

V. 9. *And they ſhall burn them with fire ſeven years*—It may be wondered they burn theſe weapons, which might be of uſe to them for defence; but it was done in teſtimony that God was their defence, on whom only they relied. In ſuch a country, where the need of fire is much leſs than with us, it will not ſeem incredible, that the warlike utenſils of ſo numerous an army might be enough to furniſh them with fuel for many years.

V. 11. *The valley of the paſſengers on the eaſt of the ſea*—i. e. The ſea of Genneſareth; the valley near this ſea or lake, is called the *valley of paſſengers*, becauſe it was a great road, by which the merchants and traders from Syria, and other eaſtern countries, went into Egypt.

land,

land, when *any* ſeeth a man's bone, then ſhall he ſet up a ſign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And alſo the name of the city *ſhall be* Hamonah. Thus ſhall they cleanſe the land.

17 ¶ And thou, ſon of man, Thus ſaith the Lord GOD, Speak unto every feathered fowl, and to every beaſt of the field; Aſſemble yourſelves and come; gather yourſelves on every ſide to my ſacrifice that I do ſacrifice for you, *even* a great ſacrifice upon the mountains of Iſrael, that ye may eat fleſh and drink blood.

18 Ye ſhall eat the fleſh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Baſhan.

19 And ye ſhall eat fat till ye be full, and drink blood till ye be drunken, of my ſacrifice which I have ſacrificed for you.

20 Thus ye ſhall be filled at my. table with horſes and chariots, with mighty men, and with all men of war, ſaith the Lord GOD.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my judgment that I have executed, and my hand that I have laid upon them.

22 So the houſe of Iſrael ſhall know that I *am* the LORD their God from that day and forward.

23 And the heathen ſhall know that the houſe

V. 17. *Speak unto every feathered fowl, and to every beaſt of the field*— It was the cuſtom for perſons that offered ſacrifice to invite their friends to the feaſt that was made of the remainder; ſo here the prophet by God's command, invites the beaſts and fowls to partake of the ſacrifice of the ſlain.

of

of Iſrael went into captivity for their iniquity: becauſe they treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies: ſo fell they all by the ſword.

24 According to their uncleanneſs, and according to their tranſgreſſions have I done unto them, and hid my face from them.

25 Therefore thus ſaith the Lord GOD, Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name:

26 After that they have borne their ſhame, and all their treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies lands, and am ſanctified in them in the ſight of many nations;

28 Then ſhall they know that I *am* the LORD their God, which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord GOD.

V. 29. *Neither will I hide my face—from them*—I will never withdraw my favour and protection from them. *I have poured out my ſpirit upon the houſe of Iſrael*— There will be a new effuſion of God's ſpirit upon the Jews in order to their converſion, ſee Iſa. lix. 20, 21. a place applied by St. Paul to this very purpoſe Rom. xi. 26, 27. compare likewiſe Joel chap. ii. 28. with Acts chap. ii. 17. and Zech. chap. xii. 10. with chap. xi. 19. and chap. xxxvi. 27. of this prophecy.

CHAP.

CHAP. XL.

1. *The time, manner, and end of Ezekiel's viſion.* 6. *The deſcription of the temple.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was ſmitten, in the ſelf-ſame day the hand of the LORD was upon me, and brought me thither.

2 In the viſions of God brought he me into the land of Iſrael, and ſet me upon a very high mountain, by which *was* as the frame of a city on the ſouth.

3 And he brought me thither, and behold, *there was* a man whoſe appearance *was* like the appearance of braſs, with a line of flax in his hand, and a meaſuring-reed: and he ſtood in the gate.

4 And the man ſaid unto me, Son of man, behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhall ſhew thee: for to the intent that I might ſhew *them* unto thee *art* thou brought hither: declare all that thou ſeeſt to the houſe of Iſrael.

5 And behold, a wall on the outſide of the houſe round about, and in the man's hand a

V. 1. *The hand of the Lord was upon me, &c.*— i. e. The prophet felt ſenſible impreſſions of the power and ſpirit of the Almighty. God having forſaken the city and temple of Jeruſalem, and given them up to deſtruction for the idolatries and other ſins committed there, he ſhews the prophet in this and the following chapters, the plan of another temple, of the ſame dimenſions with that built by Solomon. Ezekiel, who foretold the deſtruction of the temple by the Chaldeans, ſhews, how highly it was valued by the Jews, when he calls it *the dwelling-place of their ſtrength, and the deſire of their eyes*, chap. xxxiv. 21. They indeed conſidered it as the honour, glory, and ſafe-guard of their nation.

meaſuring-

measuring-reed of six cubits *long*, by the cubit, and an hand-breadth: so he measured the breadth of the building, one reed; and the heighth one reed.

6 ¶ Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold of the *gate*, *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits: and the threshold of the gate, by the porch of the gate within, *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side, and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The space also before the little chambers *was* one cubit *on this side*, and the space *was* one

V. 5. *Of six cubits*—The cubit here meant is generally agreed to be equivalent to eighteen inches of our measure. This and the two following chapters contain a local description of the measure of several buildings pertaining to the temple, and which cannot well be expressed in plainer terms: all the difficulty of those passages being in the apprehension of the fashion, and quantity of that fabrick.

cubit

cubit on that ſide: and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide.

13 He meaſured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door againſt door.

14 He made alſo poſts, of threeſcore cubits, even unto the poſt of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the arches: and windows *were* round about inward: and upon *each* poſt *were* palm-trees.

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the ſide of the gates over-againſt the length of the gates *was* the lower pavement.

19 Then he meaſured the breadth from the forefront of the lower gate, unto the forefront of the inner court without, an hundred cubits eaſtward and northward.

20 And the gate of the outward court that looked toward the north, he meaſured the length thereof and the breadth thereof.

21 And the little chambers thereof *were* three on this ſide, and three on that ſide: and the poſts thereof,

thereof, and the arches thereof were after the meaſure of the firſt gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the meaſure of the gate that looketh toward the eaſt: and they went up unto it by ſeven ſteps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over-againſt the gate toward the north, and toward the eaſt: and he meaſured from gate to gate an hundred cubits.

24 After that he brought me toward the ſouth, and behold, a gate toward the ſouth: and he meaſured the poſts thereof, and the arches thereof according to theſe meaſures.

25 And *there were* windows in it, and in the arches thereof round about, like thoſe windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* ſeven ſteps to go up to it, and the arches thereof *were* before them: and it had palm-trees, one on this ſide, and another on that ſide upon the poſts thereof.

27 And *there was* a gate in the inner court toward the ſouth: and he meaſured from gate to gate toward the ſouth an hundred cubits.

28 And he brought me to the inner court by the ſouth gate: and he meaſured the ſouth gate according to theſe meaſures;

29 And the little chambers thereof and the poſts thereof, and the arches thereof according

to

to theſe meaſures: and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the poſts thereof: and the going up to it *had* eight ſteps.

32 And he brought me into the inner court toward the eaſt: and he meaſured the gate according to theſe meaſures.

33 And the little chambers thereof, and the poſts thereof, and the arches thereof *were* according to theſe meaſures: and *there were* windows therein, and in the arches thereof round about: it *was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide: and the going up to it *had* eight ſteps.

35 And he brought me to the north gate, and meaſured *it* according to theſe meaſures:

36 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the outer court; and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide: and the going up to it *had* eight ſteps.

38 And the chambers and the entries thereof

were by the poſts of the gates, where they waſhed the burnt-offering.

39 And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt-offering, and the ſin-offering, and the treſpaſs-offering.

40 And at the ſide without, as one goeth up to the entry of the north gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this ſide, and four tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices*.

42 And the four tables *were* of hewn ſtone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.

43 And within *were* hooks, an hand broad, faſtened round about: and upon the tables *was* the fleſh of the offering.

44 And without the inner gate *were* the chambers of the ſingers in the inner court, which *was* at the ſide of the north gate; and their proſpect *was* toward the ſouth: one at the ſide of the eaſt gate, *having* the proſpect toward the north.

45 And he ſaid unto me, This chamber whoſe proſpect *is* toward the ſouth, *is* for the prieſts the keepers of the charge of the houſe.

46 And the chamber whoſe proſpect *is* toward the north, *is* for the prieſts the keepers of the charge

charge of the altar. Theſe *are* the ſons of Zadok among the ſons of Levi, which come near to the LORD to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, four ſquare; and the altar *that was* before the houſe.

48 And he brought me to the porch of the houſe, and meaſured *each* poſt of the porch, five cubits on this ſide, and five cubits on that ſide; and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits: and *he brought me* by the ſteps whereby they went up to it: and and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

CHAP. XLI.

The meaſures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits; and the ſides of the door *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof, forty cubits; and the breadth, twenty cubits.

V. 46. *Theſe are the ſons of Zadok among the ſons of Levi*—The high-prieſthood properly belonged to the family of Zadok, being the eldeſt houſe of the ſons of Aaron; though that of Ithamar uſurped it for ſome time from Eli, who was high-prieſt in the time of Samuel, to Abiathar, whom Solomon diſpoſſeſſed, and reſtored the high-prieſthood to the right line, by placing Zadok in his room. The family of Zadok alone is mentioned in this viſion, probably becauſe they continued attached to the worſhip of the only true God, when the prieſts of Ithamar's line had forſaken it, and had fallen into idolatry.

3 Then went he inward, and meaſured the poſts of the door, two cubits; and the door, ſix cubits; and the breadth of the door, ſeven cubits.

4 So he meaſured the length thereof, twenty cubits; and the breadth twenty cubits before the temple. And he ſaid unto me, This *is* the moſt holy *place*.

5 After he meaſured the wall of the houſe, ſix cubits; and the breadth of *every* ſide-chamber, four cubits, round about the houſe on every ſide.

6 And the ſide-chambers *were* three, one over another, and thirty in order: and they entered into the wall which *was* of the houſe for the ſide-chambers round about, that they might have hold, but they had not hold in the wall of the houſe.

7 And *there was* an enlarging and a winding about ſtill upward to the ſide-chambers: for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt.

8 I ſaw alſo the height of the houſe round about; the foundations of the ſide-chambers *were* a full reed of ſix great cubits.

9 The thickneſs of the wall which *was* for the ſide-chamber without, *was* five cubits: and *that* which *was* left, *was* the place of the ſide-chambers that *were* within.

10 And between the chambers *was* the wideneſs of twenty cubits round about the houſe on every ſide.

11 And

11 And the doors of the ſide-chambers *were* towards the *place that was* left, one door toward the north, and another door toward the ſouth: and the breadth of the place *that was* left, *was* five cubits round about.

12 Now the building that *was* before the ſeparate place, at the end toward the weſt, *was* ſeventy cubits broad: and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he meaſured the houſe, an hundred cubits long; and the ſeparate place, and the building, with the walls thereof, an hundred cubits long.

14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits.

15 And he meaſured the length of the building over-againſt the ſeparate place, which *was* behind it, and the galleries thereof on the one ſide, and on the other ſide, an hundred cubits, with the inner temple, and the porches of the court.

16 The door poſts and the narrow windows, and the galleries round about on their three ſtories, over-againſt the door cieled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner houſe and without, and by all the wall round about within and without, by meaſure.

V. 12. *Now the building that was before the ſeparate place*—This is a new building not yet mentioned, but now meaſured by itſelf.

18 And

18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub: and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide: *it was* made through all the houſe round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The poſts of the temple *were* ſquared, *and* the face of the ſanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of wood *was* three cubits high, and the length thereof two cubits: and the corners thereof, and the length thereof, and the walls thereof *were* of wood. And he ſaid unto me, This *is* the table that *is* before the LORD.

23 And the temple and the ſanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two leaves for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, as *were* made upon the walls: and *there were* thick planks upon the face of the porch without.

V. 18. *It was made with cherubims* —Generally taken for the portrait of angels, or young men with wings: yet is the deſcription of them very different in different places; in Ezekiel's viſion, chap. i. Iſaiah's viſion, chap vi. John's viſion, Rev. iv. and in Solomon's temple.

26 And

26 And *there were* narrow windows and palm-trees on the one ſide and on the other ſide, on the ſides of the porch, and *upon* the ſide-chambers of the houſe, and thick planks.

CHAP. XLII.

1. *The prieſts chambers.* 13. *The uſe thereof.* 19. *The outward court meaſured.*

THEN he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that *was* over-againſt the ſeparate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over-againſt the twenty *cubits* which *were* for the inner court, and over-againſt the pavement which *was* for the outer court, *was* gallery againſt gallery in three *ſtories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* ſhorter: for the galleries were higher than theſe, than the lower, and than the middlemoſt of the building.

6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitened more than the loweſt, and the middlemoſt from the ground.

7 And the wall that *was* without over-againſt

V. 26. *And thick planks*—The ſenſe would be plainer, if we tranſlate it, *and upon the thick planks*; i. e. the figures of palm-trees were carved on wainſcot.

the

the chamber, towards the outer court on the fore-part of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and lo, before the temple *were* an hundred cubits.

9 And from under theſe chambers *was* the entry on the eaſt ſide, as one goeth into them from the outer court.

10 The chambers *were* in the thickneſs of the wall of the court toward the eaſt, over-againſt the ſeparate place, and over-againſt the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their faſhions, and according to their doors.

12 And according to the doors of the chambers that were toward the ſouth, *was* a door in the head of the way, *even* the way directly before the wall toward the eaſt, as one entereth into them.

13 ¶ Then ſaid he unto me, The north-chambers *and* the ſouth-chambers which *are* before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the LORD ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſin-offering, and the treſpaſs-offering: for the place *is* holy.

14 When the prieſts enter therein, then ſhall they not go out of the holy *place* into the outer court, but there they ſhall lay their garments wherein

wherein they miniſter; for they *are* holy; and ſhall put on other garments, and ſhall approach to *thoſe things* which *are* for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate whoſe proſpect *is* toward the eaſt, and meaſured it round about.

16 He meaſured the eaſt ſide with the meaſuring-reed five hundred reeds, with the meaſuring-reed round about.

17 He meaſured the north ſide five hundred reeds, with the meaſuring-reed round about.

18 He meaſured the ſouth ſide five hundred reeds, with the meaſuring-reed.

19 ¶ He turned about to the weſt ſide, *and* meaſured five hundred reeds, with the meaſuring-reed.

20 He meaſured it by the four ſides: it had a wall round about five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary and the profane place.

CHAP. XLIII.

1. *The returning of the glory of God into the temple.* 7. *The ſin of Iſrael hindered God's preſence.*

AFTERWARD he brought me to the gate, *even* the gate that looketh toward the eaſt:

V. 20. *It had a wall round about, five hundred reeds long, and five hundred broad* — Each reed was above three yards and an half, ſo that it was about eight miles round. Thus large were the ſuburbs of this myſtical temple, ſignifying the great extent of the church in goſpel times. It is in part manifeſtly fulfilled already, by the acceſſion of the Gentiles to the church: and will be throughly accompliſhed, when *the fulneſs of the Gentiles ſhall come in, and all Iſrael ſhall be ſaved.*

2 And behold, the glory of the God of Iſrael came from the way of the eaſt: and his voice *was* like a noiſe of many waters: and the earth ſhined with his glory.

3 And *it was* according to the appearance of the viſion which I ſaw, *even* according to the viſion that I ſaw when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the houſe by the way of the gate whoſe proſpect *is* toward the eaſt.

5 So the ſpirit took me up and brought me into the inner court, and behold, the glory of the LORD filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe: and the man ſtood by me.

7 ¶ And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever: and my holy name ſhall the houſe of Iſrael no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcaſes of their kings in their high places.

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſts, and the wall between me and them, they have even de-

V. 2. *The glory of the God of Iſrael came from the way of the eaſt*—The glory of God, which had departed from this place for ſo long a time, now returned to it, and fixed its reſidence among them. The glory of the Lord, when it forſook the temple, is deſcribed as departing from the eaſtern gate of it: afterwards it is repreſented as quite forſaking the city, and removing to a mountain on the eaſt ſide of it; and now it returns by the ſame way it departed. See chapters x. and xi.

filed

filed my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger.

9 Now let them put away their whoredom and the carcaſes of their kings far from me, and I will dwell in the midſt of them for ever.

10 Thou ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquites: and let them meaſure the pattern.

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; Upon the top of the mountain, the whole limit thereof round about *ſhall be* moſt holy. Behold, this *is* the law of the houſe.

13 And theſe *are* the meaſures of the altar after the cubits. The cubit *is* a cubit and an hand-breadth; even the bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *ſhall be* a ſpan: and this *ſhall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower ſettle *ſhall be* two cubits, and the

V. 10. *Shew the houſe*—Deſcribe it to them in all the parts. *To the houſe of Iſrael*—To the rulers, prophets, and prieſts eſpecially, not excluding others. *That they may be aſhamed of their iniquities*—When they ſhall bluſh to ſee what glory their iniquities had ruined.

breadth

breadth one cubit; and from the leſſer ſettle *even* to the greater ſettle *ſhall be* four cubits, and the breadth *one* cubit.

15 So the altar *ſhall be* four cubits; and from the altar and upward *ſhall be* four horns.

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof.

17 And the ſettle ſhall be fourteen *cubits* long and fourteen broad in the four ſquares thereof: and the border about it *ſhall be* half a cubit: and the bottom thereof *ſhall be* a cubit about: and his ſtairs ſhall look toward the eaſt.

18 And he ſaid unto me, Son of man, thus ſaith the Lord GOD, Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinkle blood thereon.

19 And thou ſhalt give to the prieſts the Levites that be of the ſeed of Zadok, which approach unto me, to miniſter unto me, ſaith the Lord GOD, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about. Thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed place of the houſe without the ſanctuary.

22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering; and they ſhall cleanſe the altar, as they did cleanſe *it* with the bullock.

23 When thou haſt made an end of cleanſing *it*,

it, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock without blemiſh.

24 And thou ſhalt offer them before the LORD, and the prieſts ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt-offering unto the LORD.

25 Seven days ſhalt thou prepare every day a goat *for* a ſin-offering: they ſhall alſo prepare a young bullock; and a ram out of the flock without blemiſh.

26 Seven days ſhall they purge the altar, and purify it; and they ſhall conſecrate themſelves.

27 And when theſe days are expired, it ſhall be *that* upon the eighth day, and *ſo* forward, the prieſts ſhall make your burnt-offerings upon the altar, and your peace-offerings: and I will accept you, ſaith the Lord GOD.

CHAP. XLIV.

1. *The eaſt gate aſſigned only to the prince.* 9. *Idolaters incapable of the prieſt's office.* 17. *Ordinances for the prieſts.*

THEN he brought me back the way of the gate of the outward ſanctuary which looketh toward the eaſt; and it *was* ſhut.

2 Then ſaid the LORD unto me; This gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it: becauſe the LORD the God of Iſrael hath entered in by it, therefore it ſhall be ſhut.

V. 27. *And I will accept you, ſaith the Lord God*—Thoſe that give themſelves to God, ſhall be accepted of God, their perſons firſt, and then their performances, through the mediator.

3 *It is* for the prince: the prince, he ſhall ſit in it to eat bread before the LORD: he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame.

4 Then brought he me the way of the north-gate before the houſe; and I looked, and behold, the glory of the LORD filled the houſe of the LORD: and I fell upon my face.

5 And the LORD ſaid unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the ordinances of the houſe of the LORD, and all the laws thereof; and mark well the entering-in of the houſe, with every going forth of the ſanctuary.

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord GOD, O ye houſe of Iſrael, let it ſuffice you of all your abominations,

7 In that ye have brought *into my ſanctuary* ſtrangers uncircumciſed in heart and uncircumciſed in fleſh, to be in my ſanctuary, to pollute it, *even* my houſe, when ye offer my bread, the fat and the blood, and they have broken my covenant, becauſe of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have ſet keepers of my charge in my ſanctuary for yourſelves.

9 ¶ Thus ſaith the Lord GOD, No ſtranger uncircumciſed in heart nor uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael.

10 And

10 And the Levites that are gone away far from me when Iſrael went aſtray, which went aſtray away from me after their idols; they ſhall even bear their iniquity.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtering to the houſe: they ſhall ſlay the burnt-offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter to them.

12 Becauſe they miniſtered unto them before their idols, and cauſed the houſe of Iſrael to fall into iniquity; therefore have I lifted up mine hand againſt them, ſaith the Lord GOD, and they ſhall bear their iniquity.

13 And they ſhall not come near unto me to do the office of a prieſt unto me, nor to come near to any of my holy things in the moſt holy *place*: but they ſhall bear their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein.

15 But the prieſts the Levites, the ſons of Zadok, that kept the charge of my ſanctuary when the children of Iſrael went aſtray from me, they ſhall come near to me, to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the blood, ſaith the Lord GOD.

16 They ſhall enter into my ſanctuary, and

V. 10. *The Levites that are gone away far from me* — Many of them departed from attending upon God's ſervice, and fell into idolatry; firſt, in the general apoſtacy of the ten tribes, afterwards under Ahaz, and other wicked kings of Judah. Theſe ſhall be degraded from attending upon the higher to the inferior offices, viz. to watch and keep the doors; God having threatened to puniſh the ſin of idolatry to the third and fourth generation.

they

they ſhall come near to my table to miniſter unto me, and they ſhall keep my charge.

17 ¶ And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be clothed with linen garments; and no wool ſhall come upon them, whiles they miniſter in the gates of the inner court, and within.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loins: they ſhall not gird *themſelves* with any thing that cauſeth ſweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, they ſhall put off their garments wherein they miniſtered, and lay them in the holy chambers, and they ſhall put on other garments: and they ſhall not ſanctify the people with their garments.

20 Neither ſhall they ſhave their heads, nor ſuffer their locks to grow long: they ſhall only poll their heads.

21 Neither ſhall any prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives a widow: or her that is put away: but they ſhall take maidens of the ſeed of the houſe of Iſrael, or a widow that had a prieſt before.

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſy they ſhall ſtand in judgment; *and* they ſhall judge it according to my judgments: and they ſhall keep my laws and my

my ſtatutes in all my aſſemblies; and they ſhall hallow my ſabbaths.

25 And they ſhall come at no dead perſon to defile themſelves: but for father, or for mother, or for ſon, or for daughter, for brother, or for ſiſter that hath had no huſband, they may defile themſelves.

26 And after he is cleanſed, they ſhall reckon unto him ſeven days.

27 And in the day that he goeth into the ſanctuary, unto the inner court, to miniſter in the ſanctuary, he ſhall offer his ſin-offering, ſaith the Lord GOD.

28 And it ſhall be unto them for an inheritance: I *am* their inheritance. And ye ſhall give them no poſſeſſion in Iſrael: I *am* their poſſeſſion.

29 They ſhall eat the meat-offering, and the ſin-offering, and the treſpaſs-offering; and every dedicated thing in Iſrael ſhall be theirs.

30 And the firſt of all the firſt-fruits of all *things*, and every oblation of all of every ſort of your oblations ſhall be the prieſt's: ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

31 The prieſt ſhall not eat of any thing that is dead of itſelf, or torn, whether it be fowl or beaſt.

CHAP. XLV.

1. *The portion of the land for the ſanctuary,* 6. *For the city, and for the prince.*

MOREOVER, when ye ſhall divide by lot the land for inheritance, ye ſhall offer an

oblation unto the LORD, an holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand. This *ſhall be* holy in all the borders thereof round about.

2 Of this there ſhall be for the ſanctuary five hundred *in length*, with five hundred *in breadth*, ſquare round about; and fifty cubits round about for the ſuburbs thereof.

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it ſhall be the ſanctuary *and* the moſt holy *place*.

4 The holy *portion* of the land ſhall be for the prieſts the miniſters of the ſanctuary, which ſhall come near to miniſter unto the LORD: and it ſhall be a place for their houſes, and an holy place for the ſanctuary.

5 And the five and twenty thouſand of length, and the ten thouſand of breadth, ſhall alſo the Levites the miniſters of the houſe have for themſelves, for a poſſeſſion for twenty chambers.

6 ¶ And ye ſhall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long, over-againſt the oblation of the holy *portion*: it ſhall be for the whole houſe of Iſrael.

7 And *a portion ſhall be* for the prince on the one ſide, and on the other ſide of the oblation of the holy *portion* and of the poſſeſſion of the

V. 6. *It ſhall be for the whole houſe of Iſrael*—The capital city, to which all the tribes ſhall reſort upon the ſolemn feſtivals, and ſhall have twelve gates, according to the number of the tribes of Iſrael.

city,

city, before the oblation of the holy *portion* and before the poſſeſſion of the city, from the weſt ſide weſtward, and from the eaſt ſide eaſtward: and the length *ſhall be* over-againſt one of the portions from the weſt border unto the eaſt border.

8 In the land ſhall be his poſſeſſion in Iſrael: and my princes ſhall no more oppreſs my people; and *the reſt of* the land ſhall they give to the houſe of Iſrael according to their tribes.

9 Thus ſaith the Lord GOD, Let it ſuffice you, O princes of Iſrael: remove violence and ſpoil, and execute judgment and juſtice, take away your exactions from my people, ſaith the Lord GOD.

10 Ye ſhall have juſt balances, and a juſt ephah, and a juſt bath.

11 The ephah and the bath ſhall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the meaſure thereof ſhall be after the homer.

12 And the ſhekel *ſhall be* twenty gerahs; twenty ſhekels, five and twenty ſhekels, fifteen ſhekels ſhall be your maneh.

13 This *is* the oblation that ye ſhall offer, the ſixth part of an ephah of an homer of wheat, and ye ſhall give the ſixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye ſhall offer* the tenth part of a bath out

V. 9. *Let it ſuffice you, O princes of Iſrael*—Be content with what is aſſigned you, aim not at, or covet after more. This is a reproof of the oppreſſion of the former kings and their chief officers; and ſhews the heads muſt firſt be reformed, before good order can be eſtabliſhed among the people.

of

of the corn, *which is* an homer of ten baths; for ten baths are an homer:

15 And one lamb out of the flock, out of two hundred, out of the fat paſtures of Iſrael; for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, ſaith the Lord GOD.

16 All the people of the land ſhall *give* this oblation for the prince in Iſrael.

17 And it ſhall be the prince's part *to give* burnt-offerings and meat-offerings and drink-offerings in the feaſts and in the new-moons and in the ſabbaths, in all ſolemnities of the houſe of Iſrael: he ſhall prepare the ſin-offering and the meat-offering and the burnt-offering and the peace-offerings, to make reconciliation for the houſe of Iſrael.

18 Thus ſaith the Lord GOD, In the firſt *month*, in the firſt *day* of the month, thou ſhalt take a young bullock without blemiſh, and cleanſe the ſanctuary.

19 And the prieſt ſhall take of the blood of the ſin-offering, and put *it* upon the poſts of the houſe, and upon the four corners of the ſettle of the altar, and upon the poſts of the gate of the inner court.

20 And ſo thou ſhalt do the ſeventh *day* of the month for every one that erreth, and for *him that is* ſimple: ſo ſhall ye reconcile the houſe.

V. 20. *For every one that erreth*— For all the errors of the houſe of Iſrael, through ignorance. *So ſhall ye reconcile the houſe* — Cleanſe, as verſe 18. which legally was defiled by thoſe errors done in the city, or courts of the houſe, whither theſe perſons might come.

21 In

21 In the firſt *month*, in the fourteenth day of the month, ye ſhall have the paſſover, a feaſt of ſeven days; unleavened bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf and for all the people of the land a bullock *for* a ſin-offering.

23 And ſeven days of the feaſt he ſhall prepare a burnt-offering to the LORD, ſeven bullocks, and ſeven rams without blemiſh, daily the ſeven days: and a kid of the goats daily *for* a ſin-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the ſeventh *month*, in the fifteenth day of the month, ſhall he do the like in the feaſt of the ſeven days, according to the ſin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAP. XLVI.

1. *Ordinances for the prince in his worſhip,* 9. *And for the people.*

THUS ſaith the Lord GOD, The gate of the inner-court that looketh toward the eaſt ſhall be ſhut the ſix working days; but on the ſabbath it ſhall be opened, and in the day of the new-moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of *that* gate without, and ſhall ſtand

V. 25. *Shall he do the like in the feaſt of the ſeven days*—Hence we alſo may learn the neceſſity of frequently repeating the ſame religious exerciſes. Indeed, the ſacrifice of atonement was offered once for all. But the ſacrifice of acknowledgment, that of a broken heart, that of a thankful heart, muſt be offered every day. And theſe ſpiritual ſacrifice are always acceptable to God through Chriſt Jeſus.

by

by the poſt of the gate, and the prieſt ſhall prepare his burnt-offering and his peace-offerings, and he ſhall worſhip at the threſhold of the gate: then he ſhall go forth; but the gate ſhall not be ſhut until the evening.

3 Likewiſe the people of the land ſhall worſhip at the door of this gate before the LORD in the ſabbaths and in the new-moons.

4 And the burnt-offering that the prince ſhall offer unto the LORD in the ſabbath day, *ſhall be* ſix lambs without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an epaph for a ram, and the meat-offering for the lambs as he ſhall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon *it ſhall be* a young bullock without blemiſh, and ſix lambs, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand ſhall attain unto, and an hin of oil to an ephah.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of *that* gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall

V. 3. *The people of the land ſhall worſhip at the door of this gate*—During the continuance of the tabernacle, they that would offer any ſacrifice were required to bring it to the *door of the tabernacle of the congregation*, and there *lay their* hands upon it; and under the temple ſervice they came to the north or ſouth gate of the inner-court, according as the ſacrifice was to be ſlain on the north or ſouth ſide of the altar, and there preſented their ſacrifice: here the inner porch of the eaſt gate is aſſigned for their ſtation, who came to preſent themſelves before the Lord upon their ſolemn feſtivals, and they were to come no farther into the inner-court.

come

come before the LORD in the ſolemn feaſts, he that entereth in by the way of the north gate to worſhip ſhall go out by the way of the ſouth gate: and he that entereth by the way of the ſouth gate ſhall go forth by the way of the north gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over-againſt it:

10 And the prince in the midſt of them, when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts and in the ſolemnities the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt-offering, or peace-offerings voluntary unto the LORD, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering and his peace-offerings as he did on the ſabbath-day: then he ſhall go forth; and after his going forth, *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the LORD *of* a lamb of the firſt year without blemiſh: thou ſhalt prepare it every morning.

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the LORD.

15 Thus ſhall they prepare the lamb, and the meat-

meat-offering, and the oil, every morning *for* a continual burnt-offering.

16 Thus ſaith the Lord GOD, If the prince give a gift unto any of his ſons, the inheritance thereof ſhall be his ſons, it *ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after, it ſhall return to the prince: but his inheritance ſhall be his ſons for them.

18 Moreover the prince ſhall not take of the people's inheritance by oppreſſion; to thruſt them out of their poſſeſſion: *but* ſhall give his ſons inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

19 ¶ After, he brought me through the entry which *was* at the ſide of the gate, into the holy chambers of the prieſts which looked toward the north: and behold, there *was* a place on the two ſides weſtward.

20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſs-offering and the ſin-offering, where they ſhall bake the meat-offering; that they bear *them* not out into the outer court, to ſanctify the people.

21 Then he brought me forth into the outer court, and cauſed me to paſs by the four corners of the court; and behold, in every corner of the court *there was* a court,

22 In the four corners of the court *there were* courts joined of forty *cubits* long, and thirty broad:

broad: theſe four corners *were* of one meaſure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then ſaid he unto me, Theſe *are* the places of them that boil, where the miniſters of the houſe ſhall boil the ſacrifice of the people.

CHAP. XLVII.

1. *The viſion of the holy waters.* 6. *The virtue of them.* 13. *The borders of the land.*

AFTERWARD he brought me again unto the door of the houſe; and behold, waters iſſued out from under the threſhold of the houſe eaſtward: for the fore-front of the houſe *ſtood* toward the eaſt, and the waters came down from under from the right ſide of the houſe, at the ſouth ſide of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eaſtward; and behold, there ran out waters on the right ſide.

3 And when the man that had the line in his hand went forth eaſtward, he meaſured a thouſand cubits, and he brought me through the waters: the waters *were* to the ancles.

4 Again he meaſured a thouſand, and brought me through the waters: the waters *were* to the knees. Again he meaſured a thouſand, and brought me through; the waters *were* to the loins.

 5 Afterward

5 Afterward he meaſured a thouſand; *and it was* a river that I could not paſs over: for the waters were riſen, waters to ſwim in, a river that could not be paſſed over.

6 ¶ And he ſaid unto me, Son of man, haſt thou ſeen *this?* then he brought me, and cauſed me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one ſide and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt country, and go down into the deſert, and go into the ſea: *which being* brought forth into the ſea, the waters ſhall be healed.

9 And it ſhall come to paſs, *that* every thing that liveth, which moveth whitherſoever the river ſhall come, ſhall live: and there ſhall be a very great multitude of fiſh, becauſe theſe waters ſhall come thither: for they ſhall be healed, and every thing ſhall live whither the river cometh.

10 And it ſhall come to paſs, *that* the fiſhers ſhall ſtand upon it; from En-gedi even unto En-eglaim; they ſhall be a *place* to ſpread forth nets;

V. 5. *For the waters were riſen, waters to ſwim in*—The gradual riſe of the waters, repreſented in this viſion, denotes the large effuſion of the ſpirit which was very remarkable at the firſt publication of the goſpel, and its wonderful increaſe from ſmall beginnings. The metaphor is probably taken from the river that watered paradiſe. See Revelations chap. xxii. 1. and compare Zech. chap. xiii. 1. chap. xiv. 8. and Iſa. chap. xliv. 3.

V. 8. *Go down into the deſert*—i. e. Along the plain and champaign country, towards the lake where Sodom formerly ſtood, called the Dead Sea; and by Moſes the Salt Sea. Being brought forth into the ſea, the waters ſhall be healed.—The obſervation of all writers who deſcribe this lake is, that nothing can live in it; and the text tells us, that theſe living ſtreams ſhall, by mixing with ſalt and brackiſh waters, be rendered wholſome and fit for uſe: myſtically implying the healing virtue of God's grace in curing the vices of corrupt men.

their

their fiſh ſhall be according to their kinds as the fiſh of the great ſea, exceeding many.

11 But the miry places thereof and the mariſhes thereof ſhall not be healed; they ſhall be given to ſalt.

12 And by the river upon the bank thereof on this ſide and on that ſide ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed: it ſhall bring forth new fruit according to his months, becauſe their waters they iſſued out of the ſanctuary: and the fruit thereof ſhall be for meat, and the leaf thereof for medicine.

13 ¶ Thus ſaith the Lord GOD, This *ſhall be* the border whereby ye ſhall inherit the land according to the twelve tribes of Iſrael: Joſeph *ſhall have two* portions.

14 And ye ſhall inherit it, one as well as another; *concerning* the which I lifted up mine hand to give it unto your fathers: and this land ſhall fall unto you for inheritance.

15 And this *ſhall be* the border of the land toward the north ſide: from the great ſea, the way of Hethlon, as men go to Zedad:

16 Hamath, Berotah, Sibraim, which *is* between the border of Damaſcus and the border of Hamath: Hazar-hatticon, which *is* by the coaſt of Hauran.

17 And the border from the ſea ſhall be

V. 13. *This ſhall be the border whereby ye ſhall inherit the land*—By the captivities of Iſrael and Judah, the ſeveral limits belonging to the inheritance of each tribe where obliterated and forgotten, whereupon here is a new diviſion made of the holy land; a full poſſeſſion of which they might have expected to enjoy, if their ſins had not prevented ſuch a bleſſing.

Hazar-

Hazar-enan, the border of Damaſcus, and the north northward, and the border of Hamath. And *this is* the north ſide.

18 And the eaſt ſide ye ſhall meaſure from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael, *by* Jordan, from the border unto the eaſt ſea. And *this is* the eaſt ſide.

19 And the ſouth ſide ſouthward from Tamar, *even* to the waters of ſtrife *in* Kadeſh, the river, to the great ſea. And *this is* the ſouth ſide ſouthward.

20 The weſt ſide alſo *ſhall be* the great ſea from the border, till a man come over-againſt Hamath. This *is* the weſt ſide.

21 So ſhall ye divide this land unto you, according to the tribes of Iſrael.

22 And it ſhall come to paſs, *that* ye ſhall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which ſhall beget children among you: and they ſhall be unto you as born in the country among the children of Iſrael: they ſhall have inheritance with you among the tribes of Iſrael.

23 And it ſhall come to paſs, *that* in what tribe the ſtranger ſojourneth, there ſhall ye give *him* his inheritance, ſaith the Lord GOD.

CHAP. XLVIII.

1, 23. *The portions of the twelve tribes,* 8. *And of the ſanctuary, &c.*

NOW theſe *are* the names of the tribes from the north end to the coaſt of the way of

V. 22. *To the ſtrangers that ſojourn among you*—Foreigners never had before the privilege of purchaſing, or poſſeſſing any inheritance among the Jews; ſo that this myſtically denoted the incorporating the Gentiles into the ſame church with the Jews, and the making of them fellow-heirs, and of the ſame body with them, by the goſpel.

Hethlon,

Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damaſcus northward, to the coaſt of Hamath, (for theſe are his ſides, eaſt *and* weſt) a *portion* for Dan.

2 And by the border of Dan, from the eaſt ſide unto the weſt ſide, a *portion* for Aſher.

3 And by the border of Aſher, from the eaſt ſide even unto the weſt ſide, a *portion* for Naphtali.

4 And by the border of Naphtali, from the eaſt ſide unto the weſt ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the eaſt ſide unto the weſt ſide, a *portion* for Ephraim.

6 And by the border of Ephraim, from the eaſt ſide even unto the weſt ſide, a *portion* for Reuben.

7 And by the border of Reuben, from the eaſt ſide unto the weſt ſide, a *portion* for Judah.

8 ¶ And by the border of Judah, from the eaſt ſide unto the weſt ſide, ſhall be the offering which ye ſhall offer, of five and twenty thouſand *reeds in* breadth, and *in* length as one of the *other* parts, from the eaſt ſide unto the weſt ſide, and the ſanctuary ſhall be in the midſt of it.

9 The oblation that ye ſhall offer unto the LORD *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth.

10 And for them, *even* for the prieſts, ſhall be *this* holy oblation; toward the north five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length: and the ſanctuary of the LORD ſhall be in the midſt thereof.

11 *It ſhall be* for the prieſts *that are* ſanctified, of the ſons of Zadok; which have kept my charge, which went not aſtray when the children of Iſrael went aſtray, as the Levites went aſtray.

12 And *this* oblation of the land that is offered ſhall be unto them a thing moſt holy by the border of the Levites.

13 And over-againſt the border of the prieſts, the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither exchange, nor alienate the firſt-fruits of the land: for *it is* holy unto the LORD.

15 And the five thouſand *that are* left in the breadth over-againſt the five and twenty thouſand, ſhall be a profane *place* for the city, for dwelling and for ſuburbs, and the city ſhall be in the midſt thereof.

16 And theſe *ſhall be* the meaſures thereof; the north ſide four thouſand and five hundred, and the ſouth ſide four thouſand and five hundred, and on the eaſt ſide four thouſand and five hundred, and the weſt ſide four thouſand and five hundred.

17 And the ſuburbs of the city ſhall be toward the north two hundred and fifty, and toward the ſouth two hundred and fifty, and toward the eaſt two hundred and fifty, and toward the weſt two hundred and fifty.

18 And the reſidue in length over-againſt the oblation of the holy *portion ſhall be* ten thouſand eaſtward,

eaſtward, and ten thouſand weſtward: and it ſhall be over-againſt the oblation of the holy *portion*: and the increaſe thereof ſhall be for food unto them that ſerve the city.

19 And they that ſerve the city ſhall ſerve it out of all the tribes of Iſrael.

20 All the oblation *ſhall be* five and twenty thouſand by five and twenty thouſand: ye ſhall offer the holy oblation four ſquare, with the poſſeſſion of the city.

21 And the reſidue *ſhall be* for the prince on the one ſide and on the other of the holy oblation, and of the poſſeſſion of the city over-againſt the five and twenty thouſand, of the oblation toward the eaſt border, and weſtward over-againſt the five and twenty thouſand toward the weſt border, over-againſt the portions for the prince: and it ſhall be the holy oblation; and the ſanctuary of the houſe *ſhall be* in the midſt thereof.

22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt *of that* which is the prince's between the border of Judah and the border of Benjamin, ſhall be for the prince.

23 ¶ As for the reſt of the tribes, from the eaſt ſide unto the weſt ſide, Benjamin *ſhall have* a *portion*.

24 And by the border of Benjamin, from the eaſt ſide unto the weſt ſide, Simeon *ſhall have* a *portion*.

25 And by the border of Simeon, from the eaſt ſide unto the weſt ſide, Iſſachar a *portion*.

26 And

26 And by the border of Iſſachar, from the eaſt ſide unto the weſt ſide, Zebulun a *portion*.

27 And by the border of Zebulun, from the eaſt ſide unto the weſt ſide, Gad a *portion*.

28 And by the border of Gad, at the ſouth ſide ſouthward, the border ſhall be even from Tamar *unto* the waters of ſtrife *in* Kadeſh, *and* to the river toward the great ſea.

29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the Lord GOD.

30 And theſe *are* the goings out of the city on the north ſide, four thouſand and five hundred meaſures.

31 And the gates of the city *ſhall be* after the names of the tribes of Iſrael, three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the eaſt ſide four thouſand and five hundred: and three gates; and one gate of Joſeph, one gate of Benjamin, one gate of Dan.

33 And at the ſouth ſide four thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun.

34 At the weſt ſide four thouſand and five hundred, *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali.

35 *It was* round about eighteen thouſand *meaſures*: and the name of the city from that day *ſhall be*, The LORD *is* there.

THE

THE BOOK OF DANIEL.

CHAP. I.

1. *Jehoiakim's captivity.* 8. *Daniel, Hananiah, Miſhael, and Azariah, refuſing the king's portion, do proſper with pulſe and water.*

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jeruſalem, and beſieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of Shinar to the houſe of his god; and he brought the veſſels into the treaſure-houſe of his god.

3 And the king ſpake unto Aſhpenaz the maſter of his eunuchs, that he ſhould bring *certain*

Daniel—Daniel was of the tribe of Judah, and it is thought deſcended from the royal family. Ezekiel his cotemporary, but much his ſenior, ſpeaks of him as wiſe to a proverb, when he upbraids the king of Tyre for his ſelf-conceit, *Thou art wiſer than Daniel.* He was carried captive to Babylon before he was twenty years old. His ſtile is not ſo figurative and poetical, as that of the other prophets; but it is clear and conciſe. His prophecies concerning the coming of the Meſſiah are the moſt clear and explicit. He was a very extraordinary perſon, and highly favoured of God. He lived a long and active life, in the courts and councils of ſome of the greateſt monarchs the world ever had; being a courtier, a ſtateſman, and a man of buſineſs. It is generally ſuppoſed he died at Shuſhan in Perſia, and did not take the permiſſion which was granted by Cyrus to the whole body of the Jews, of returning to his own country.

of the children of Iſrael, and of the king's ſeed, and of the princes;

4 Children in whom *was* no blemiſh, but well-favoured, and ſkilful in all wiſdom, and cunning in knowledge, and underſtanding ſcience, and ſuch as *had* ability in them, to ſtand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily proviſion of the king's meat, and of the wine which he drank: ſo nouriſhing them three years, that at the end thereof they might ſtand before the king.

6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purpoſed in his heart that he would not defile himſelf with the portion of the king's meat, nor with the wine which he drank:

V. 4. *Children in whom was no blemiſh*—Such as had the beſt accompliſhments both of body and mind. The word rendered *children*, may refer to more advanced years, or years of manhood; for Daniel muſt be near twenty at this time, as may be concluded from his being put into conſiderable poſts in the government ſoon after. *The learning and the tongue of the Chaldeans*—The Chaldeans were ſkilled above any other nation, in natural philoſophy. Their tongue differed from the Hebrew in dialect and in pronunciation, which they learned that they might be the more acceptable to the king, and to the court.

V. 8. *But Daniel purpoſed in his heart, &c.*—It was the cuſtom of moſt Heathen nations, before their meals to make an offering of part of what they were to eat and drink to their gods, as a thankful acknowledgment, that every thing they enjoyed was their gift: ſo that every entertainment had ſomething in it of the nature of a ſacrifice. This practice generally prevailing, made Daniel and his friends look upon the proviſions coming from the king's table no better than meats offered to idols, and by being ſo offered, to be accounted unclean.

therefore

therefore he requeſted of the prince of the eunuchs that he might not defile himſelf.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs ſaid unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces worſe liking than the children which *are* of your ſort? then ſhall ye make *me* endanger my head to the king.

11 Then ſaid Daniel to Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Prove thy ſervants, I beſeech thee, ten days; and let them give us pulſe to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in fleſh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink; and gave them pulſe.

17 As for theſe four children, God gave them knowledge and ſkill in all learning and wiſdom: and Daniel had underſtanding in all viſions and dreams.

18 Now

18 Now at the end of the days that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them: among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the king.

20 And in all matters of wiſdom *and* underſtanding that the king enquired of them, he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm.

21 And Daniel continued *even* unto the firſt year of king Cyrus.

CHAP. II.

1. *Nebuchadnezzar forgetteth his dream;* 14. *Daniel findeth it.* 31. *The dream,* 36. *And interpretation.*

AND in the ſecond year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his ſpirit was troubled, and his ſleep brake from him.

2 Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the Chaldeans, for to ſhew the king his dreams. So they came and ſtood before the king.

V. 21. *And Daniel continued even unto the firſt year of king Cyrus*—He lived to ſee the overthrow of the Babyloniſh monarchy by Cyrus; which made way for the fulfilling Jeremiah's prophecy concerning the return of the Jews from their captivity; which was accompliſhed in the firſt year of Cyrus, ſee Ezra i. 1. but he lived after this, for we find him at the Perſian court at leaſt till the third year of Cyrus, ſee chapter x. 1. of this prophecy.

V. 2. *The magicians and the aſtrologers* — Wiſe men who employed themſelves in the lawful ſearch of natural cauſes and effects, and of the regular motions of the heavenly bodies. *And the ſorcerers*—Or necromancers, who uſed diabolical arts. *And the Chaldeans*— This name the magicians aſſumed as being national, and moſt noble.

3 And

3 And the king ſaid unto them, I have dream-
ed a dream, and my ſpirit was troubled to know
the dream.

4 Then ſpake the Chaldeans, to the king in
Syriack, O king, live for ever: tell thy ſervants
the dream, and we will ſhew the interpretation.

5 The king anſwered and ſaid to the Chal-
deans, The thing is gone from me: if ye will
not make known unto me the dream, with the
interpretation thereof, ye ſhall be cut in pieces,
and your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpre-
tation thereof, ye ſhall receive of me gifts, and
rewards and great honour; therefore ſhew me
the dream, and the interpretation thereof.

7 They anſwered again and ſaid, Let the
king tell his ſervants the dream, and we will
ſhew the interpretation of it.

8 And the king anſwered and ſaid, I know of
certainty that ye would gain the time, becauſe
ye ſee the thing is gone from me.

9 But if ye will not make known unto me the
dream, *there is but* one decree for you: for ye
have prepared lying and corrupt words to ſpeak
before me, till the time be changed: therefore
tell me the dream, and I ſhall know that ye
can ſhew me the interpretation thereof.

10 The Chaldeans anſwered before the king,
and ſaid, There is not a man upon the earth that
can ſhew the king's matter: therefore *there is* no

V. 4. *Then ſpake the Chaldeans to the king in Syriack* — That is, in the Chaldee tongue, for Syria or Aram is ſometimes taken in a large ſenſe, containing Aſſyria, Babylon, Phœnicia, Paleſtine, 2 Kings xviii. 26. From hence all is written in the Chaldee language to the eighth chapter.

king,

king, lord, nor ruler, *that* aſketh ſuch things at any magician, or aſtrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe *men* of Babylon.

13 And the decree went forth that the wiſe *men* ſhould be ſlain; and they ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel anſwered with counſel and wiſdom to Arioch the captain of the king's guard, which was gone forth to ſlay the wiſe *men* of Babylon:

15 He anſwered and ſaid to Arioch the king's captain, Why *is* the decree *ſo* haſty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 Then Daniel went to his houſe and made the thing known to Hananiah, Miſhael, and Azariah his companions;

18 That they would deſire mercies of the God

V. 13 *And they ſought Daniel and his fellows to be ſlain*—Daniel and his fellows were not called, becauſe of their youth, which the Chaldeans deſpiſed. Here it is obſervable: 1. The magicians confeſſed that knowledge and revelation muſt come from God, and therefore what Daniel did, was not by any human ſtrength. 2. That the Lord held the governor's hand, ſo that he did not ſlay Daniel. 3. That Daniel by his prudence and piety, ſaved the lives of all the magicians

of

of heaven concerning this ſecret; that Daniel and his fellows ſhould not periſh with the reſt of the wiſe *men* of Babylon.

19 Then was the ſecret revealed unto Daniel in a night viſion. Then Daniel bleſſed the God of heaven:

20 Daniel anſwered and ſaid, Bleſſed be the name of God for ever and ever: for wiſdom and might are his:

21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings; he giveth wiſdom unto the wiſe, and knowledge to them that know underſtanding.

22 He revealeth the deep and ſecret things; he knoweth what *is* in the darkneſs, and the light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my fathers, who haſt given me wiſdom and might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the king's matter.

24 Therefore Daniel went in unto Arioch, whom the king had ordained to deſtroy the wiſe *men* of Babylon: he went, and ſaid thus unto him, Deſtroy not the wiſe *men* of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, I have found a man of the captives of Judah that will make known unto the king the interpretation.

26 The king anſwered and ſaid to Daniel, whoſe

whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded cannot the wiſe *men*, the aſtrologers, the magicians, the ſoothſayers ſhew unto the king:

28 But there is a God in heaven that revealeth ſecrets, and maketh known to the king Nebuchadnezzar what ſhall be in the latter days. Thy dream and the viſions of thy head upon thy bed, are theſe;

29 As for thee, O king, thy thoughts came into *thy mind* upon thy bed what ſhould come to paſs hereafter: and he that revealeth ſecrets maketh known unto thee what ſhall come to paſs.

30 But as for me, this ſecret is not revealed to me for *any* wiſdom that I have more than any living, but for *their* ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart.

31 ¶ Thou, O king, ſaweſt, and behold, a great image. This great image, whoſe brightneſs *was* excellent, ſtood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his

V. 26. *Whoſe name was Belteſhazzar* — By this name of Belteſhazzar he had given Daniel, he took courage as if he might expect ſome great thing from him: for the word ſignifies the keeper of ſecret treaſure.

V. 32. *This image's head was of fine gold*—The Babylonian monarchy was arrived at the height of glory under Nebuchadnezzar, and Babylon itſelf was likewiſe ſo improved and adorned, that it was reckoned one of the wonders of the world; ſo that this empire might juſtly be compared to a golden head. *His breaſt and his arms of ſilver*— The ſecond monarchy, viz. the Perſian, will be inferior to the Babylonian with reſpect to its continuance. *His thighs of braſs, &c.* — Theſe emblems denote the ſtrength of the third and fourth monarchies, viz. the Grecian and Roman, and the irreſiſtable force with which they ſubdued their adverſaries.

breaſt

breaſt and his arms of ſilver, his belly and his thighs of braſs.

33 His legs of iron, his feet part of iron and part of clay.

34 Thou ſaweſt till that a ſtone was cut out without hands, which ſmote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſs, the ſilver, and the gold broken to pieces together, and became like the chaff of the ſummer threſhing-floors; and the wind carried them away, that no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream: and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.

38 And whereſoever the children of men dwell, the beaſts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee ſhall riſe another kingdom inferior to thee, and another third kingdom of braſs, which ſhall bear rule over all the earth.

40 And the fourth kingdom ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces and

V. 35. *And the ſtone that ſmote the image became a great mountain, and filled the whole earth*—This denotes the increaſe and advancement of Chriſt's kingdom, that it ſhould from ſmall beginnings proceed to fill the whole earth. The Jews unanimouſly agree, that by the ſtone is here meant the Meſſiah.

ſubdueth all *things*: and as iron that breaketh all theſe, ſhall it break in pieces, and bruiſe.

41 And whereas thou ſaweſt the feet and toes part of potters clay, and part of iron, the kingdom ſhall be divided; but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron and part of clay, *ſo* the kingdom ſhall be partly ſtrong and partly broken.

43 And whereas thou ſaweſt iron mixed with miry clay, they ſhall mingle themſelves with the ſeed of men: but they ſhall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of theſe kings ſhall the God of heaven ſet up a kingdom which ſhall never be deſtroyed: and the kingdom ſhall not be left to other people, *but* it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever:

45 Foraſmuch as thou ſaweſt that the ſtone was cut out of the mountain without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs hereafter; and the dream *is* certain, and the interpretation thereof ſure.

46 Then the king Nebuchadnezzar fell upon his face, and worſhipped Daniel, and commanded

V. 44. *In the days of theſe kings*—While the iron kingdom ſtood, for Chriſt was born in the reign of Auguſtus Cæſar. *Set up a kingdom*—And this kingdom is not bounded by any limits, as worldly empires are, but is truly univerſal. And it ſhall be for ever, never deſtroyed or given to others, as the reſt have been.

that

that they ſhould offer an oblation and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is* that your God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wiſe *men* of Babylon.

49 Then Daniel requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *ſat* in the gate of the king.

CHAP. III.

1. *Nebuchadnezzar dedicateth a golden image in Dura.* 8. *Shadrach, Meſhach, and Abed-nego are accuſed,* 12. *And delivered.*

NEBUCHADNEZZAR the king made an image of gold whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura in the province of Babylon.

V. 49. *And he ſet Shadrach, Meſhach, and Abed-nego*—He ſubſtituted them as lieutenants for the king's ſervice under Daniel, but Daniel ſat in the king's gate to be ready for the king's chief buſineſs.

V. 1. *Made an image of gold, whoſe height was threeſcore cubits, and the breadth thereof ſix cubits*—Perhaps he did this, that he might ſeem no way inclined to the Jews, or their religion, whereof the Chaldeans might be jealous, ſeeing he had owned their God to be greateſt, and had prefered Daniel and his friends to great honours. Who this image repreſented is uncertain: ſome have ſuppoſed it to be in honour of Bel, a ſolar deity. The proportion of this image according to the deſcription here given, ſhows it to have been of a very irregular form, as a ſlender man's height is not above ſix times his breadth: this makes it probable that the pedeſtal is included in the threeſcore cubits, and then we may ſuppoſe the image to have been thirty-ſix cubits, and the pedeſtal twenty-four.

2 Then

2 Then Nebuchadnezzar the king ſent to gather together the princes, the governors, and the captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had ſet up.

3 Then the princes, the governors, and captains, the judges, the treaſurers, the counſellors, the ſheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up. And they ſtood before the image that Nebuchadnezzar had ſet up.

4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, dulcimer, and all kinds of muſick, ye fall down and worſhip the golden image that Nebuchadnezzar the king hath ſet up:

6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, all the people, the nations, and the languages fell down *and* worſhipped the golden image that Nebuchadnezzar the king had ſet up.

V. 6. *Shall the ſame hour*—This is the firſt place in the Old Teſtament, where we meet with the diviſion of time into hours. The Greeks aſcribe the invention of hours to Anaximander, who in all probability received the ſame from the Chaldeans.

8 ¶ Wherefore

8 ¶ Wherefore at that time certain Chaldeans came near, and accuſed the Jews.

9 They ſpake and ſaid to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, haſt made a decree that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ſhall fall down and worſhip the golden image:

11 And whoſo falleth not down and worſhippeth, *that* he ſhall be caſt into the midſt of a burning fiery furnace.

12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon, Shadrach, Meſhach, and Abed-nego; theſe men, O king, have not regarded thee: they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego. Then they brought theſe men before the king.

14 Nebuchadnezzar ſpake, and ſaid unto them, *Is it* true, O Shadrach, Meſhach, and Abed-nego? do not ye ſerve my gods, nor worſhip the golden image which I have ſet up?

15 Now if ye be ready that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ye fall down, and worſhip the image which I have made, *well*: but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a burning

burning fiery furnace: and who *is* that God that ſhall deliver you out of my hands?

16 Shadrach, Meſhach, and Abed-nego anſwered and ſaid to the king, O Nebuchadnezzar, we are not careful to anſwer thee in this matter.

17 If it be *ſo*, our God, whom we ſerve, is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake, and commanded that they ſhould heat the furnace one ſeven times more than it was wont to be heated.

20 And he commanded the moſt mighty men that *were* in his army to bind Shadrach, Meſhach, and Abed-nego, *and* to caſt *them* into the burning fiery furnace.

21 Then theſe men were bound in their coats, their hoſen, and their hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace.

22 Therefore becauſe the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abed-nego.

23 And theſe three men, Shadrach, Meſhach,

V. 16. *We are not careful to anſwer thee in this matter*—Heb. *We care not*—In ſo plain a caſe there is no room for deliberation; we have an anſwer ready at hand, that we ought to obey God rather than man.

and

and Abed-nego, fell down bound into the midſt of the burning fiery furnace.

24 Then Nebuchadnezzar the king was aſtoniſhed, and roſe up in haſte, *and* ſpake and ſaid unto his counſellors, Did not we caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king.

25 He anſwered and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and they have no hurt: and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither*. Then Shadrach, Meſhach, and Abed-nego came forth of the midſt of the fire.

27 And the princes, governors and captains, and the king's counſellors, being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

28 *Then* Nebuchadnezzar ſpake, and ſaid, Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his Angel, and delivered his ſervants, that truſted in him, and have changed the king's word, and yielded their bo-

V. 25. *And they have no hurt*—See how the God of nature can when he pleaſes, control the powers of nature! *The Son of God*—Probably he had heard Daniel ſpeak of him. Jeſus Chriſt, the Angel of the covenant, did ſometimes appear before his incarnation. Thoſe who ſuffer for Chriſt, have his gracious preſence with them in their ſufferings, even in the fiery furnace, even in the valley of the ſhadow of death, and therefore need not be afraid of any evil.

dies,

dies, that they might not ſerve nor worſhip any god except their own God.

29 Therefore I make a decree, that every people, nation, and language, which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes ſhall be made a dunghill: becauſe there is no other God that can deliver after this ſort.

30 Then the king promoted Shadrach, Meſhach, and Abed-nego, in the province of Babylon.

CHAP. IV.

1. *Nebuchadnezzar's dream.* 19. *Daniel interpreteth it.* 28. *The ſtory of the event.*

NEBUCHADNEZZAR the king unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

2 I thought it good to ſhew the ſigns and wonders that the high God hath wrought toward me.

3 How great *are* his ſigns! and how mighty *are* his wonders! his kingdom *is* an everlaſting kingdom, and his dominion *is* from generation to generation.

4 I Nebuchadnezzar was at reſt in mine houſe, and flouriſhing in my palace:

5 I ſaw a dream which made me afraid, and the thoughts upon my bed and the viſions of my head troubled me.

V. 3. *How great are his ſigns! &c.* —Nothing leſs than a real change of heart could cauſe ſuch a confeſſion as this! Nebuchadnezzar was now old, had reigned above forty years; and ſeen as much of the world as moſt men ever did. And yet never till now, did he admire ſurprizing events, as the *ſigns and wonders of the high God!*

6 Therefore

6 Therefore made I a decree to bring in all the wiſe *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Chaldeans, and the ſooth-ſayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the laſt Daniel came in before me, whoſe name *was* Belteſhazzar, according to the name of my god, and in whom *is* the ſpirit of the holy gods: and before him I told the dream, *ſaying*,

9 O Belteſhazzar, maſter of the magicians, becauſe I know that the ſpirit of the holy gods *is* in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

10 Thus *were* the viſions of mine head in my bed; I ſaw, and behold, a tree in the midſt of the earth, and the height thereof *was* great.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my

V. 9. *Tell me the viſions of my dream, &c.*—The king immediately tells the dream himſelf: the Septuagint read with more propriety, *Hear the viſions of my dream, and tell me the interpretation.*

bed, and behold, a watcher, and an holy one came down from heaven;

14 He cried aloud, and ſaid thus, Hew down the tree, and cut off his branches, ſhake off his leaves, and ſcatter his fruit: let the beaſts get away from under it, and the fowls from his branches.

15 Nevertheleſs, leave the ſtump of his roots in the earth, even with a band of iron and braſs in the tender graſs of the field: and let it be wet with the dew of heaven, and let his portion *be* with the beaſts in the graſs of the earth.

16 Let his heart be changed from man's, and let a beaſt's heart be given unto him: and let ſeven times paſs over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

18 This dream I king Nebuchadnezzar have ſeen. Now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe *men* of my kingdom are not able to make known unto me the interpretation: but thou art able; for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whoſe name *was* Belte-

V. 13. *And behold a watcher, and an holy one*—The word watcher is underſtood of ſome principal angel; the angelical orders are deſcribed as attending upon God's throne, to receive and execute his commands: for the ſame reaſon they are called *the eyes of the Lord*, Zech. iv. 10.

ſhazzar,

ſhazzar, was aſtoniſhed for one hour, and his thoughts troubled him. The king ſpake, and ſaid, Belteſhazzar, let not the dream or the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth;

21 Whoſe leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become ſtrong: for thy greatneſs is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it; yet leave the ſtump of the roots thereof in the earth, even with a band of iron and braſs in the tender graſs of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts of the field, till ſeven times paſs over him.

24 This *is* the interpretation, O king, and this *is* the decree of the moſt High, which is come upon my lord the king:

V. 19. *Was aſtoniſhed for one hour, and his thoughts troubled him*—Both at the ſurpriſing circumſtance of the judgments pronounced againſt the king, and from a tender regard for his perſon, and a grateful acknowledgment of the royal favours conferred on him and his three friends. *Belteſhazzar anſwered and ſaid, &c.*—What addreſs, and how excellent a ſpirit is ſhewn in this ſhort preface.

25 That

25 That they ſhall drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, until thou know that the moſt High ruleth in the the kingdom of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave the ſtump of the tree-roots; thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee, and break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28 ¶ All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked in the palace of the kingdom of Babylon.

30 The king ſpake, and ſaid, Is not this great Babylon, that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

31 While the word *was* in the king's mouth, there fell a voice from heaven, *ſaying*, O king

V. 25. *They ſhall drive thee from men, &c.*—This was ſuch a thundering peal, that it was wonderful the king could endure to hear it without fury boiling in his heart; yet the Lord with-held him. *Seven times*—Seven years. *Till thou know that the moſt High ruleth*—How hard is it for loſty princes to learn this leſſon.

V. 28. *All this came upon the king Nebuchadnezzar*—With how admirable propriety is the perſon changed here! Theſe ſix verſes ſpeaking in the third perſon. But in the thirty-fourth, Nebuchadnezzar, having recovered his reaſon after the ſeven years were expired, ſpeaks in the firſt perſon again.

Nebuchadnezzar,

Nebuchadnezzar, to thee it is ſpoken: The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, until thou know that the moſt High ruleth in the kingdom of men, and giveth it to whomſoever he will.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt High, and I praiſed and honoured him that liveth for ever, whoſe dominion *is* an everlaſting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, What doeſt thou?

36 At the ſame time my reaſon returned unto me; and for the glory of my kingdom, mine honour and brightneſs returned unto me; and

V. 34. *Mine underſtanding returned* —God ſhined upon his ſoul, and gave him underſtanding to conſider his ſad ſtate, and the cauſes of it. *And I praiſed, &c.* — By prayer and praiſe he adored the juſtice and mercy of God, and gave to God the glory of his almighty power and goodneſs.

my

my counſellors and my lords ſought unto me; and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar praiſe and extol and honour the king of heaven, all whoſe works *are* truth, and his ways judgment: and thoſe that walk in pride he is able to abaſe.

CHAP. V.

1. *Belſhazzar's impious feaſt.* 5. *A hand-writing troubleth him.* 17. *Daniel reproveth him,* 25. *And interpreteth the hand-writing.*

BELSHAZZAR the king made a great feaſt to a thouſand of his lords, and drank wine before the thouſand.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels which his father Nebuchadnezzar had taken out of the temple which *was* in Jeruſalem; that the king and his princes, his wives and his concubines might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God which *was* at Jeruſalem; and the king and his princes, his wives and his concubines drank in them.

4 They drank wine, and praiſed the gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 ¶ In the ſame hour came forth fingers of a

V. 1. *Belſhazzar the king* — The grandſon of Nebuchadnezzar. *Made a great feaſt*—After the manner of the eaſtern kings. But this is prodigious, that he ſhould carouſe with his lords when the city was beſieged, and ready to be taken by Darius the Mede.

man's

man's hand, and wrote over-againſt the candleſtick upon the plaiſter of the wall of the king's palace: and the king ſaw the part of the hand that wrote.

6 Then the king's countenance was changed, and his thoughts troubled him, ſo that the joints of his loins were looſed, and his knees ſmote one againſt another.

7 The king cried aloud to bring in the aſtrologers, the Chaldeans, and the ſooth-ſayers. *And* the king ſpake and ſaid to the wiſe *men* of Babylon, Whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be clothed with ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the king's wiſe *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his lords were aſtoniſhed.

10 *Now* the queen, by reaſon of the words of the king and his lords, came into the banquet-houſe: *and* the queen ſpake, and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom in whom *is* the ſpirit of the holy gods; and in the days of thy father light and underſtanding and wiſdom, like the wiſdom of the gods, was found in him;

V. 10. *The queen—came into the banquet-houſe*—The women in thoſe courts had an apartment by themſelves, and this being the queen-mother, and aged, did not mingle herſelf with the king's wives and concubines, yet ſhe broke the rule in coming in now, upon this ſolemn occaſion.

whom

whom the king Nebuchadnezzar thy father, the king, *I ſay*, thy father, made maſter of the magicians, aſtrologers, Chaldeans, *and* ſooth-ſayers;

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, interpreting of dreams, and ſhewing of hard ſentences, and diſſolving of doubts were found in the ſame Daniel, whom the king named Belteſhazzar; now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king. *And* the king ſpake and ſaid unto Daniel, *Art* thou that Daniel which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee that the ſpirit of the gods *is* in thee, and *that* light and underſtanding and excellent wiſdom is found in thee.

15 And now the wiſe *men*, the aſtrologers, have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing:

16 And I have heard of thee that thou canſt make interpretations, and diſſolve doubts: now if thou canſt read the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

V. 13. *Art thou that Daniel*—Tho' his grandfather Nebuchadnezzar had promoted Daniel to conſiderable places of honour, yet Belſhazzar knew nothing of him, which argues him to have been a weak and vicious prince, according to the character that hiſtorians give of him, viz. that minding nothing but his pleaſure, he left the care of public buſineſs to his mother.

17 ¶ Then

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thyſelf, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour.

19 And for the majeſty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was depoſed from his kingly throne, and they took his glory from him.

21 And he was driven from the ſons of men, and his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointeth over it whomſoever he will.

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this;

23 But haſt lifted up thyſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver

and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified:

24 Then was the part of the hand ſent from him, and this writing was written.

25 ¶ And this *is* the writing that was written; MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finiſhed it.

27 TEKEL; thou art weighed in the balances, and art found wanting.

28 PERES; thy kingdom is divided, and given to the Medes and Perſians.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 In that night was Belſhazzar the king of the Chaldeans ſlain.

V. 26. *MENE; God hath numbered thy kingdom*—The years appointed by God for the continuance of thy reign, and the Babyloniſh monarchy, is finiſhed.

V. 27. *TEKEL; thou art weighed in the balances, &c.*—Wicked men are often compared to ſilver adulterated and alloyed with baſer metals, which renders it too light when weighed in the ſcales.

V. 28. *PERES; thy kingdom is divided*—Paras, from whence Peres is derived, ſignifies to divide, or break; it is likewiſe the proper name of the Perſians, who were to be ſharers in the diviſion of the Babyloniſh empire.

V. 30. *In that night was Belſhazzar—ſlain*—He and his nobles were ſlain together in the midſt of their feaſting and revels. Xenophon relates the ſtory thus: "That two deſerters "having aſſiſted ſome of the Perſian "army to kill the guards, and ſeize "upon the palace, they entered into "the room where the king was, whom "they found in a poſture of defence, "but they ſoon diſpatched him and "his attendants." Thus the prophecy of Jeremiah was fulfilled. See Jer. li. 57. and note on that place.

31 And

31 And Darius the Median took the kingdom, *being* about threeſcore and two years old.

CHAP. VI.

1. *Daniel's preferment.* 10. *He is caſt into the den of lions,* 18. *And ſaved.*

IT pleaſed Darius to ſet over the kingdom an hundred and twenty princes, which ſhould be over the whole kingdom;

2 And over theſe, three preſidents; of whom Daniel *was* firſt: that the princes might give accounts unto them, and the king ſhould have no damage.

3 Then this Daniel was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him: and the king thought to ſet him over the whole realm.

4 Then the preſidents and princes ſought to find occaſion againſt Daniel, concerning the kingdom; but they could find none occaſion nor fault; foraſmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then ſaid theſe men; We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the preſidents of the kingdom, the governors, and the princes, the counſellors, and the captains have conſulted together to eſtabliſh a royal ſtatute, and to make a firm decree, that whoſoever ſhall aſk a petition of any god or man

for

for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, eſtabliſh the decree, and ſign the writing, that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius ſigned the writing and the decree.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his windows being open in his chamber toward Jeruſalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication before his God.

12 Then they came near, and ſpake before the king concerning the king's decree; Haſt thou not ſigned a decree, that every man that ſhall aſk *a petition* of any God or man within thirty days, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel, which *is* of the children of the

V. 10. *Toward Jeruſalem* — The temple was the place where the Lord placed his name, and promiſed to appear and accept his people, according to the petition in Solomon's conſecration prayer, ſee 1 Kings chapter viii. 48. *As he did aforetime* — He did not abate his prayers for the king's command, nor did he break the law purpoſely, becauſe he did no more than he was wont to do in ſerving his God.

V. 13. *That Daniel which is of the children of the captivity*—This is added to aggravate his fault, that a captive ſhould offer a public affront to the laws of a king whoſe favour and protection he enjoys.

captivity

captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſun to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king eſtabliſheth may be changed.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions. *Now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords: that the purpoſe might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were inſtruments of muſick brought before him, and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel; *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God, whom thou ſerveſt continually,

continually, able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouths, that they have not hurt me: foraſmuch as before him innocency was found in me; and alſo before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he believed in his God.

24 And the king commanded, and they brought thoſe men which had accuſed Daniel, and they caſt *them* into the den of lions, them, their children, and their wives: and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 Then king Darius wrote unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdom men tremble and fear before the

V. 22. *My God hath ſent his angel* —The ſame that was with the three children in the fiery furnace, whoſe preſence made even the lion's den a ſtrong-hold, his palace, his paradiſe. *And ſhut the lions mouths* —See the power of God over the fierceſt creatures! See the care God takes of his faithful ſervants, eſpecially when they are called to ſuffer for him! See how ready the angels are to miniſter to the heirs of ſalvation!

V. 24. *Them, their children, and their wives* — According to the cruel laws and cuſtoms, which prevailed in ſome countries, of involving whole families in the puniſhment of particular perſons: in oppoſition to which that equitable law of Moſes was ordained, Deut. xxiv. 16. See note on that place.

God

God of Daniel: for he *is* the living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be deſtroyed, and his dominion *ſhall be even* unto the end.

27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of Cyrus the Perſian.

CHAP. VII.

1. *Daniel's viſion of the four beaſts.* 9. *Of God's kingdom.* 15. *The interpretation thereof.*

IN the firſt year of Belſhazzar king of Babylon, Daniel had a dream, and viſions of his head upon his bed. Then he wrote the dream, *and* told the ſum of the matters.

2 Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the four winds of the heaven ſtrove upon the great ſea.

3 And four great beaſts came up from the ſea, diverſe one from the other.

4 The firſt *was* like a lion, and had eagle's wings: *and* I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made ſtand upon the feet, as a man, and a man's heart was given to it.

5 And behold, another beaſt, a ſecond like

V. 1. *In the firſt year of Belſhazzar* — The prophet having related ſome remarkable paſſages that occurred concerning himſelf and his brethren, and given proofs of his ſkill in explaining other men's dreams, proceeds to give an account of his own viſions; and thereupon goes back to the firſt year of Belſhazzar's reign; which was ſeventeen years before the hiſtory contained in the laſt chapter.

V. 3. *And four great beaſts came up*—The four beaſts repreſented four monarchies, ſee note on chap. ii. 32.

to

to a bear, and it raiſed up itſelf on one ſide, and *it had* three ribs in the mouth of it between the teeth of it: and they ſaid thus unto it, Ariſe, devour much fleſh.

6 After this I beheld, and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beaſt had alſo four heads; and dominion was given to it.

7 After this, I ſaw in the night-viſions, and behold, a fourth beaſt, dreadful and terrible, and ſtrong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and ſtamped the reſidue with the feet of it: and it *was* diverſe from all the beaſts that *were* before it, and it had ten horns.

8 I conſidered the horns, and behold, there came up among them another little horn, before whom there were three of the firſt horns plucked up by the roots: and behold, in this horn *were* eyes like the eyes of a man, and a mouth ſpeaking great things.

9 ¶ I beheld till the thrones were caſt down and the Ancient of days did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery ſtream iſſued and came forth from before him, thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood

V. 9. *The Ancient of days did ſit, &c.*—The eternal judge of the world, he *that was from the beginning, who covereth himſelf with light as with a garment.* In this Divine repreſentation mention is made of *the hair of the head*, yet we are not to ſuppoſe any determinate ſhape like that of a man was repreſented: the expreſſions only import, that the divine Shechinah was of an amazing, inexpreſſible brightneſs.

before

before him: the judgment was ſet, and the books were opened.

11 I beheld then, becauſe of the voice of the great words which the horn ſpake: I beheld *even* till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.

12 As concerning the reſt of the beaſts, they had their dominion taken away: yet their lives were prolonged for a ſeaſon and time.

13 I ſaw in the night-viſions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion and glory and a kingdom, that all people, nations, and languages ſhould ſerve him: his dominion *is* an everlaſting dominion, which ſhall not paſs away, and his kingdom *that* which ſhall not be deſtroyed.

15 ¶ I Daniel was grieved in my ſpirit in the midſt of *my* body, and the viſions of my head troubled me.

16 I came near unto one of them that ſtood by, and aſked him the truth of all this. So he told me, and made me know the interpretation of the things:

17 Theſe great beaſts, which are four, *are* four kings, *which* ſhall ariſe out of the earth.

V. 13. *One like the Son of man* — That is, the Meſſiah: he came *with the clouds of heaven*, gloriouſly, ſwiftly and terribly. *Came to the Ancient of days*—This relates to his aſcenſion, at which time, he received his royal inveſtiture, for the protection of his church, and curbing of their enemies.

18 But the ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beaſt, which was diverſe from all the others, exceeding dreadful, whoſe teeth *were of* iron, and his nails *of* braſs; *which* devoured, brake in pieces, and ſtamped the reſidue with his feet.

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that ſpake very great things, whoſe look *was* more ſtout than his fellows.

21 I beheld, and the ſame horn made war with the ſaints, and prevailed againſt them;

22 Until the Ancient of days came, and judgment was given to the ſaints of the moſt High; and the time came that the ſaints poſſeſſed the kingdom.

23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdom upon earth, which ſhall be diverſe from all kingdoms, and ſhall devour the whole earth, and ſhall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* ſhall ariſe: and another ſhall ariſe after them, and he ſhall be diverſe from the firſt, and he ſhall ſubdue three kings.

25 And he ſhall ſpeak *great* words againſt the moſt High, and ſhall wear out the ſaints of the

V. 18. *The ſaints of the moſt High ſhall take the kingdom, and poſſeſs the kingdom* — Theſe earthly kingdoms being taken away or deſtroyed, the ſucceeding kingdom ſhall be that of Chriſt and his ſaints.

moſt

moſt High, and think to change times and laws: and they ſhall be given into his hand until a time and times and the dividing of time.

26 But the judgment ſhall ſit, and they ſhall take away his dominion, to conſume and to deſtroy *it* unto the end.

27 And the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High; whoſe kingdom *is* an everlaſting kingdom, and all dominion ſhall ſerve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

1. *Daniel's viſion of the ram and he-goat.* 13. *The two thouſand three hundred days of ſacrifice.*

IN the third year of the reign of king Belſhazzar, a viſion appeared unto me, *even unto* me Daniel, after that which appeared unto me at the firſt.

2 And I ſaw in a viſion; and it came to paſs when I ſaw that I *was* at Shuſhan *in* the palace, which *is* in the province of Elam; and I ſaw in a viſion, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and ſaw, and

V. 25. *Until a time and times, and the dividing of times*—Daniel was certainly prophetical in theſe things, and his prophecy reacheth to the end of times, even of Antichriſt's reign.

V. 1. *After that which appeared unto me at the firſt*—In the other viſion he ſpeaks of all the four monarchies; here only of the three firſt; this viſion being a comment upon the firſt.

behold,

behold, there ſtood before the river a ram which had two horns: and the two horns *were* high, but one *was* higher than the other, and the higher came up laſt.

4 I ſaw the ram puſhing weſtward, and northward, and ſouthward; ſo that no beaſts might ſtand before him, neither *was there any* that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was conſidering, behold, an he-goat came from the weſt on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power.

7 And I ſaw him come cloſe unto the ram, and he was moved with choler againſt him, and ſmote the ram, and brake his two horns: and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was ſtrong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

V. 3: *A ram which had two horns*—This ram denotes the kingdoms of Media and Perſia united into one government: the ram was the royal enſign of the Perſians, and rams heads with horns, the one higher, and the other lower, are ſtill to be ſeen in the ruins of Perſepolis.

V. 5. *An he-goat came from the weſt*—i. e. Greece. *On the face of the whole earth*—i. e. Carrying all before him as he went; thereby denoting the uninterrupted ſucceſs of Alexander the great. A goat was according to Juſtin the emblem or arms of Macedon, ever ſince their king Caranus.

9 And

9 And out of one of them came forth a little horn, which waxed exceeding great toward the ſouth, and toward the eaſt, and toward the pleaſant *land*.

10 And it waxed great *even* to the hoſt of heaven: and it caſt down *ſome* of the hoſt and of the ſtars to the ground, and ſtamped upon them.

11 Yea, he magnified *himſelf* even to the prince of the hoſt, and by him the daily *ſacrifice* was taken away, and the place of his ſanctuary was caſt down.

12 And an hoſt was given *him* againſt the daily *ſacrifice* by reaſon of tranſgreſſion, and it caſt down the truth to the ground, and it practiſed, and proſpered.

13 ¶ Then I heard one ſaint ſpeaking, and another ſaint ſaid unto that certain *ſaint* which ſpake, How long *ſhall be* the viſion *concerning* the daily *ſacrifice*, and the tranſgreſſion of deſolation, to give both the ſanctuary and the hoſt to be trodden under foot?

14 And he ſaid unto me, Unto two thouſand and three hundred days; then ſhall the ſanctuary be cleanſed.

15 And it came to paſs when I, *even* I Daniel had ſeen the viſion, and ſought for the meaning, then behold, there ſtood before me as the appearance of a man.

V. 9. *And out of one of them came forth a little horn*—Antiochus Epiphanes, who was a vile perſon, to whom the *honour of the kingdom did not belong*, as the angel gives his character, chapter xi. 21. Demetrius his elder brother's ſon being the right heir.

V. 13. *Then I heard one ſaint ſpeaking*—That is, one holy angel. *And another ſaint ſaid—How long ſhall be the viſion*—How long ſhall Antiochus continue his vexations againſt the people, and prevent the worſhip of God? This is the *treading down of the ſanctuary, and the hoſt.*

16 And

16 And I heard a man's voice between *the banks of* Ulai, which called, and ſaid, Gabriel, make this *man* to underſtand the viſion.

17 So he came near where I ſtood: and when he came, I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O ſon of man: for at the time of the end *ſhall be* the diviſion.

18 Now as he was ſpeaking with me, I was in a deep ſleep on my face toward the ground: but he touched me, and ſet me upright.

19 And he ſaid, Behold, I will make thee know what ſhall be in the laſt end of the indignation: for at the time appointed the end *ſhall be*.

20 The ram which thou ſaweſt having two horns, *are* the kings of Media and Perſia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes, is the firſt king.

22 Now that being broken, whereas four ſtood up for it, four kingdoms ſhall ſtand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the tranſgreſſors are come to the full, a king of fierce countenance, and underſtanding dark ſentences, ſhall ſtand up.

24 And his power ſhall be mighty, but not by his own power: and he ſhall deſtroy wonder-

V. 18. *On my face toward the ground* — Being terrified with the ſplendor and grandeur both of the meſſenger and meſſage. *Set me upright* — By one touch only. The power of ſpirits is incomparably greater than that of the ſtrongeſt of men.

V. 23. *When the tranſgreſſors are come to the full* — When the Jews were grown to an exceſs of wickedneſs, then God ſuffered Antiochus to perſecute them. *Underſtanding dark ſentences* — Full of ſubtilty: ſuch all hiſtories declare Antiochus to be.

fully,

fully, and ſhall proſper, and practiſe, and ſhall deſtroy the mighty, and the holy people.

25 And through his policy alſo he ſhall cauſe craft to proſper in his hand; and he ſhall magnify *himſelf* in his heart; and by peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the prince of princes: but he ſhall be broken without hand.

26 And the viſion of the evening and the morning which was told is true: wherefore ſhut thou up the viſion; for it *ſhall be* for many days.

27 And I Daniel fainted and was ſick *certain* days: afterward I roſe up and did the king's buſineſs: and I was aſtoniſhed at the viſion, but none underſtood *it*.

CHAP. IX.

3. *Daniel confeſſeth his ſins,* 16. *Prayeth for the reſtoration of Jeruſalem.* 20. *Gabriel informeth him of the ſeventy weeks.*

IN the firſt year of Darius the ſon of Ahaſuerus, of the ſeed of the Medes, which was made king over the realm of the Chaldeans;

2 In the firſt year of his reign, I Daniel underſtood by books the number of the years whereof the word of the LORD came to Jeremiah the prophet, that he would accompliſh ſeventy years in the deſolations of Jeruſalem.

3 ¶ And I ſet my face unto the Lord GOD,

V. 26. *Shut thou up the viſion*--Lay it up in thy heart. *It ſhall be for many days*—Three hundred years after this, long after Daniel's days.

V. 2. *I Daniel underſtood by books, &c.*—The ſeveral prophecies of Jeremiah are called ſo many books, ſee Jer. xxv. 13. We may obſerve from hence, that the later prophets ſtudied the writings of the former, for a clearer underſtanding of the times, when their prophecies were to be fulfilled.

to

to ſeek by prayer and ſupplications, with faſting, and ſackcloth, and aſhes:

4 And I prayed unto the LORD my God, and made my confeſſion, and ſaid, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have ſinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.

6 Neither have we hearkened unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O LORD, righteouſneſs *belongeth* unto thee, but unto us confuſion of faces, as at this day; to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael, *that are* near, and *that are* far off, through all the countries whither thou haſt driven them, becauſe of their treſpaſs that they have treſpaſſed againſt thee.

8 O LORD, to us *belongeth* confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the LORD our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him.

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws which he ſet before us by his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, even by departing that they might not obey thy voice: therefore the curſe is poured upon us,

and

and the oath that *is* written in the law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jeruſalem.

13 As *it is* written in the law of Moſes, All this evil is come upon us; yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O LORD our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt gotten thee renown, as at this day; we have ſinned, we have done wickedly.

16 ¶ O LORD, according to all thy righteouſneſs, I beſeech thee, let thine anger and thy fury be turned away from thy city Jeruſalem, thy holy mountain: becauſe for our ſins and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

V. 15. *That haſt brought thy people forth out of the land of Egypt, &c.*— A form of ſupplication, whereby devout perſons intreat God to continue his favours, by recounting his former mercies to them: in Latin it is called *obſecratio*; of which kind is that form of ſupplication uſed in the litany of the church of England, "By the myſtery "of thy holy incarnation, &c."

17 Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary *that is* deſolate, for the LORD's ſake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our deſolations, and the city which is called by thy name: for we do not preſent our ſupplications before thee for our righteouſneſſes, but for thy great mercies.

19 O LORD, hear; O LORD, forgive; O LORD, hearken, and do; defer not, for thine own ſake, O my God: for thy city and thy people are called by thy name.

20 ¶ And whiles I was ſpeaking, and praying, and confeſſing my ſin and the ſin of my people Iſrael, and preſenting my ſupplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* ſpeaking in prayer, even the man Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to fly ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth to give thee ſkill and underſtanding.

23 At the beginning of thy ſupplications the commandment came forth, and I am come to ſhew *thee*: for thou *art* greatly beloved: there-

V. 21. *About the time of the evening oblation* — The time of the evening ſacrifice was a ſolemn and ſet time of devotion. Though the altar was in ruins, and there was no oblation offered upon it, yet the pious Jews were daily thoughtful of the time when it ſhould have been offered, and hoped that their earneſt prayer would be *ſet forth before God as incenſe, and the lifting up of their hands as the evening ſacrifice.*

fore

fore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince, *shall be* seven weeks; and threescore and two weeks the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined, shall be poured upon the desolate.

V. 24. *Seventy weeks are determined upon thy people* — These weeks are weeks of days, and these days are so many years. This is justly allowed to be one of the noblest prophecies in the Old Testament, as it is one of the strongest proofs against the Jews, in favour of Christianity; since it determines the very time Christ was to come into the world, enter into his ministry, and be cut off for the sins of the people. Soon after was to follow the destruction of the Jews, or, as the prophet stiles it, *their ceasing to be a people*, with the promulgation of the gospel.

CHAP.

CHAP. X.

1. *Daniel, having humbled himſelf, ſeeth a viſion.* 10. *Being troubled with fear, he is comforted by an angel.*

IN the third year of Cyrus king of Perſia, a thing was revealed unto Daniel, whoſe name was called Belteſhazzar; and the thing *was* true, but the time appointed *was* long: and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe days I Daniel was mourning three full weeks.

3 I ate no pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint myſelf at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the firſt month, as I was by the ſide of the great river, which *is* Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whoſe loins *were* girded with fine gold of Uphaz:

6 His body alſo *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to poliſhed braſs, and the voice of his words like the voice of a multitude.

7 And I Daniel alone ſaw the viſion: for the men that were with me ſaw not the viſion;

V. 5. *Clothed in fine linen, whoſe loins were girded with fine gold of Uphaz &c.*—The deſcription St. John gives of Chriſt, as high-prieſt of the church, Rev. i. 13. &c. ſeems to be taken from this place of Daniel, which proves that the perſon here deſcribed could be no other than the Son of God.

but

but a great quaking fell upon them, ſo that they fled to hide themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for my comelineſs was turned in me into corruption, and I retained no ſtrength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground.

10 ¶ And behold, an hand touched me, which ſet me upon my knees, and *upon* the palms of my hands.

11 And he ſaid unto me, O Daniel, a man greatly beloved, underſtand the words that I ſpeak unto thee, and ſtand upright: for unto thee am I now ſent. And when he had ſpoken this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Fear not, Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thyſelf before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Perſia withſtood me one and twenty days: but lo, Michael one of the chief princes came to help me: and I remained there with the kings of Perſia.

14 Now I am come to make thee underſtand

V. 13. *The prince of the kingdom of Perſia* — Suppoſed to be the tutelar angel of that country. The *four ſpirits* mentioned in Zechariah chap vi. 5. ſeem to be the guardian angels of the four great empires. Every heathen nation thought, that not only their country, but themſelves, were protected by ſome tutelar deity, and looked upon the God of the Jews as no other than the deity who preſided over that nation.

what

what ſhall befal thy people in the latter days: for yet the viſion *is* for *many* days.

15 And when he had ſpoken ſuch words unto me, I ſet my face toward the ground, and I became dumb.

16 And behold, *one* like the ſimilitude of the ſons of men touched my lips: then I opened my mouth and ſpake, and ſaid unto him that ſtood before me, O my Lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength:

17 For how can the ſervant of this my lord talk with this my lord; for as for me, ſtraightway there remained no ſtrength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he ſtrengthened me,

19 And ſaid, O man greatly beloved, fear not; peace *be* unto thee, be ſtrong, yea, be ſtrong. And when he had ſpoken unto me, I was ſtrengthened, and ſaid, Let my lord ſpeak; for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I come unto thee? and now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the prince of Grecia ſhall come.

21 But I will ſhew thee *that which is* noted in the ſcripture of truth: and *there is* none that holdeth with me in theſe things, but Michael your prince.

V. 16. *One like the ſimilitude of the ſons of men* — One that appeared in a human form, the ſame angel that touched me with his hand before. See ver. 10. It ſeems to have been Gabriel. See chap. viii. 16, 17, 18.

CHAP.

CHAP. XI.

1. *The overthrow of Perſia by the king of Grecia.* 5. *Kings of the north and ſouth.*

ALSO I in the firſt year of Darius the Mede, *even* I, ſtood to confirm and to ſtrengthen him.

2 And now will I ſhew thee the truth, Behold, there ſhall ſtand up yet three kings in Perſia, and the fourth ſhall be far richer than *they* all: and by his ſtrength through his riches he ſhall ſtir up all againſt the realm of Grecia.

3 And a mighty king ſhall ſtand up, that ſhall rule with great dominion, and do according to his will.

4 And when he ſhall ſtand up, his kingdom ſhall be broken, and ſhall be divided towards the four winds of heaven; and not to his poſterity, nor according to his dominion which he ruled: for his kingdom ſhall be plucked up, even for others beſides thoſe.

5 ¶ And the king of the ſouth ſhall be ſtrong, and *one* of his princes: and he ſhall be ſtrong above him, and have dominion; his dominion *ſhall be* a great dominion.

V. 2. *And the fourth ſhall be richer than they all* — This means Xerxes, who brought together an army conſiſting, according to Herodotus, of five millions, two hundred, eighty three thouſand, two hundred and twenty men to over-run all Greece. Theſe wars carried on by the ſucceſſors of Xerxes ended at laſt in the conqueſt of the Perſian monarchy by Alexander.

V. 5. *The king of the ſouth* — The king of Egypt; the king of the north, being Syria. St. Jerom rightly obſerves upon this verſe, "That it was "not the deſign of the ſcripture to "give us an hiſtorical narrative of "the actions of heathen princes, any "farther than the affairs of the Jewiſh "nation were concerned in them. In "like manner, ver. 36. the angel "breaks off the ſucceſſion of the Sy-"rian kings, after Antiochus, to deſ-"cribe Antichriſt, of whom the for-"mer was the type and fore-runner."

6 And

6 And in the end of years they ſhall join themſelves together: for the king's daughter of the ſouth ſhall come to the king of the north to make an agreement: but ſhe ſhall not retain the power of the arm; neither ſhall he ſtand, nor his arm: but ſhe ſhall be given up, and they that brought her, and he that begat her, and he that ſtrengthened her in *theſe* times.

7 But out of a branch of her roots ſhall *one* ſtand up in his eſtate, which ſhall come with an army, and ſhall enter into the fortreſs of the king of the north, and ſhall deal againſt them, and ſhall prevail;

8 And ſhall alſo carry captives into Egypt, their gods, with their princes, *and* with their precious veſſels of ſilver and of gold: and ye ſhall continue *more* years than the king of the north.

9 So the king of the ſouth ſhall come into *his* kingdom, and ſhall return into his own land.

10 But his ſons ſhall be ſtirred up, and ſhall aſſemble a multitude of great forces: and *one* ſhall certainly come, and overflow, and paſs through: then ſhall he return, and be ſtirred up *even* to his fortreſs.

11 And the king of the ſouth ſhall be moved with choler, and ſhall come forth and fight with him, *even* with the king of the north: and he ſhall ſet forth a great multitude; but the multitude ſhall be given into his hand.

12 *And* when he hath taken away the multi-

V. 10. *One ſhall certainly come* — Antiochus the great ſhall paſs through Syria, and recover what the king of Egypt took from his father.

tude,

tude, his heart ſhall be lifted up, and he ſhall caſt down *many* ten thouſands; but he ſhall not be ſtrengthened *by it.*

13 For the king of the north ſhall return, and ſhall ſet forth a multitude greater than the former, and ſhall certainly come after certain years with a great army and with much riches.

14 And in thoſe times there ſhall many ſtand up againſt the king of the ſouth: alſo the robbers of thy people ſhall exalt themſelves to eſtabliſh the viſion; but they ſhall fall.

15 So the king of the north ſhall come, and caſt up a mount, and take the moſt fenced cities: and the arms of the ſouth ſhall not withſtand, neither his choſen people, neither *ſhall there be any* ſtrength to withſtand.

16 But he that cometh againſt him ſhall do according to his own will, and none ſhall ſtand before him: and he ſhall ſtand in the glorious land, which by his hand ſhall be conſumed.

17 He ſhall alſo ſet his face to enter with the ſtrength of his whole kingdom, and upright ones with him: thus ſhall he do: and he ſhall give him the daughter of women, corrupting her: but ſhe ſhall not ſtand *on his ſide*, neither be for him.

18 After this ſhall he turn his face unto the iſles, and ſhall take many: but a prince for his own behalf ſhall cauſe the reproach offered

V. 17. *He ſhall alſo ſet his face*—He ſhall uſe all the force he can to maſter Egypt, and ingroſs it to himſelf. *And upright ones with him*—Many of the religious Jews joined with him: the reſt of his army conſiſted of nothing but a profane rabble of rude heathens.

by him to ceaſe; without his own reproach he ſhall cauſe *it* to turn upon him.

19 Then he ſhall turn his face towards the fort of his own land: but he ſhall ſtumble, and fall, and not be found.

20 Then ſhall ſtand up in his eſtate, a raiſer of taxes *in* the glory of the kingdom: but within few days he ſhall be deſtroyed; neither in anger nor in battle.

21 And in his eſtate ſhall ſtand up a vile perſon, to whom they ſhall not give the honour of the kingdom: but he ſhall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood ſhall they be overflown from before him, and ſhall be broken: yea, alſo the prince of the covenant.

23 And after the league *made* with him he ſhall work deceitfully: for he ſhall come up, and ſhall become ſtrong with a ſmall people.

24 He ſhall enter peaceably even upon the fatteſt places of the province: and he ſhall do *that* which his fathers have not done, nor his fathers fathers; he ſhall ſcatter among them the prey and ſpoil, and riches: *yea*, and he ſhall forecaſt his devices againſt the ſtrong holds, even for a time.

V. 21. *A vile perſon* —Antiochus, called Epiphanes by his flatterers, but the people of God accounted him infamous, baſe, and treacherous. See note on chap. viii. 9, 23.

V. 24. *He ſhall enter peaceably*— He ſhall come in upon the Egyptains under pretence of peace, in a plentiful and delicious country, and among a maſs of treaſures which the kings ſucceſſively had heaped up; the greateſt part of which Antiochus diſtributed among his confidants, whereby he obliged them the faſter to him. He did herein *what his fathers had not done*; the kings of Syria before him, could never attain to this ſucceſs over Egypt. *Againſt the ſtrong holds* — Having ſucceeded thus far, he ſhall proceed to the places of greateſt ſtrength in that kingdom. *For a time* —That is, till he was ſtopped in his career, for the Egyptians found means to deliver themſelves from his yoke.

25 And

25 And he ſhall ſtir up his power and his courage againſt the king of the ſouth with a great army: and the king of the ſouth ſhall be ſtirred up to battle with a very great and mighty army; but he ſhall not ſtand: for they ſhall forecaſt devices againſt him.

26 Yea, they that feed of the portion of his meat ſhall deſtroy him, and his army ſhall overflow; and many ſhall fall down ſlain.

27 And both theſe kings hearts *ſhall be* to do miſchief, and they ſhall ſpeak lies at one table; but it ſhall not proſper; for yet the end *ſhall be* at the time appointed.

28 Then ſhall he return into his land with great riches; and his heart *ſhall be* againſt the holy covenant: and he ſhall do *exploits*, and return to his own land.

29 At the time appointed he ſhall return, and come toward the ſouth; but it ſhall not be as the former, or as the latter.

30 For the ſhips of Chittim ſhall come againſt him: therefore he ſhall be grieved and return, and have indignation againſt the holy covenant: ſo ſhall he do, he ſhall even return, and have intelligence with them that forſake the holy covenant.

31 And arms ſhall ſtand on his part, and they ſhall pollute the ſanctuary of ſtrength, and ſhall take away the daily *ſacrifice*, and they ſhall place the abomination that maketh deſolate.

32 And ſuch as do wickedly againſt the covenant ſhall he corrupt by flatteries: but the people

ple that do know their God ſhall be ſtrong, and do *exploits*.

33 And they that underſtand among the people ſhall inſtruct many: yet they ſhall fall by the ſword, and by flame, by captivity, and by ſpoil *many* days.

34 Now when they ſhall fall they ſhall be holpen with a little help: but many ſhall cleave to them with flatteries.

35 And *ſome* of them of underſtanding ſhall fall to try them, and to purge, and to make *them* white, *even* to the time of the end: becauſe *it is* yet for a time appionted.

36 And the king ſhall do according to his will, and he ſhall exalt himſelf, and magnify himſelf above every god, and ſhall ſpeak marvellous things againſt the God of gods, and ſhall proſper till the indignation be accompliſhed: for that that is determined ſhall be done.

37 Neither ſhall he regard the God of his fathers, nor the deſire of women, nor regard any god: for he ſhall magnify himſelf above all.

38 But in his eſtate ſhall he honour the God of forces: and a god whom his fathers knew not ſhall he honour with gold, and ſilver, and with precious ſtones, and pleaſant things.

39 Thus ſhall he do in the moſt ſtrong holds with a ſtrange god, whom he ſhall acknowledge

V. 36. *The king ſhall do according to his will* — Antiochus was an eminent type of Antichriſt: to whom many things that follow may be applied by way of accommodation: although they principally refer to Antiochus, and had their primary accompliſhment in him. *For that that is determined* — That which God hath decreed to be done by him ſhall be done; and that which God hath purpoſed to be done upon him.

V. 38. *The God of forces* — This ſeems to be Jupiter Olympius, never introduced among the Syrians, 'till Antiochus did it.

and

and increaſe with glory: and he ſhall cauſe them to rule over many, and ſhall divide the land for gain.

40 And at the time of the end ſhall the king of the ſouth puſh at him: and the king of the north ſhall come againſt him like a whirlwind, with chariots, and with horſemen, and with many ſhips: and he ſhall enter into the countries, and ſhall overflow and paſs over.

41 He ſhall enter alſo into the glorious land, and many *countries* ſhall be overthrown: but theſe ſhall eſcape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He ſhall ſtretch forth his hand alſo upon the countries: and the land of Egypt ſhall not eſcape;

43 But he ſhall have power over the treaſures of gold and of ſilver, and over all the precious things of Egypt: and the Lybians and the Ethiopians *ſhall be* at his ſteps.

44 But tidings out of the eaſt and out of the north ſhall trouble him: therefore he ſhall go forth with great fury to deſtroy, and utterly to make away many.

45 And he ſhall plant the tabernacles of his palace between the ſeas in the glorious holy mountain: yet he ſhall come to his end, and none ſhall help him.

CHAP. XII.

1. *Michael ſhall deliver Iſrael from their troubles.* 5. *Daniel is informed of the times.*

AND at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children

dren of thy people: and there ſhall be a time of trouble ſuch as never was ſince there was a nation *even* to that ſame time: and at that time thy people ſhall be delivered, every one *that ſhall be* found written in the book.

2 And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame, *and* everlaſting contempt.

3 And they that be wiſe ſhall ſhine as the brightneſs of the firmament; and they that turn many to righteouſneſs, as the ſtars for ever and ever.

4 But thou, O Daniel, ſhut up the words, and ſeal the book, *even* to the time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed.

5 ¶ Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the bank of the river, and the other on that ſide of the bank of the river.

6 And *one* ſaid to the man clothed in linen, which *was* upon the waters of the river, How long *ſhall it be* to the end of theſe wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and ſware by him that liveth for ever, that *it ſhall be* for a time, times, and an half; and

V. 1. *For the children of thy people*—The meaning ſeems to be, as after the death of Antiochus the Jews had ſome deliverance, ſo there will be yet a greater deliverance to the people of God, when Michael your prince, the Meſſiah, ſhall appear for your ſalvation.

V. 4. *Seal the book*—The book was commanded to be ſealed, becauſe it would be long before the words would be fulfilled. *Many ſhall run to and fro*—Shall diligently ſearch theſe prophecies; and they ſhall know the ſigns of the times, and wait upon God in the way of his judgments.

when

when he ſhall have accompliſhed to ſcatter the power of the holy people, all theſe *things* ſhall be finiſhed.

8 And I heard, but I underſtood not. Then ſaid I, O my Lord, what *ſhall be* the end of theſe *things?*

9 And he ſaid, Go thy way, Daniel; for the words *are* cloſed up and ſealed till the time of the end.

10 Many ſhall be purified and made white and tried; but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand; but the wiſe ſhall underſtand.

11 And from the time *that* the daily *ſacrifice* ſhall be taken away, and the abomination that maketh deſolate ſet up, *there ſhall be* a thouſand two hundred and ninety days.

12 Bleſſed *is* he that waiteth, and cometh to the thouſand three hundred and five and thirty days.

13 But go thou thy way till the end *be:* for thou ſhalt reſt, and ſtand in thy lot at the end of the days.

V. 13. *But go thou thy way*—I have revealed to thee theſe things, that thou and thy people, might be prepared for ſufferings, and yet not without hope of a glorious deliverance. *For thou ſhalt reſt*—In which hope thou ſhalt die, and reſt from trouble, 'till the reſurrection of the juſt; when thou ſhalt obtain a ſhare of that happineſs and felicity which is reſerved for the faithful ſervants of God; and which ſhall actually be conferred on them at the concluſion of the times here ſpecified.

THE

THE BOOK OF HOSEA.

CHAP. I.

1. *Hoſea, to ſhew God's judgment for ſpiritual whoredom, taketh Gomer,* 4. *And hath by her Jezreel, &c.*

THE word of the LORD that came unto Hoſea the ſon of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael.

2 The beginning of the word of the LORD by Hoſea. And the LORD ſaid to Hoſea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter

Hoſea—Hoſea is placed the firſt in order of thoſe called the twelve minor prophets; and is as ancient as any of them, except Jonah. He is the moſt obſcure of all; which ariſes from his conciſe and ſententious ſtile, peculiar to himſelf. The Jews ſay, he propheſied near ninety years. He lived in Samaria, and propheſied under Jeroboam, and his ſucceſſors, kings of Iſrael; and at the time when Uzziah, Jotham, Ahaz, and Hezekiah reigned in Judah. He foretold the captivity of the ten tribes when it was at a great diſtance; and lived himſelf to ſee and lament it. The ſcope of his prophecy is, to reprove ſin, and denounce judgments againſt a people that would not be reformed. Many paſſages in the prophecies of Jeremiah and Ezekiel, ſeem to be borrowed from it.

of

of Diblaim; which conceived, and bare him a ſon.

4 ¶ And the LORD ſaid unto him, Call his name Jezreel; for yet a little *while* and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael.

5 And it ſhall come to paſs at that day, that I will break the bow of Iſrael in the valley of Jezreel.

6 And ſhe conceived again, and bare a daughter. And *God* ſaid unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the houſe of Iſrael; but I will utterly take them away.

7 But I will have mercy upon the houſe of Judah, and will ſave them by the LORD their God, and will not ſave them by bow nor by ſword, nor by battle, by horſes, nor by horſemen.

8 Now when ſhe had weaned Lo-ruhamah, ſhe conceived and bare a ſon.

9 Then ſaid *God*, Call his name Lo-ammi: for ye *are* not my people, and I will not be your *God*.

V. 4. *The houſe of Jehu*—Which had now poſſeſſed the throne through the reigns of Jehoahaz, Jehoaſh, and Jeroboam; but the uſurper and his ſucceſſors, adhering to the idolatry of Jeroboam the ſon of Nebat, and adding other ſins to it, had now provoked God to declare a ſudden extirpation of the family: all this came to paſs when Shallum conſpiring againſt Zechariah, ſlew him, 2 Kings xv. 10. *The kingdom of the houſe of Iſrael*—After one and forty years tottering, it fell to utter ruin, and hath ſo continued to this day.

V. 5. *The valley of Jezreel*—In this valley it is probable the bloodieſt battles in the civil wars were fought; the reaſon whereof might be, becauſe whoever carried the victory in this place, were ſoon maſters of Samaria and Jezreel, and conſequently of the kingdom.

10 Yet the number of the children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbered: and it ſhall come to paſs, *that* in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſons of the living God.

11 Then ſhall the children of Judah and the children of Iſrael be gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the day of Jezreel.

CHAP. II.

1. *The idolatry of the people.* 6. *God's judgments againſt them.* 14. *His promiſes of reconciliation with them.*

SAY ye unto your brethren, Ammi: and to your ſiſters, Ruhamah.

2 Plead with your mother, plead: for ſhe *is* not my wife, neither *am* I her huſband: let her therefore put away her whoredoms out of her ſight, and her adulteries from between her breaſts;

3 Leſt I ſtrip her naked, and ſet her as in the day that ſhe was born, and make her as a wilderneſs, and ſet her like a dry land, and ſlay her with thirſt.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

V. 1. *Say ye unto your brethren, Ammi; and to your ſiſters, Ruhamah* —Several interpreters join this verſe with the foregoing chapter, and make the ſenſe as follows: When the general reſtoration of the Jews ſhall be accompliſhed, you may alter your manner of ſpeaking to thoſe of your brethren and ſiſters, whom I had before diſowned, and you may call them my people, and ſuch as have obtained mercy.

5 For

5 For their mother hath played the harlot: ſhe that conceived them hath done ſhamefully; for ſhe ſaid, I will go after my lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore behold, I will hedge up thy way with thorns, and make a wall that ſhe ſhall not find her paths.

7 And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them; and ſhe ſhall ſeek them, but ſhall not find *them*: then ſhall ſhe ſay, I will go and return to my firſt huſband; for then *was it* better with me than now.

8 For ſhe did not know that I gave her corn and wine and oil, and multiplied her ſilver and gold, *which* they prepared for Baal.

9 Therefore will I return and take away my corn in the time thereof, and my wine in the ſeaſon thereof, and will recover my wool and my flax *given* to cover her nakedneſs.

10 And now will I diſcover her lewdneſs in the ſight of her lovers, and none ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt-days, her new-moons, and her ſabbaths, and all her ſolemn feaſts.

12 And I will deſtroy her vines, and her fig-trees, whereof ſhe hath ſaid, Theſe *are* my rewards that my lovers have given me: and I will make them a foreſt, and the beaſts of the field ſhall eat them.

13 And I will viſit upon her the days of Baalim, wherein ſhe burned incenſe to them,

and

and ſhe decked herſelf with her ear-rings and her jewels, and ſhe went after her lovers, and forgat me, ſaith the LORD.

14 ¶ Therefore behold, I will allure her, and bring her into the wilderneſs, and ſpeak comfortably unto her,

15 And I will give her vineyards from thence, and the valley of Achor for a door of hope; and ſhe ſhall ſing there as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And it ſhall be at that day, ſaith the LORD, *that* thou ſhalt call me Iſhi; and ſhalt call me no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beaſts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the ſword and the battle out of the earth, and will make them to lie down ſafely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies.

V. 14. *Therefore behold, I will allure her*—Here is a plain alteration of ſtile from threatenings to promiſes: for the firſt word of this verſe might have been tranſlated with more propriety *Nevertheleſs*.

V. 15. *The valley of Achor for a door of hope*—As at the Iſraelites firſt entrance into Canaan, their taking poſſeſſion of the fruitful valley of Achor, Joſh. vii. 26. Iſaiah lxv. 10. gave them encouragement to hope they ſhould become maſters of the whole land flowing with milk and honey; ſo the ſame auſpicous tokens of the divine favour ſhould accompany them at their return to their own country.

20 I will

20 I will even betroth thee unto me in faithfulneſs: and thou ſhalt know the LORD.

21 And it ſhall come to paſs in that day, I will hear, ſaith the LORD, I will hear the heavens; and they ſhall hear the earth.

22 And the earth ſhall hear the corn, and the wine, and the oil; and they ſhall hear Jezreel.

23 And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy; and I will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

CHAP. III.

1. *By the expiation of an adultereſs,* 4. *Is ſhewed the deſolation of Iſrael before their reſtoration.*

THEN ſaid the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adultereſs, according to the love of the LORD toward the children of Iſrael, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of ſilver, and *for* an homer of barley, and an half homer of barley:

3 And I ſaid unto her, Thou ſhalt abide for me many days; thou ſhalt not play the harlot, and thou ſhalt not be for *another* man: ſo *will* I alſo *be* for thee.

V. 23. *I will ſow her unto me in the earth*—Here is a plain alluſion to the import of the word Jezreel, i. e. *the ſeed of God*, and *the arm of God*; I will bleſs them with a wonderful increaſe of people: ſo the Jews multiplied after the Babyloniſh captivity; but this alſo implies the plentiful increaſe of true believers from this *ſeed of God*, which would appear by the preaching of the goſpel.

4 For

4 For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and *without* teraphim:

5 Afterward ſhall the children of Iſrael return, and ſeek the LORD their God, and David their king: and ſhall fear the LORD, and his goodneſs in the latter days.

CHAP. IV.

1. *God's judgments againſt the ſins of the people,* 6. *And of the prieſts.* 15. *Judah is exhorted to take warning by Iſrael's calamity.*

HEAR the word of the LORD, ye children of Iſrael: for the LORD hath a controverſy with the inhabitants of the land, becauſe *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and committing adultery they break out, and blood toucheth blood.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh, with the

V. 4. *For the children of Iſrael* — Now the parable is unfolded, it ſhall be with Iſrael as with ſuch a woman, they and ſhe were guilty of adultery, both puniſhed long, both made ſlaves, kept hardly and valued meanly, yet in mercy at laſt pardoned, and re-accepted, though after a long time of probation. *Shall abide many days without a king*— None of their own royal line ſhall ſit on the throne. *Without a prince*—Strangers ſhall be princes and governors over them. *Without a ſacrifice*— Offered according to the law. *Without an image*— They could carry none of their images with them, and the Aſſyrians would not let them make new ones. *Without an ephod*— No prieſt as well as no ephod. *And without teraphim*— Idolatrous images kept in their private houſes, like the Roman houſhold gods; in one word, ſuch ſhould be the ſtate of theſe captives, they ſhould have nothing of their own, either in religious or civil affairs, but be wholly under the power of their conquering enemies.

beaſts

beaſts of the field, and with the fowls of heaven; yea, the fiſhes of the ſea alſo ſhall be taken away.

4 Yet let no man ſtrive, nor reprove another: for thy people *are* as they that ſtrive with the prieſt.

5 Therefore ſhalt thou fall in the day, and the prophet alſo ſhall fall with thee in the night, and I will deſtroy thy mother.

6 ¶ My people are deſtroyed for lack of knowledge: becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 They eat up the ſin of my people, and they ſet their heart on their iniquity.

9 And there ſhall be like people, like prieſt: and I will puniſh them for their ways, and reward them their doings.

10 For they ſhall eat, and not have enough; they ſhall commit whoredom, and ſhall not increaſe: becauſe they have left off to take heed to the LORD.

11 Whoredom and wine, and new wine take away the heart.

12 My people aſk counſel at their ſtocks, and

V. 8. *They eat up the ſin of my people* —i. e. Thoſe parts of the ſin-offering, which by the law were appointed to be conſumed by fire. The covetous and ignorant prieſts, mentioned ver. 6. who were appointed by Jeroboam, 1 Kings xii. 31. are ſo far from reſtraining the people from their exceſs of idolatry, that they take delight in ſeeing them commit iniquity; becauſe the more they ſin, the greater is the number of their ſin-offerings.

they

their ſtaff declareth unto them: for the ſpirit of whoredoms hath cauſed *them* to err, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills, under oaks, and poplars, and elms: becauſe the ſhadow thereof *is* good: therefore your daughters ſhall commit whoredom, and your ſpouſes ſhall commit adultery.

14 I will not puniſh your daughters when they commit whoredom, nor your ſpouſes when they commit adultery: for themſelves are ſeparated with whores, and they ſacrifice with harlots: therefore the people *that* doth not underſtand ſhall fall.

15 ¶ Though thou, Iſrael, play the harlot, *yet* let not Judah offend: and come not ye unto Gilgal, neither go ye up to Beth-aven, nor ſwear, The LORD liveth.

16 For Iſrael ſlideth back as a backſliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is ſour: they have committed whoredom continually: her rulers *with* ſhame do love, Give ye.

19 The wind hath bound her up in her wings, and they ſhall be aſhamed becauſe of their ſacrifices.

V. 15. *Come not ye unto Gilgal* — Gilgal was choſen by Jeroboam, or by ſucceeding idolaters for the ſolemn worſhip of their idols. *Neither go ye up to Beth-aven* — Bethel, where Jacob lodged, who called it Beth-el, the houſe of God; but when Jeroboam made it the place for his calf-worſhip, it became Beth-aven, the houſe of vanity, or iniquity.

CHAP.

CHAP. V.

1. *God's judgments againſt the prieſts, the people, and the princes of Iſrael for their manifold ſins,* 15. *Until they repent.*

HEAR ye this, O prieſts; and hearken, ye houſe of Iſrael; and give ye ear, O houſe of the king: for judgment *is* toward you, becauſe ye have been a ſnare on Mizpah, and a net ſpread upon Tabor.

2 And the revolters are profound to make ſlaughter, though I *have been* a rebuker of them all.

3 I know Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou committeſt whoredom, *and* Iſrael is defiled.

4 They will not frame their doings to turn unto their God; for the ſpirit of whoredoms *is* in the midſt of them, and they have not known the LORD.

5 And the pride of Iſrael doth teſtify to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity; Judah alſo ſhall fall with them.

6 They ſhall go with their flocks and with their herds to ſeek the LORD; but they ſhall not find *him:* he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the LORD: for they have begotten ſtrange children: now ſhall a month devour them with their portions.

V. 7. *Now ſhall a month devour them with their portions* — Poſſibly it may refer to Shallum's ſhort time of uſurpation, 2 Kings xv. 10. which laſted but a month. The prophet points out a ſhort reign of one of the uſurpers, and foretels the preciſe time of his continuance, that when they ſhould ſee this come to paſs, they might believe that the reſt which was foretold by the prophet ſhould come to paſs.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made known that which ſhall ſurely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppreſſed *and* broken in judgment, becauſe he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the houſe of Judah as rottenneſs.

13 When Ephraim ſaw his ſickneſs, and Judah *ſaw* his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I, will tear, and go away; I will take away, and none ſhall reſcue *him*.

15 I will go *and* return to my place, till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

CHAP. VI.

1. *An exhortation to repentance.* 4. *A complaint of their untowardneſs and iniquity.*

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.

2 After two days will he revive us, in the third

third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he ſhall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for your goodneſs *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets: I have ſlain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth.

6 For I deſired mercy and not ſacrifice; and the knowledge of God, more than burnt-offerings.

7 But they like men have tranſgreſſed the covenant: there have they dealt treacherouſly againſt me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *ſo* the company of prieſts murder in the way by conſent: for they commit lewdneſs.

10 I have ſeen an horrible thing in the houſe of Iſrael; there *is* the whoredom of Ephraim, Iſrael is defiled.

11 Alſo, O Judah, he hath ſet an harveſt for thee, when I returned the captivity of my people.

V. 3. *His going forth is prepared as the morning, &c.* — The diſpenſation of the goſpel, and the bleſſings reſulting from it, are here expreſſed by two particulars, very proper to enliven and exhilerate our ſpirits, namely, a fair morning, and a kindly ſeaſon, wherein the earth plentifully yields her increaſe, by a proper intermixture of rain and ſun-ſhine.

CHAP.

CHAP. VII.

1. *A reproof of manifold ſins.* 11. *God's wrath againſt the people for their hypocriſy.*

WHEN I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſs of Samaria: for they commit falſhood: and the thief cometh in, *and* the troop of robbers ſpoileth without.

2 And they conſider not in their hearts *that* I remember all their wickedneſs: now their own doings have beſet them about: they are before my face.

3 They make the king glad with their wickedneſs, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, *who* ceaſeth from raiſing after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* ſick with bottles of wine: he ſtretched out his hands with ſcorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker ſleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges: all their kings are fallen: *there is* none among them that calleth unto me.

V. 6. *They have made ready their heart*— Thoſe luxurious and drinking princes. *Like an oven* — Hot with ambition, revenge, or covetouſneſs. *They lie in wait* — Againſt the life or eſtate of ſome of their ſubjects. *Their baker ſleepeth all the night* — As the baker having kindled a fire in his oven, goes to bed and ſleeps all night, and in the morning finds his oven well heated and ready for his purpoſe; ſo theſe when they have laid ſome wicked plot, though they may ſeem to ſleep for a while, yet the fire is glowing within, and flames out as ſoon as ever there is opportunity for it.

8 Ephraim,

8 Ephraim, he hath mixed himſelf among the people: Ephraim is a cake not turned.

9 Strangers have devoured his ſtrength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Iſrael teſtifieth to his face; and they do not return to the LORD their God, nor ſeek him for all this.

11 ¶ Ephraim alſo is like a ſilly dove without heart: they call to Egypt, they go to Aſſyria.

12 When they ſhall go, I will ſpread my net upon them; I will bring them down as the fowls of the heaven; I will chaſtiſe them as the congregation hath heard.

13 Wo unto them! for they have fled from me: deſtruction unto them! becauſe they have tranſgreſſed againſt me: though I have redeemed them, yet they have ſpoken lies againſt me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they aſſemble themſelves for corn and wine, *and* they rebel againſt me.

15 Though I have bound *and* ſtrengthened their arms, yet do they imagine miſchief againſt me.

16 They return, *but* not to the moſt High: they are like a deceitful bow: their princes ſhall fall by the ſword for the rage of their tongue. This *ſhall be* their deriſion in the land of Egypt.

V. 8. *Ephraim is a cake not turned* —Burnt on one ſide, and dough on the other, and ſo good for nothing on either, ſerving God only by halves, and halting between his ſervice, and the worſhip of idols.

CHAP.

CHAP. VIII.

1, 12. *Deſtruction is threatened for their impiety,* 5. *And idolatry.*

SET the trumpet to thy mouth. *He ſhall come* as an eagle againſt the houſe of the LORD, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law.

2 Iſrael ſhall cry unto me, My God, we know thee.

3 Iſrael hath caſt off *the thing that is* good: the enemy ſhall purſue him.

4 They have ſet up kings, but not by me: they have made princes, and I knew *it* not: of their ſilver and their gold have they made them idols; that they may be cut off.

5 ¶ Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long *will it be* ere they attain to innocency?

6 For from Iſrael *was* it alſo; the workman made it; therefore it *is* not God: but the calf of Samaria ſhall be broken in pieces.

7 For they have ſown the wind, and they ſhall reap the whirlwind: it hath no ſtalk: the bud ſhall yield no meal: if ſo be it yield, the ſtrangers ſhall ſwallow it up.

8 Iſrael is ſwallowed up: now ſhall they be among the Gentiles as a veſſel wherein *is* no pleaſure.

V. 7. *They have ſown the wind, and they ſhall reap the whirlwind*—A proverbial expreſſion, to ſignify that the reward of men will be always proportionable to their works: that they who *ſow iniquity ſhall reap vanity*, Prov. xxii. 8. Their labour ſhall be fruitleſs, or turn to their hurt and damage, ſee Eccleſ. v. 16. and chap. x. 13. of this prophecy.

9 For

9 For they are gone up to Aſſyria, a wild aſs alone by himſelf: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they ſhall ſorrow a little for the burden of the king of princes.

11 Becauſe Ephraim hath made many altars to ſin, altars ſhall be unto him to ſin.

12 I have written to him the great things of my law, *but* they were counted as a ſtrange thing.

13 They ſacrifice fleſh *for* the ſacrifices of mine offerings, and eat *it; but* the LORD accepteth them not; now will he remember their iniquity, and viſit their ſins: they ſhall return to Egypt.

14 For Iſrael hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

CHAP. IX.

The diſtreſs and captivity of Iſrael for their ſins and idolatry.

REJOICE not, O Iſrael, for joy, as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved a reward upon every corn-floor.

2 The floor and the wine-preſs ſhall not feed them, and the new wine ſhall fail in her.

V. 1. *Rejoice not, O Iſrael, for joy, as other people*—The joy here mentioned may properly mean the rejoicings made among all people at the end of harveſt, when the Gentiles offered ſacrifices of thankſgiving to their gods for the plenty they enjoyed. The prophet here tells the Iſraelites, that they had more highly offended God by their apoſtacy than the Gentiles had by their ignorance. Compare Ezek. chap. xvi. 47, 48.

3 They

3 They ſhall not dwell in the LORD's land: but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria.

4 They ſhall not offer wine-*offerings* to the LORD, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners; all that eat thereof ſhall be polluted: for their bread for their ſoul ſhall not come into the houſe of the LORD.

5 What will ye do in the ſolemn day, and in the day of the feaſt of the LORD?

6 For lo, they are gone becauſe of deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: thorns *ſhall be* in their tabernacles.

7 The days of viſitation are come, the days of recompence are come; Iſrael ſhall know *it*: the prophet *is* a fool, the ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred in the houſe of his God.

9 They have deeply corrupted *themſelves* as in the days of Gibeah: *therefore* he will remember their iniquity: he will viſit their ſins.

10 I found Iſrael like grapes in the wilder-

V. 8. *The watchman of Ephraim was with my God*—The true prophet, like a watchman ſent by God, gave warning to Iſrael of their approaching calamities. See Jer. vi. 17. and Note on Ezek. iii. 17. *But the prophet is a ſnare of a fowler* — But the words of the falſe prophet are like a ſnare laid on purpoſe to entrap men into miſchief and deſtruction.

neſs;

neſs; I ſaw your fathers as the firſt-ripe in the fig-tree at her firſt time: *but* they went to Baal-peor, and ſeparated themſelves unto that ſhame; and *their* abominations were according as they loved.

11 *As for* Ephraim, their glory ſhall fly away like a bird; from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them *that there ſhall* not *be* a man *left:* yea, wo alſo to them when I depart from them!

13 Ephraim, as I ſaw Tyrus, *is* planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miſcarrying womb, and dry breaſts.

15 All their wickedneſs *is* in Gilgal: for there I hated them: for the wickedneſs of their doings I will drive them out of mine houſe, I will love them no more: all their princes *are* revolters.

16 Ephraim is ſmitten, their root is dried up, they ſhall bear no fruit; yea, though they bring forth, yet will I ſlay *even* the beloved *fruit* of their womb.

17 My God will caſt them away, becauſe they did not hearken unto him: and they ſhall be wanderers among the nations.

V. 14. *Give them, O Lord: what wilt thou give? &c.*—Give them, O Lord; what ſhall I intreat thee to give them? Even that which they would think a judgment inflicted on them, namely, miſcarrying wombs and dry breaſts: that they may never bring forth, or nouriſh up their children to idolatry, ſlaughter. It is an abrupt, but pathetic ſpeech of one that ſhews his trouble for a ſinking and undone nation.

CHAP. X.

Iſrael is reproved and threatened for their impiety and idolatry.

ISRAEL *is* an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit he hath increaſed the altars: according to the goodneſs of his land they have made goodly images.

2 Their heart is divided; now ſhall they be found faulty: he ſhall break down their altars, he ſhall ſpoil their images.

3 For now they ſhall ſay, We have no king, becauſe we feared not the LORD; what then ſhould a king do to us?

4 They have ſpoken words ſwearing falſly in making a covenant: thus judgment ſpringeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria ſhall fear becauſe of the calves of Beth-aven: for the people thereof ſhall mourn over it, and the prieſts thereof *that* rejoiced on it, for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo carried unto Aſſyria *for* a preſent to king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places alſo of Aven, the ſin of Iſ-

V. 1. *Iſrael is an empty vine, he bringeth forth fruit unto himſelf*—The word rendered *empty*, ſometimes ſignifies *flouriſhing:* in which ſenſe it is underſtood by the LXX; and which Dr. Pocock confirms from the uſe of the word in Arabick: then the words will import, that though Iſrael, like a flouriſhing vine, abounded with plenty of all things, yet he brought forth no fruit unto God, but abuſed his bleſſings to the encouragement of idolatry.

rael,

rael, ſhall be deſtroyed: the thorn and the thiſtle ſhall come up on their altars: and they ſhall ſay to the mountains, Cover us; and to the hills, Fall on us.

9 O Iſrael, thou haſt ſinned from the days of Gibeah: there they ſtood: the battle in Gibeah againſt the children of iniquity did not overtake them.

10 *It is* in my deſire that I ſhould chaſtiſe them: and the people ſhall be gathered againſt them, when they ſhall bind themſelves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* but I paſſed over upon her fair neck: I will make Ephraim to ride; Judah ſhall plow, *and* Jacob ſhall break his clods.

12 Sow to yourſelves in righteouſneſs, reap in mercy; break up your fallow-ground: for *it is* time to ſeek the LORD, till he come and rain righteouſneſs upon you.

13 Ye have plowed wickedneſs, ye have reaped iniquity; ye have eaten the fruit of lies; becauſe thou didſt truſt in thy way, in the multitude of thy mighty men.

14 Therefore ſhall a tumult ariſe among thy people, and all thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled Beth-arbel in the day of battle: the mother was daſhed in pieces upon *her* children.

V. 14. *As Shalman ſpoiled Beth-arbel in the day of battle*—The prophet compares the deſtruction of Samaria with another terrible deſolation, which the ſame Shalmanezer, called here Shalman, made at Beth-arbel, a place in Aſſyria, where all the inhabitants were put to the ſword, without any diſtinction either of ſex or age. Compare chap. xiii. 16.

15 So

15 So ſhall Beth-el do unto you, becauſe of your great wickedneſs: in a morning ſhall the king of Iſrael utterly be cut off.

CHAP. XI.

1. *The ingratitude of Iſrael unto God for his benefits.* 5. *Their judgment.*

WHEN Iſrael *was* a child, then I loved him, and called my ſon out of Egypt.

2 *As* they called them, ſo they went from them: they ſacrificed unto Baalim, and burned incenſe to graven images.

3 I taught Ephraim alſo to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his king, becauſe they refuſed to return.

6 And the ſword ſhall abide on his cities, and ſhall conſume his branches, and devour *them*, becauſe of their own counſels.

7 And my people are bent to backſliding from me: though they called them to the moſt High, none at all would exalt *him*.

8 How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? *how* ſhall I ſet thee as Zeboim?

V. 8. *How ſhall I give thee up, Ephraim? &c.*—God's mercy is here pathetically repreſented as contending with his juſtice, to ſhew that he does *not willingly afflict or grieve the children of men.*

mine

mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim: for I *am* God and not man; the Holy One in the midſt of thee: and I will not enter into the city.

10 They ſhall walk after the LORD: he ſhall roar like a lion; when he ſhall roar, then the children ſhall tremble from the weſt.

11 They ſhall tremble as a bird out of Egypt, and as a dove out of the land of Aſſyria: and I will place them in their houſes, ſaith the LORD.

12 Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit: but Judah yet ruleth with God, and is faithful with the ſaints.

CHAP. XII.

1. *A reproof of Ephraim, Judah, and Jacob.* 3. *An exhortation to repentance.*

EPHRAIM feedeth on wind, and followeth after the eaſt-wind: he daily increaſeth lies and deſolation: and they do make a covenant with the Aſſyrians, *and* oil is carried into Egypt.

2 The LORD hath alſo a controverſy with Judah, and will puniſh Jacob according to his ways; according to his doings will he recompenſe him.

3 ¶ He took his brother by the heel in the womb, and by his ſtrength he had power with God:

4 Yea, he had power over the angel, and prevailed: he wept and made ſupplication unto him;

him; he found him *in* Beth-el, and there he ſpake with us.

5 Even the LORD God of hoſts; the LORD *is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 *He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppreſs.

8 And Ephraim ſaid, Yet I am become rich, I have found me out ſubſtance: *in* all my labours they ſhall find none iniquity in me, that *were* ſin.

9 And I *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the ſolemn feaſt.

10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes by the miniſtry of the prophets.

11 *Is there* iniquity in Gilead? ſurely they are vanity: they ſacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Iſrael ſerved for a wife, and for a wife he kept *ſheep*.

13 And by a prophet the LORD brought Iſrael out of Egypt, and by a prophet was he preſerved.

V. 10. *I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes* — Here are three ſpecies of prophecy, or divine revelation, diſtinctly mentioned: firſt, Immediate ſuggeſtion or inſpiration, when God dictates or ſuggeſts the very words to the prophet to deliver: ſecondly, Viſions, or a repreſentation made of external objects to the imagination, in as lively a manner as if they were conveyed by the ſenſes: thirdly, Parables, or apt reſemblances.

14 Ephraim

14 Ephraim provoked *him* to anger moſt bitterly: therefore ſhall he leave his blood upon him, and his reproach ſhall his Lord return unto him.

CHAP. XIII.

1. *Ephraim's glory, by reaſon of idolatry vaniſheth.* 5. *God's anger for their unkindneſs.* 9. *A promiſe of God's mercy.* 15. *A judgment for rebellion.*

WHEN Ephraim ſpake, trembling, he exalted himſelf in Iſrael; but when he offended in Baal, he died.

2 And now they ſin more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding, all of it the work of the craftſmen. They ſay of them, Let the men that ſacrifice kiſs the calves.

3 Therefore they ſhall be as the morning cloud, and as the early dew that paſſeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the ſmoke out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou ſhalt know no God but me: for *there is* no ſaviour beſide me.

5 ¶ I did know thee in the wilderneſs, in the land of great drought.

6 According to their paſture, ſo were they filled; they were filled, and their heart was exalted: therefore have they forgotten me.

V. 2. *Let the men that ſacrifice kiſs the calves*—The calves of Dan and Beth-el. Let all that bring their offerings to theſe idols, worſhip, and adore, and ſhew they do ſo by kiſſing the calves. It was anciently the cuſtom of idolaters to kiſs the images which they worſhipped; we may here ſuppoſe the prieſts put thoſe in mind, who offered ſacrifices to theſe idols, to ſhew them this token of reverence and adoration.

7 Therefore

7 Therefore I will be unto them as a lion: as a leopard by the way will I obſerve *them*.

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beaſt ſhall tear them.

9 ¶ O Iſrael, thou haſt deſtroyed thyſelf; but in me *is* thine help.

10 I will be thy king: where *is any other* that may ſave thee in all thy cities? and thy judges, of whom thou ſaidſt, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up; his ſin *is* hid.

13 The ſorrows of a travailing woman ſhall come upon him: he *is* an unwiſe ſon; for he ſhould not ſtay long in *the place of* the breaking-forth of children.

14 I will ranſom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy deſtruction: repentance ſhall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an eaſt-wind ſhall come, the wind of the LORD ſhall come up from the wilderneſs, and his ſpring ſhall become dry, and his fountain ſhall

V. 14. *O death, I will be thy plagues; O grave, I will be thy deſtruction*--This paſſage has been corrupted; it ſhould have run thus, *O death, where is thy victory? and thy ſting, O Hades?* In this ſenſe St. Paul underſtood it, as appears by his quotation of it, 1 Cor. xv. 55. and from ſeveral verſions.

be

be dried up: he ſhall ſpoil the treaſure of all pleaſant veſſels.

16 Samaria ſhall become deſolate; for ſhe hath rebelled againſt her God: they ſhall fall by the ſword: their infants ſhall be daſhed in pieces, and their women with child ſhall be ripped up.

CHAP. XIV.

1. *An exhortation to repentance.* 4. *A promiſe of God's bleſſing.*

O Iſrael, return unto the LORD thy God; for thou haſt fallen by thine iniquity.

2 Take with you words and turn to the LORD: ſay unto him, Take away all iniquity, and receive *us* graciouſly: ſo will we render the calves of our lips.

3 Aſſhur ſhall not ſave us; we will not ride upon horſes; neither will we ſay more to the work of our hands, *Ye are* our gods: for in thee the fatherleſs findeth mercy.

4 ¶ I will heal their backſliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Iſrael; he ſhall grow as the lily, and caſt forth his roots as Lebanon.

6 His branches ſhall ſpread, and his beauty

V. 2. *So will we render the calves of our lips*—Inſtead of the ſacrifices of calves or bullocks, we will offer to thee the ſacrifice of praiſe and thankſgiving, which is the fruit of our lips, and our reaſonable ſervice.

V. 5. *I will be as the dew unto Iſrael*—This and the following verſes contain gracious promiſes of God's favour and bleſſings, upon Iſrael's converſion, repreſented by different metaphors. In this ſentence it is deſcribed by the refreſhment which copious dews give to the graſs in the heat of ſummer.

ſhall be as the olive-tree, and his ſmell as Lebanon.

7 They that dwell under his ſhadow ſhall return; they ſhall revive *as* the corn, and grow as the vine; the ſcent thereof *ſhall be* as the wine of Lebanon.

8 Ephraim *ſhall ſay*, What have I to do any more with idols? I have heard *him*, and obſerved him: I *am* like a green fir-tree; from me *is* thy fruit found.

9 Who is wiſe, and he ſhall underſtand theſe *things?* prudent, and he ſhall know them? for the ways of the LORD *are* right, and the juſt ſhall walk in them: but the tranſgreſſors ſhall fall therein.

V. 9. *Who is wiſe, and he ſhall underſtand theſe things* — Whoſoever is truly wiſe will be convinced of this great and important truth, viz. That they who are ſincerely deſirous to know and to do God's will, will in the end be fully ſatisfied, that his ways either in judgment or mercy are all righteous.

THE

THE BOOK OF JOEL.

CHAP. I.

1. *Joel declaring ſundry judgments of God, exhorteth to obſerve them,* 8. *And to mourn.* 14. *He preſcribeth a faſt.*

THE word of the LORD that came to Joel the ſon of Pethuel.

2 Hear this, ye old men; and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 That which the palmer-worm hath left, hath the locuſt eaten; and that which the locuſt hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpiller eaten.

Joel— Joel was a prophet to the kingdom of Judah in the reign of Uzziah, and is thought to have been cotemporary with Iſaiah and Hoſea, He propheſied a great judgment of dearth and famine, cauſed by an extreme drought, and an innumerable multitude of inſects, deſtroying the fruits of the earth; he thereupon exhorts to public repentance and humiliation, and by a compariſon of the temporal bleſſings that ſhould ſucceed the deſtruction of the locuſts, he deſcribes the plentiful effuſion, graces, and effects of God's holy ſpirit upon his people after the captivity, by the reformation from idolatry, and by the propagation of the goſpel.

5 Awake,

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouth.

6 For a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waſte, and barked my fig-tree: he hath made it clean bare, and caſt *it* away: the branches thereof are made white.

8 ¶ Lament like a virgin girded with ſackcloth for the huſband of her youth.

9 The meat-offering and the drink-offering is cut off from the houſe of the LORD: the prieſts the LORD's miniſters mourn.

10 The field is waſted, the land mourneth; for the corn is waſted: the new wine is dried up, the oil languiſheth.

11 Be ye aſhamed, O ye huſbandmen; howl, O ye vine-dreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig-tree languiſheth, the pomegranate-tree, the palm-tree alſo, and the apple-tree, *even* all the trees of the

V. 6. *For a nation is come up upon my land*—A poetical deſcription of a multitude of inſects, which are deſcribed as a mighty army marching in order under their leaders, devouring all before them, being irreſiſtable by any human ſtrength or art, compare chap. ii. 2, 3. and Prov. xxx. 27. This famine is ſuppoſed to be that ſpoken of Amos iv. 6. and to have happened about the time of Uzziah.

V. 12. *The vine is dried up*—It has been obſerved, that in Barbary, in the month of June, the locuſts collect themſelves into compact bodies, a furlong or more in ſquare; and afterwards marching directly forwards towards the ſea, let nothing eſcape them, eating up every thing that is green and juicy; not only the leſſer kind of vegetables, but alſo the trees mentioned in this verſe.

field,

field, are withered: becauſe joy is withered away from the ſons of men.

13 Gird yourſelves, and lament, ye prieſts: howl, ye miniſters of the altar: come, lie all night in ſackcloth, ye miniſters of my God: for the meat-offering and the drink-offering is withholden from the houſe of your God.

14 Sanctify ye a faſt, call a ſolemn aſſembly, gather the elders *and* all the inhabitants of the land *into* the houſe of the LORD your God, and cry unto the LORD,

15 Alas for the day! for the day of the LORD *is* at hand, and as a deſtruction from the Almighty ſhall it come.

16 Is not the meat cut off before our eyes, *yea*, joy and gladneſs from the houſe of our God?

17 The ſeed is rotten under their clods, the garners are laid deſolate, the barns are broken down: for the corn is withered.

18 How do the beaſts groan! the herds of cattle are perplexed, becauſe they have no paſture; yea, the flocks of ſheep are made deſolate.

19 O LORD, to thee will I cry: for the fire hath devoured the paſtures of the wilderneſs, and the flame hath burned all the trees of the field.

20 The beaſts of the field cry alſo unto thee: for the rivers of waters are dried up, and the fire hath devoured the paſtures of the wilderneſs.

CHAP. II.

1. *The terribleneſs of God's judgment.* 12. *He exhorteth to repentance,* 15. *Preſcribeth a faſt,* 18. *And promiſeth a bleſſing thereon.*

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain, let all the inhabitants

inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand.

2 A day of darkneſs and of gloomineſs, a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains: a great people and a ſtrong: there hath not been ever the like, neither ſhall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a deſolate wilderneſs: yea, and nothing ſhall eſcape them.

4 The appearance of them *is* as the appearance of horſes; and as horſemen, ſo ſhall they run.

5 Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battle array.

6 Before their face the people ſhall be much pained: all faces ſhall gather blackneſs.

7 They ſhall run like mighty men, they ſhall climb the wall like men of war; and they ſhall march every one on his ways, and they ſhall not break their ranks.

8 Neither ſhall one thruſt another, they ſhall walk every one in his path: and *when* they fall upon the ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city; they ſhall run upon the wall, they ſhall climb up upon

V. 8. *Neither ſhall one thruſt another*—Locuſts have been obſerved to keep their ranks as exactly as ſoldiers drawn up and marching to battle. The deſcription from ver. 1. to 12. is ſo ſtrong and lively, that the common reader is apt to miſtake it for a real army of men: Grotius applies it with much propriety to four kings of Aſſyria.

the

the houſes; they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them, the heavens ſhall tremble; the ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining:

11 And the LORD ſhall utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore alſo now, ſaith the LORD, turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a bleſſing behind him, *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly:

16 Gather the people, ſanctify the congregation, aſſemble the elders: gather the children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen

ſhould rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will anſwer, and ſay unto all his people, Behold, I will ſend you corn, and wine, and oil, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and deſolate, with his face toward the eaſt ſea, and his hinder part towards the utmoſt ſea: and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe he hath done great things.

21 Fear not, O land: be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree, and the vine do yield their ſtrength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *month*.

24 And the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oil.

25 And I will reſtore to you the years that the locuſt hath eaten, the canker-worm; and the caterpiller,

V. 20. *I will remove far off from you the northern army* — The locuſts are here ſtiled the northern army, becauſe they entered the land at Hamath, which was one of the northern borders of it, and paſſed through it, till they came to the Dead Sea, where they periſhed in the waters. The northern army may be with propriety applied to the Aſſyrians.

caterpiller, and the palmer-worm, my great army which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the LORD your God, that hath dealt wonderouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the LORD your God, and none elſe: and my people ſhall never be aſhamed.

28 And it ſhall come to paſs afterward, *that* I will pour out my Spirit upon all fleſh, and your ſons and your daughters ſhall propheſy, your old men ſhall dream dreams, your young men ſhall ſee viſions:

29 And alſo upon the ſervants and upon the handmaids in thoſe days will I pour out my ſpirit.

30 And I will ſhew wonders in the heavens and in the earth, blood and fire, and pillars of ſmoke.

31 The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it ſhall come to paſs, *that* whoſoever ſhall call on the name of the LORD ſhall be delivered: for in mount Zion and in Jeruſalem ſhall be deliverance, as the LORD hath ſaid, and in the remnant whom the LORD ſhall call.

V. 30. *And I will ſhew wonders in the heavens, and in the earth, blood and fire, &c.* — This and the following verſe, principally point out the deſtruction of the city and temple of Jeruſalem by the Romans; a judgment juſtly inflicted on the Jewiſh nation for their reſiſting the holy ſpirit, and contempt of the means of grace. The prophet here takes notice of the extraordinary ſigns which ſhould precede that deſtruction.

CHAP. III.

1. *God's judgments againſt the enemies of his people.* 18. *His bleſſing upon the church.*

FOR behold, in thoſe days and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem,

2 I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat, and will plead with them there for my people, and *for* my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people; and have given a boy for a harlot, and ſold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine? will ye render me a recompence? and if ye recompence me, ſwiftly *and* ſpeedily will I return your recompence upon your own head;

5 Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly pleaſant things:

6 The children alſo of Judah and the children of Jeruſalem have ye ſold unto the Grecians, that ye might remove them far from their border:

7 Behold, I will raiſe them out of the place whither ye have ſold them, and will return your recompence upon your own head:

V. 1. *I ſhall bring again the captivity of Judah and Jeruſalem* — This is to be underſtood of that reſtoration of the Jews which ſhall happen in the laſt ages of the world, according to many predictions of the prophets. Compare particularly this verſe with Jer. xxx. 3. The prophet's mentioning only the kingdom or tribe of Judah, is a probable argument that he was of that tribe, and lived after the captivity of the ten tribes.

8 And

8 And I will ſell your ſons and your daughters into the hand of the children of Judah, and they ſhall ſell them to the Sabeans, to a people far off: for the LORD hath ſpoken *it*.

9 Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 Beat your plow-ſhares into ſwords, and your pruning-hooks into ſpears: let the weak ſay, I *am* ſtrong.

11 Aſſemble yourſelves, and come, all ye heathen, and gather yourſelves together round about: thither cauſe thy mighty ones to come down, O LORD.

12 Let the heathen be weakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.

13 Put ye in the ſickle; for the harveſt is ripe: come, get ye down; for the preſs is full, the fats overflow; for their wickedneſs *is* great.

14 Multitudes, multitudes in the valley of deciſion: for the day of the LORD *is* near in the valley of deciſion.

15 The ſun and the moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining.

16 The LORD alſo ſhall roar out of Zion, and utter his voice from Jeruſalem; and the heavens and the earth ſhall ſhake: but the LORD *will be* the hope of his people, and the ſtrength of the children of Iſrael.

V. 13. *Put ye in the ſickle; for the harveſt is ripe*—God will give his commands to the angels, who are the reapers, to cut off the wicked by a ſpeedy deſtruction; for their iniquities are come to maturity, and are ripe for judgment.

17 So

17 So ſhall ye know that I *am* the LORD your God dwelling in Zion my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through her any more.

18 ¶ And it ſhall come to paſs in that day, *that* the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the LORD, and ſhall water the valley of Shittim.

19 Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent blood in their land.

20 But Judah ſhall dwell for ever, and Jeruſalem from generation to generation.

21 For I will cleanſe their blood *that* I have not cleanſed: for the LORD dwelleth in Zion.

V. 21. *I will cleanſe their blood that I have not cleanſed* — I will throughly cleanſe them from their ſins and pollutions; neither ſhall they riſe up any more in judgment againſt them. The words chiefly import, that God will pardon the Jews the great crime of ſhedding the blood of the Meſſiah, on their ſincere repentance; the guilt of which they imprecated on themſelves and their poſterity; and accordingly felt the viſible effects of God's diſpleaſure on that account for ſeveral ages.

THE

THE BOOK OF AMOS.

CHAP. I.

1. *God's judgments upon Syria,* 6. *The Philiſtines,* 9. *Tyrus,* 11. *Edom,* 13. *And Ammon.*

THE words of Amos, who was among the herdmen of Tekoa, which he ſaw concerning Iſrael, in the days of Uzziah king of Judah, and in the days of Jeroboam the ſon of Joaſh king of Iſrael, two years before the earthquake.

2 And he ſaid, The LORD will roar from Zion, and utter his voice from Jeruſalem; and the habitations of the ſhepherds ſhall mourn, and the top of Carmel ſhall wither.

3 Thus ſaith the LORD, For three tranſgreſſions of Damaſcus, and for four, I will not turn away

Amos—Amos was cotemporary with Iſaiah, Hoſea, and Joel. He propheſied a little ſooner than Iſaiah, but did not live ſo long; dying before the reign of Hezekiah, and the captivity of the ten tribes. He was called to the prophetic office from being an herdſman of Tekoa, a town in the tribe of Judah. He brings many alluſions, reproofs, and arguments from his country employment; but they are fitted with admirable ſkill, and beautified with an inimitable eloquence.

V. 3. *For three tranſgreſſions of Damaſcus, &c.*—The prophet begins with threatening the neighbouring nations, and propheſieth firſt againſt Syria, whoſe capital city was Damaſcus, for the ſeveral tranſgreſſions they had committed, which he calls three and four; it being a common form of ſpeech to uſe a certain for an uncertain number. *They have threſhed Gilead*—This denotes the great cruelties exerciſed by Ben-hadad and Hazael, kings of Syria. See 2 Kings x. 32. xiii. 7.

the

the punishment thereof; because they have threshed Gilead with threshing-instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD, For three transgressions of Gaza, and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

V. 5. *And the people of Syria shall go into captivity unto Kir* — Kir of Media, Isaiah xxii. 6. Thither did Tiglath-pileser carry the conquered Syrians, see 2 Kings chap. xvi. 19. and placed them captives in that barren mountainous country, about fifteen years after it was foretold by Amos.

V. 9. *And remembered not the brotherly covenant* — That strict league and friendship begun between David and Hiram king of Tyre, 2 Samuel v. 11. and renewed by Solomon, 1 Kings v. 12.

11 ¶ Thus

11 ¶ Thus ſaith the LORD, For three tranſgreſſions of Edom, and for four, I will not turn away *the puniſhment* thereof; becauſe he did purſue his brother with the ſword, and did caſt off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will ſend a fire upon Teman, which ſhall devour the palaces of Bozrah.

13 ¶ Thus ſaith the LORD, For three tranſgreſſions of the children of Ammon, and for four, I will not turn away *the puniſhment* thereof; becauſe they have ripped up the women with child at Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, with a tempeſt in the day of the whirlwind:

15 And their king ſhall go into captivity, he and his princes together, ſaith the LORD.

CHAP. II.

1. *God's wrath againſt Moab,* 4. *Judah,* 6. *And Iſrael.* 9. *God complaineth of his people's unthankfulneſs.*

THUS ſaith the LORD, For three tranſgreſſions of Moab, and for four, I will not turn away *the puniſhment* thereof; becauſe he burned the bones of the king of Edom into lime:

2 But I will ſend a fire upon Moab, and it ſhall devour the palaces of Kirioth: and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet:

3 And I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the LORD.

4 ¶ Thus

4 ¶ Thus ſaith the LORD, For three tranſgreſſions of Judah, and for four, I will not turn away *the puniſhment* thereof; becauſe they have deſpiſed the law of the LORD, and have not kept his commandments, and their lies cauſed them to err, after the which their fathers have walked:

5 But I will ſend a fire upon Judah, and it ſhall devour the palaces of Jeruſalem.

6 ¶ Thus ſaith the LORD, For three tranſgreſſions of Iſrael, and for four, I will not turn away *the puniſhment* thereof; becauſe they ſold the righteous for ſilver, and the poor for a pair of ſhoes;

7 That pant after the duſt of the earth on the head of the poor, and turn aſide the way of the meek: and a man and his father will go in unto the *ſame* maid, to profane my holy name.

8 And they lay *themſelves* down upon clothes laid to pledge by every altar, and they drink the wine of the condemned *in* the houſe of their god.

9 ¶ Yet deſtroyed I the Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks: yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo I brought you up from the land of Egypt, and led you forty years through the wilderneſs, to poſſeſs the land of the Amorite.

11 And I raiſed up of your ſons for prophets, and of your young men for Nazarites. *Is it* not

V. 8. *They lay themſelves down upon clothes laid to pledge* — The prophet not only reproves them for partaking of things offered to idols, but likewiſe for making uſe of the garments of other men, which were left in their hands as a pledge; of which the law had expreſly ſaid, none ſhould detain them all night, Deut. xxiv. 12. See Note on that place. *They drink the wine of the condemned in the houſe of their god* — They offer their drink-offerings in wine, which they bought with the fines laid on the innocent.

even

even thus, O ye children of Iſrael? ſaith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, ſaying, Propheſy not.

13 Behold, I am preſſed under you as a cart is preſſed *that is* full of ſheaves.

14 Therefore the flight ſhall periſh from the ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver himſelf;

15 Neither ſhall he ſtand that handleth the bow, and *he that is* ſwift of foot ſhall not deliver *himſelf*, neither ſhall he that rideth the horſe deliver himſelf:

16 And *he that is* courageous among the mighty ſhall flee away naked in that day, ſaith the LORD.

CHAP. III.

1. *The neceſſity of God's judgment againſt Iſrael.* 9. *The publication and cauſes of it.*

HEAR this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You only have I known of all the families of the earth: therefore I will puniſh you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the foreſt when he hath no prey? will a young lion cry out of his den if he have taken nothing?

V. 2. *You only have I known of all the families of the earth* — Your puniſhment ſhall be exemplary, becauſe you have ſinned againſt the cleareſt light and the higheſt obligations. For the ſame reaſon the angel is commanded to begin his execution at the ſanctuary, Ezekiel ix. 6.

5 Can a bird fall in a ſnare upon the earth where no gin *is* for him? ſhall *one* take up a ſnare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? ſhall there be evil in a city, and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, but he revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath ſpoken, who can but propheſy?

9 ¶ Publiſh in the palaces at Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble yourſelves upon the mountains of Samaria, and behold the great tumults in the midſt thereof, and the oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the LORD, who ſtore up violence and robbery in their palaces.

11 Therefore thus ſaith the Lord GOD, An adverſary *there ſhall be* even round about the land: and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the LORD, As the ſhepherd taketh out of the mouth of the lion two legs, or a piece of an ear; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and in Damaſcus *in* a couch.

V. 6. *Shall a trumpet be blown in the city, and the people not be afraid?* —The ſounding of the trumpet was the ſignal of war, and conſequently muſt ſtrike terror into the inhabitants. The warnings God gives his people by the prophets, of the judgments hanging over their heads, ought equally to affect them as an alarm of war.

13 Hear

13 Hear ye, and teſtify in the houſe of Jacob, ſaith the Lord GOD, the God of hoſts,

14 That in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el: and the horns of the altar ſhall be cut off, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe: and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the LORD.

CHAP. IV.

1. *He reproveth Iſrael for oppreſſion,* 4. *For idolatry,* 6. *And for their incorrigibleneſs.*

HEAR this word, ye kine of Baſhan, that *are* in the mountain of Samaria, which oppreſs the poor, which cruſh the needy, which ſay to their maſters, Bring, and let us drink.

2 The Lord GOD hath ſworn by his holineſs, that lo, the days ſhall come upon you, that he will take you away with hooks, and your poſterity with fiſh-hooks.

3 And ye ſhall go out at the breaches, every *cow at that which is* before her, and ye ſhall caſt *them* into the palace, ſaith the LORD.

4 ¶ Come to Beth-el and tranſgreſs; at Gilgal multiply tranſgreſſion; and bring your ſacrifices

V. 15. *And the houſes of ivory ſhall periſh*—Ahab made an houſe of ivory, 1 Kings xxii. 39. i. e. cieled or wainſcotted with ivory; and it is probable, from this paſſage, that other great men followed his example, in adorning their houſes in that coſtly manner; whereupon the prophet threatens deſtruction to this piece of pride and ſtate.

V. 1. *Hear this word, ye kine of Baſhan* — The luxury and inſolence of oppreſſors, is often compared to the wantonneſs of full-fed cattle. So here Amos compares the mighty, wanton, and oppreſſive rulers of Iſrael, to thoſe full-fed, ſtrong, and wanton beaſts which in the herds did puſh at, hurt, and diſturb the weaker cattle.

every

every morning, *and* your tithes after three years:
5 And offer a ſacrifice of thankſgiving with leaven, and proclaim *and* publiſh the free-offerings; for this liketh you, O ye children of Iſrael, ſaith the Lord GOD.
6 ¶ And I alſo have given you cleanneſs of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD.
7 And alſo I have with-holden the rain from you, when *there were* yet three months to the harveſt; and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.
8 So two *or* three cities wandered unto one city, to drink water: but they were not ſatisfied; yet have ye not returned unto me, ſaith the LORD.
9 I have ſmitten you with blaſting and mildew; when your gardens and your vineyards and your fig-trees and your olive-trees increaſed, the palmer-worm devoured *them*: yet have ye not returned unto me, ſaith the LORD.
10 I have ſent among you the peſtilence after the manner of Egypt: your young men have I ſlain by the ſword, and have taken away your horſes; and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the LORD.
11 I have overthrown *ſome* of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, ſaith the LORD.
12 Therefore

12 Therefore thus will I do unto thee, O Iſrel: *and* becauſe I will do this unto thee, prepare to meet thy God, O Iſrael.

13 For lo, he that formeth the mountains, and createth the wind, and declareth unto man what *is* his thought, that maketh the morning darkneſs, and treadeth upon the high places of the earth, The LORD the God of hoſts *is* his name.

CHAP. V.

1. *A lamentation for Iſrael.* 4. *An exhortation to repentance.* 21. *God rejecteth their hypocritical ſervice.*

HEAR ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The virgin of Iſrael is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up.

3 For thus ſaith the Lord GOD, The city that went out *by* a thouſand ſhall leave an hundred, and that which went forth *by* an hundred ſhall leave ten to the houſe of Iſrael.

4 ¶ For thus ſaith the LORD unto the houſe of Iſrael, Seek ye me, and ye ſhall live:

5 But ſeek not Beth-el, nor enter into Gilgal, and paſs not to Beer-ſheba: for Gilgal ſhall ſurely go into captivity, and Beth-el ſhall come to nought.

6 Seek the LORD, and ye ſhall live: leſt he break out like fire in the houſe of Joſeph, and

V. 12. *Prepare to meet thy God, O Iſrael*—Expect that he will come to take full vengeance upon thee, and conſider whether thou art able to contend with him: ſo the expreſſion of meeting an adverſary is underſtood, Luke xiv. 31. Or if that be impoſſible, try to avert his anger by thy humiliation and repentance, before it actually breaks out upon thee.

devour

devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye, who turn judgment to wormwood, and leave off righteouſneſs in the earth,

8 *Seek him* that maketh the ſeven ſtars and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the ſea: and poureth them out upon the face of the earth: The LORD *is* his name.

9 That ſtrengtheneth the ſpoiled againſt the ſtrong, ſo that the ſpoiled ſhall come againſt the fortreſs.

10 They hate him that rebuketh in the gate, and they abhor him that ſpeaketh uprightly.

11 Foraſmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat; ye have built houſes of hewn ſtone, but ye ſhall not dwell in them; ye have planted pleaſant vineyards, but ye ſhall not drink wine of them.

12 For I know your manifold tranſgreſſions, and your mighty ſins; they afflict the juſt, they take a bribe, and they turn aſide the poor in the gate *from their right.*

13 Therefore the prudent ſhall keep ſilence in that time: for it *is* an evil time.

V. 8. *Seek him that maketh the ſeven ſtars and Orion*--Theſe and other conſtellations were thought to have a great influence upon the ſeaſons, and thence their riſing and ſetting uſed to be carefully obſerved by huſbandmen and ſhepherds; whoſe employments lying abroad in the fields, made them more obſervant of the heavenly appearances: this conſequently is an inſtance of providence, very ſuitable for one of Amos's profeſſion to mention. *And turneth the ſhadow of death into the morning, and maketh the day dark with night* — The viciſſitudes of day and night, and light iſſuing out of darkneſs are juſt matter of admiration, and would aſtoniſh a rational being, did not the conſtant return of them leſſen the wonder.

14 Seek

14 Seek good and not evil; that ye may live: and ſo the LORD the God of hoſts ſhall be with you, as ye have ſpoken.

15 Hate the evil, and love the good, and eſtabliſh judgment in the gate: it may be that the LORD God of hoſts will be gracious unto the remnant of Joſeph.

16 Therefore the LORD, the God of hoſts, the Lord ſaith thus; Wailing *ſhall be* in all ſtreets; and they ſhall ſay in all the high ways, Alas, alas! and they ſhall call the huſbandman to mourning; and ſuch as are ſkilful of lamentation to wailing.

17 And in all vineyards *ſhall be* wailing: for I will paſs through thee, ſaith the LORD.

18 Wo unto you that deſire the day of the LORD! to what end *is* it for you? the day of the LORD *is* darkneſs, and not light.

19 As if a man did flee from a lion, and a bear met him: or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 *Shall* not the day of the LORD *be* darkneſs, and not light? even very dark, and no brightneſs in it?

21 ¶ I hate, I deſpiſe your feaſt days, and I will not ſmell in your ſolemn aſſemblies.

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*: nei-

V. 18. *Wo unto you that deſire the day of the Lord*—Infidels made a mock of the prophets, when they told them, *the day of the Lord was at hand:* and from a principle of unbelief expreſſed their deſire of ſeeing this day, that they might be convinced of the truth of ſuch predictions by occular demonſtration. *To what end is it for you*—To what purpoſe would you deſire to ſee the day of the Lord? It will certainly be a very uncomfortable time, when various evils ſhall ſucceed each other ſo faſt, that he who endeavours to eſcape one, ſhall unavoidably fall into another.

ther

ther will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs: for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is*, The God of hosts.

CHAP. VI.

1. *The wantonness of Israel,* 7. *Shall be plagued with desolation.* 12. *And their incorrigibleness.*

WO to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hemath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

V. 26. *Ye have borne the tabernacle of your Moloch and Chiun, your images*— The tabernacle of Moloch was a shrine containing the image of that deity. Chiun is generally supposed to be the same with Saturn. The same idol is called Remphan, or Rephan, by the Egyptians. *The star of your God*—A noble figurative expression to signify the image of your god: for a star being employed in hieroglyphics to signify God; it is used here with great elegance to signify the material image of a god.

3 Ye

3 Ye that put far away the evil day, and cauſe the ſeat of violence to come near;

4 That lie upon beds of ivory, and ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall;

5 That chant to the ſound of the viol, *and* invent to themſelves inſtruments of muſick, like David;

6 That drink wine in bowls, and anoint themſelves with the chief ointments; but they are not grieved for the affliction of Joſeph.

7 ¶ Therefore now they ſhall go captive with the firſt that go captive, and the banquet of them that ſtretched themſelves ſhall be removed.

8 The Lord GOD hath ſworn by himſelf, ſaith the LORD the God of hoſts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with all that is therein.

9 And it ſhall come to paſs if there remain ten men in one houſe, that they ſhall die.

10 And a man's uncle ſhall take him up, and he that burneth him, to bring out the bones out

V. 4. *That lie upon beds of ivory, &c.* —This and the two following verſes are an elegant deſcription of the ill uſe men too often make of a plentiful fortune. It excludes reflexion, renders them void of compaſſion towards the miſerable, and regardleſs of every thing, but the preſent gratification of their ſenſes.

V. 6. *They are not grieved for the affliction of Joſeph* — They do not humble themſelvs under God's afflicting hand, nor lay to heart the miſeries the divine judgments have brought upon the kingdom of Iſrael, called by the name *Joſeph*, and *Houſe of Joſeph*, ch. vi. 5, 15. The words allude to the afflicted ſtate of Joſeph, when he was ſold by his brethren into Egypt.

V. 10. *He that burneth him* — It does not appear that the ancient Jews burned dead bodies, unleſs perhaps during a peſtilence, as the caſe was here, to prevent the ſpreading of the infection. *Hold thy tongue*, &c.—It is in vain to implore the aſſiſtance of God in our afflictions. An expreſſion indicating deſpair as well as impenitency.

of the houſe, and ſhall ſay unto him that *is* by the ſides of the houſe, *Is there* yet *any* with thee? and he ſhall ſay, No. Then ſhall he ſay, Hold thy tongue: for we may not make mention of the name of the LORD.

11 For behold, the LORD commandeth, and he will ſmite the great houſe with breaches, and the little houſe with clefts.

12 ¶ Shall horſes run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteouſneſs into hemlock.

13 Ye which rejoice in a thing of nought, which ſay, Have we not taken to us horns by our own ſtrength?

14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the LORD the God of hoſts; and they ſhall afflict you from the entering-in of Hemath unto rivers of the wilderneſs.

CHAP. VII.

1. *The judgments of the graſshoppers,* 4. *And of the fire, are diverted by the prayer of Amos.* 16. *Amaziah's judgment.*

THUS hath the Lord GOD ſhewed unto me: and behold, he formed graſs-hoppers in the beginning of the ſhooting up of the latter growth; and lo, *it was* the latter growth after the king's mowings.

2 And it came to paſs *that* when they had

V. 1. *He formed graſshoppers in the beginning of the ſhooting up of the latter growth*— This probably relates to thoſe tumults and commotions which happened after Jeroboam's death, during an anarchy, which laſted eleven years, from that time till his ſon's ſettlement on the throne. This was *cutting Iſrael ſhort*, after the kingdom had begun to flouriſh under the proſperous reign of Jeroboam; and therefore might be very appoſitely repreſented by the graſshoppers devouring the ſecond growth of the graſs.

made

made an end of eating the graſs of the land, then I ſaid, O Lord GOD, forgive, I beſeech thee: by whom ſhall Jacob ariſe? for he *is* ſmall.

3 The LORD repented for this. It ſhall not be, ſaith the LORD.

4 ¶ Thus hath the Lord GOD ſhewed unto me: and behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then ſaid I, O Lord GOD, ceaſe, I beſeech thee: by whom ſhall Jacob ariſe? for he *is* ſmall.

6 The LORD repenteth for this. This alſo ſhall not be, ſaith the Lord GOD.

7 ¶ Thus he ſhewed me: and behold, the Lord ſtood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD ſaid unto me, Amos, what ſeeſt thou? And I ſaid, A plumb-line. Then ſaid the LORD, Behold, I will ſet a plumb-line in the midſt of my people Iſrael: I will not again paſs by them any more.

9 And the high places of Iſaac ſhall be deſolate, and the ſanctuaries of Iſrael ſhall be laid waſte; and I will riſe againſt the houſe of Jeroboam with the ſword.

10 ¶ Then Amaziah the prieſt of Beth-el ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words.

V. 7. *The Lord ſtood upon a wall made by a plumb-line*—God's judgments are ſometimes repreſented by a line and plummet; to denote that they are meaſured out by the exacteſt rules of juſtice, ſee note on 2 Kings chap. xxi. verſe 13. The viſion unqueſtionably imports, that as God formerly built up his people, he would now pluck them down and deſtroy them.

11 For

11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive out of their own land.

12 Alſo Amaziah ſaid unto Amos, O thou ſeer, go, flee thee away into the land of Judah, and there eat bread, and propheſy there:

13 But propheſy not again any more at Bethel: for it *is* the king's chapel, and it *is* the king's court.

14 Then anſwered Amos, and ſaid to Amaziah, I *was* no prophet, neither *was* I a prophet's ſon; but I *was* an herdman, and a gatherer of ſycamore fruit:

15 And the LORD took me as I followed the flock, and the LORD ſaid unto me, Go, propheſy unto my people Iſrael.

16 ¶ Now therefore hear thou the word of the LORD; thou ſayeſt, Propheſy not againſt Iſrael, and drop not *thy word* againſt the houſe of Iſaac.

17 Therefore thus ſaith the LORD; Thy wife ſhall be an harlot in the city, and thy ſons and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line; and thou ſhalt die in a polluted land; and Iſrael ſhall ſurely go into captivity forth of his land.

CHAP. VIII.

1. *By a baſket of ſummer-fruit is ſhewed Iſrael's end.* 4. *Oppreſſion reproved.* 11. *A famine of the word threatened.*

THUS hath the Lord GOD ſhewed unto me, and behold, a baſket of ſummer-fruit.

V. 1. *And behold, a baſket of ſummer-fruit* — The baſket of ripe ſummer-fruit, which Amos ſaw in a viſion, was to denote that Iſrael's ſins were now ripe for judgment; as the time of judgment is elſewhere expreſſed by an harveſt, or a vintage.

2 And

2 And he ſaid, Amos, what ſeeſt thou? And I ſaid, A baſket of ſummer-fruit. Then ſaid the LORD unto me, The end is come upon my people of Iſrael: I will not again paſs by them any more.

3 And the ſongs of the temple ſhall be howlings in that day, ſaith the Lord GOD: *there ſhall be* many dead bodies in every place; they ſhall caſt *them* forth with ſilence.

4 ¶ Hear this, O ye that ſwallow up the needy, even to make the poor of the land to fail.

5 Saying, When will the new moon be gone, that we may ſell corn? and the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the balances by deceit?

6 That we may buy the poor for ſilver, and the needy for a pair of ſhoes; *yea*, and ſell the refuſe of the wheat?

7 The LORD hath ſworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it

V. 5: *Saying, when will the new moon be gone* — Ye that could wiſh there were nothing to interrupt your marketing, that look on ſolemn times of worſhip as burthenſome, ſuch was the firſt day of every month, and the weekly ſabbath. *Making the ephah ſmall*—So the ephah being too little, the poor buyer had not his due. *And the ſhekel great* — They weighed the money which they received, and had no more juſtice, than to make their ſhekel weight greater than the ſtandard; ſo the poor were twice oppreſſed, had leſs than was their right, and paid more than they ought to pay.

V. 6. *That we may buy the poor for ſilver, and the needy for a pair of ſhoes*—When the poor owed but for a very little commodity, as ſuppoſe a pair of ſhoes, theſe mercileſs men would take the advantage againſt them, and make them ſell themſelves to pay the debt. *And ſell the refuſe of the wheat*—This was another kind of oppreſſion, corrupted wares ſold to thoſe that were neceſſitous.

ſhall riſe up wholly as a flood; and it ſhall be caſt out, and drowned, as *by* the flood of Egypt.

9 And it ſhall come to paſs in that day, ſaith the Lord GOD, that I will cauſe the ſun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation: and I will bring up ſackcloth upon all loins, and baldneſs upon every head; and I will make it as the mourning of an only *ſon*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, ſaith the Lord GOD, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the LORD.

12 And they ſhall wander from ſea to ſea, and from the north even to the eaſt, they ſhall run to and fro to ſeek the word of the LORD, and ſhall not find *it*.

13 In that day ſhall the fair virgins and young men faint for thirſt.

14 They that ſwear by the ſin of Samaria, and ſay, Thy god, O Dan, liveth; and, The manner of Beer-ſheba liveth; even they ſhall fall, and never riſe up again.

CHAP. IX.

1. *The certainty of the deſolation.* 11. *The reſtoring of the tabernacle of David.*

I Saw the Lord ſtanding upon the altar; and he ſaid, Smite the lintel of the door, that the poſts may ſhake: and cut them in the head all of them; and I will ſlay the laſt of them with

the

the ſword: he that fleeth of them ſhall not flee away, and he that eſcapeth of them ſhall not be delivered.

2 Though they dig into hell, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence; and though they be hid from my ſight in the bottom of the ſea, thence will I command the ſerpent, and he ſhall bite them:

4 And though they go into captivity before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn: and it ſhall riſe up wholly like a flood: and ſhall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ſtories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the ſea, and poureth them out upon the face of the earth; The LORD *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Iſrael? ſaith the LORD. Have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from Caphtor, and the Syrians from Kir?

8 Behold the eyes of the Lord GOD *are* upon the ſinful kingdom, and I will deſtroy it from off the face of the earth; ſaving that I will not utterly

utterly deſtroy the houſe of Jacob, ſaith the LORD.

9 For lo, I will command, and I will ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſieve, yet ſhall not the leaſt grain fall upon the earth.

10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us.

11 ¶ In that day will I raiſe up the tabernacle of David that is fallen, and cloſe up the breaches thereof; and I will raiſe up his ruins, and I will build it as in the days of old:

12 That they may poſſeſs the remnant of Edom, and of all the heathen, which are called by my name, ſaith the LORD, that doeth this.

13 Behold, the days come, ſaith the LORD, that the plowman ſhall overtake the reaper, and the treader of grapes him that ſoweth ſeed; and the mountains ſhall drop ſweet wine, and all the hills ſhall melt.

14 And I will bring again the captivity of my people of Iſrael, and they ſhall build the waſte cities, and inhabit *them*; and they ſhall plant vineyards, and drink the wine thereof; they ſhall alſo make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the LORD thy God.

V. 15. *And they ſhall no more be pulled up out of their land* — On condition that they ſeek the Lord. This was on God's part with admirable conſtancy performed through ſix hundred years, perhaps the longeſt time of freedom from captivity they ever knew.

THE

THE BOOK OF OBADIAH.

1. *The deſtruction of Edom,* 3. *For their pride,* 10. *And wrong unto Jacob.* 17. *The ſalvation and victory of Jacob.*

THE viſion of Obadiah. Thus ſaith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambaſſador is ſent among the heathen, Ariſe ye, and let us riſe up againſt her in battle.

2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed.

3 ¶ The pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rock, whoſe habitation *is* high; that ſaith in his heart, Who ſhall bring me down to the ground?

4 Though thou exalt *thyſelf* as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the LORD.

Obadiah—His name ſpeaks a ſervant or worſhipper of the Lord, but it does not appear who he was. It is generally thought that he was cotemporary with Hoſea, Joel, and Amos, and that he propheſied about the time of the taking of Jeruſalem. He foretells the deſtruction of Edom, and concludes with gracious promiſes to Iſrael.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have ſtolen till they had enough? if the grape-gatherers came to thee, would they not leave *ſome* grapes?

6 How are *the things* of Eſau ſearched out! *how* are his hidden things ſought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed againſt thee; *they that eat* thy bread have laid a wound under thee: *there is* none underſtanding in him.

8 Shall I not in that day, ſaith the LORD, even deſtroy the wiſe *men* out of Edom, and underſtanding out of the mount of Eſau?

9 And thy mighty men, O Teman, ſhall be diſmayed; to the end that every one of the mount of Eſau may be cut off by ſlaughter.

10 ¶ For *thy* violence againſt thy brother Jacob ſhame ſhall cover thee, and thou ſhalt be cut off for ever.

11 In the day that thou ſtoodeſt on the other ſide, in the day that the ſtrangers carried away captive his forces, and foreigners entered into his gates, and caſt lots upon Jeruſalem, even thou *waſt* as one of them.

12 But thou ſhouldeſt not have looked on the day of thy brother in the day that he became a ſtranger; neither ſhouldeſt thou have rejoiced over the children of Judah in the day of their deſtruction; neither ſhouldeſt thou have ſpoken proudly in the day of diſtreſs.

13 Thou

13 Thou ſhouldeſt not have entered into the gate of my people in the day of their calamity: yea, thou ſhouldeſt not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ſubſtance in the day of their calamity.

14 Neither ſhouldeſt thou have ſtood in the croſs-way to cut off thoſe of his that did eſcape; neither ſhouldeſt thou have delivered up thoſe of his that did remain in the day of diſtreſs.

15 For the day of the LORD *is* near upon all the heathen: as thou haſt done, it ſhall be done unto thee: thy reward ſhall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *ſo* ſhall all the heathen drink continually, yea, they ſhall drink, and they ſhall ſwallow down, and they ſhall be as though they had not been.

17 ¶ But upon mount Zion ſhall be deliverance, and there ſhall be holineſs: and the houſe of Jacob ſhall poſſeſs their poſſeſſions.

18 And the houſe of Jacob ſhall be a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devour them; and there ſhall not be *any* remaining of the houſe of Eſau: for the LORD hath ſpoken *it*.

19 And *they of* the ſouth ſhall poſſeſs the mount of Eſau; and *they of* the plain, the Philiſtines: and they ſhall poſſeſs the fields of Ephraim and the fields of Samaria: and Benjamin *ſhall poſſeſs* Gilead.

20 And

20 And the capvity of this hoſt of the children of Iſrael *ſhall poſſeſs* that of the Canaanites, *even* unto Zarephath; and the captivity of Jeruſalem, which *is* in Sepharad, ſhall poſſeſs the cities of the ſouth.

21 And ſaviours ſhall come upon mount Zion to judge the mount of Eſau: and the kingdom ſhall be the LORD's.

V. 21. *And ſaviours ſhall come upon mount Zion to judge the mount of Eſau*—By ſaviours may be underſtood the leaders of the Jews, who ſhall fight their battles, and vanquiſh their enemies, denoted by the inhabitants of mount Eſau. But we may underſtand the word in a ſpiritual ſenſe, for the preachers of ſalvation, who ſhall publiſh the glad tidings of the goſpel from mount Zion, to convert unbelievers, and aliens to the common-wealth of Iſrael. *And the kingdom ſhall be the Lord's*—The God of Iſrael, Jehovah, ſhall be honoured, obeyed, and worſhipped by all.

THE

THE BOOK OF JONAH.

CHAP. I.

1. *Jonah ſent to Nineveh, fleeth to Tarſhiſh.* 4. *He is diſcovered by a tempeſt,* 11. *Thrown into the ſea, and ſwallowed by a fiſh.*

NOW the word of the LORD came unto Jonah the ſon of Amittai, ſaying,

2 Ariſe, go to Nineveh that great city, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to flee unto Tarſhiſh from the preſence of the LORD, and went down to Joppa: and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it to go with them unto Tarſhiſh from the preſence of the LORD.

Jonah — Probably Jonah himſelf was the penman of this book. In 2 Kings xiv. 25. we find that he was of Gath-hepher, a town belonging to the tribe of Zebulun, and was ſituated in Galilee; and ſo confutes that obſervation of the Phariſees, John vii. 52. that *out of Galilee ariſeth no prophet.* In this book, we have a remarkable inſtance of God's mercy toward repenting ſinners; and in Jonah, a moſt eminent type of our Lord's burial and reſurrection. See Matt. xii. 39, 40.

V. 3. *From the preſence of the Lord* —From the place where God uſually had ſhewed himſelf preſent, by revealing his word and will to his prophets. Perhaps he might think God would not put him upon this work, when he was got into a ſtrange country.

4 ¶ But

4 ¶ But the LORD ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ſhip into the ſea, to lighten *it* of them. But Jonah was gone down into the ſides of the ſhip; and he lay, and was faſt aſleep.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy God, if ſo be that God will think upon us, that we periſh not.

7 And they ſaid every one to his fellow, Come, and let us caſt lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us: what *is* thine occupation? and whence comeſt thou? what *is* thy country? and of what people *art* thou?

9 And he ſaid unto them, I *am* an Hebrew: and I fear the LORD the God of heaven, which hath made the ſea and the dry land.

10 Then were the men exceedingly afraid, and ſaid unto him, Why haſt thou done this? for the men knew that he fled from the preſence of the LORD; becauſe he had told them.

11 ¶ Then ſaid they unto him, What ſhall we do unto thee, that the ſea may be calm unto us? for the ſea wrought, and was tempeſtuous.

12 And he ſaid unto them, Take me up, and caſt

caſt me forth into the ſea; ſo ſhall the ſea be calm unto you; for I know that for my ſake this great tempeſt *is* upon you.

13 Nevertheleſs, the men rowed hard to bring *it* to the land; but they could not: for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the LORD, and ſaid, We beſeech thee, O LORD, we beſeech thee, let us not periſh for this man's life, and lay not upon us innocent blood; for thou, O LORD, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him forth into the ſea: and the ſea ceaſed from her raging.

16 Then the men feared the LORD exceedingly, and offered a ſacrifice unto the LORD, and made vows.

17 Now the LORD had prepared a great fiſh to ſwallow up Jonah: and Jonah was in the belly of the fiſh three days and three nights.

CHAP. II.

1. *The prayer of Jonah.* 10. *He is delivered from the fiſh.*

THEN Jonah prayed unto the LORD his God out of the fiſh's belly,

V. 17. *The Lord had prepared a great fiſh to ſwallow up Jonah*—Naturaliſts give an account of ſome ſort of fiſh which are large enough to ſwallow a man; particularly the Canis Charcarias, or Dog-fiſh, called by ſome writers, Lamia. The Septuagint render this by a word which moſt commentators have tranſlated a whale.

2 And

2 And ſaid, I cried by reaſon of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardeſt my voice.

3 For thou hadſt caſt me into the deep, in the midſt of the ſeas: and the floods compaſſed me about: all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am caſt out of thy ſight: yet I will look again toward thy holy temple.

5 The waters compaſſed me about *even* to the ſoul, the depths cloſed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains: the earth with her bars *was* about me for ever: yet haſt thou brought up my life from corruption, O LORD my God.

7 When my ſoul fainted within me, I remembered the LORD, and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying vanities forſake their own mercy.

9 But I will ſacrifice unto thee with the voice of thankſgiving; I will pay *that* that I have vowed: ſalvation *is* of the LORD.

V. 2. *I cried by reaſon of mine affliction*—Straits with which he was encompaſſed, his body and mind being both ſhut up, the one by the monſtrous dungeon of the fiſh's belly, and the other by the terrors of the Almighty. *Out of the belly of hell*—It ſhould have been rendered *the grave*, as the margin has it: the belly of the fiſh was to Jonah inſtead of a grave.

V. 4. *I ſaid, I am caſt out of thy ſight: yet I will look again toward thy holy temple*—My firſt apprehenſions were, that as I had juſtly forfeited thy favour for my diſobedience, ſo thou wouldeſt caſt me out of thy protection: but upon recollecting myſelf, I could not deſpair of thy mercy, but directed my prayer toward thy heavenly habitation.

10 ¶ And

10 ¶ And the LORD ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

CHAP. III.

1. *Jonah ſent again, preacheth to the Ninevites.* 5. *Upon their repentance,* 10. *God repenteth.*

AND the word of the LORD came unto Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and ſaid, Yet forty days and Nineveh ſhall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them even unto the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclaimed, and publiſhed through Nineveh, by the decree of

V. 3. *Nineveh was an exceeding great city of three days journey*—It was at that day the greateſt city in the known world, being four hundred and eighty furlongs, or ſixty of our miles, in compaſs; ſo that it was larger than Babylon, and agrees with the prophet's account, namely, that it was *three days journey* in compaſs, twenty miles being the common computation of a day's journey for a foot-traveller in the eaſtern countries.

the king and his nobles, ſaying, Let neither man nor beaſt, herd nor flock, taſte any thing; let them not feed, nor drink water.

8 But let man and beaſt be covered with ſackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 ¶ And God ſaw their works, that they turned from their evil way; and God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

CHAP. IV.

1. *Jonah repining at God's mercy,* 4. *Is reproved by the type of a gourd.*

BUT it diſpleaſed Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid, I pray thee, O LORD, *was* not this my ſaying when I was yet in my country? therefore I fled before unto Tarſhiſh: for I knew that thou *art* a gracious God, and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O LORD, take, I beſeech

V. 1. *It diſpleaſed Jonah exceedingly, and he was very angry*—God's mercy in ſparing the Ninevites was very diſpleaſing to Jonah; and he expreſſed the greateſt impatience under it, leſt he ſhould be eſteemed a falſe prophet, and be treated as ſuch by the people.

thee,

thee, my life from me: for *it is* better for me to die than to live.

4 ¶ Then ſaid the LORD, Doeſt thou well to be angry?

5 So Jonah went out of the city, and ſat on the eaſt ſide of the city, and there made him a booth, and ſat under it in the ſhadow, till he might ſee what would become of the city.

6 And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſs when the ſun did ariſe, that God prepared a vehement eaſt wind; and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live.

9 And God ſaid to Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I do well to be angry *even* unto death.

10 Then ſaid the LORD, Thou haſt had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow: which came up in a night, and periſhed in a night.

V. 5. *So Jonah went out of the city* —The words ſhould have been tranſlated, *Now Jonah had gone out of the city*—For the particulars related in the foregoing verſes happened after his departing out of the city, and ſitting ſomewhere in view of it, expecting ſome extraordinary judgment ſhould come upon it: but being diſappointed, the prophet broke out into that expoſtulation mentioned in the third verſe.

11 And

11 And ſhould not I ſpare Nineveh that great city, wherein are more than ſixſcore thouſand perſons that cannot diſcern between their right hand and their left hand, and *alſo* much cattle?

V. 11. *And ſhall not I*—The God of infinite compaſſion and goodneſs, *Spare Nineveh that great city*--Wouldeſt thou have me leſs merciful to ſuch a goodly city, than thou art to a weed? *Wherein are more than ſixſcore thouſand perſons that cannot diſcern between their right hand and their left*—i. e. Infants, or young children, that are not come to the knowledge to *diſcern between their right hand and their left. And alſo much cattle*—There are alſo many other of my creatures that are not ſinful, and my tender mercies are and ſhall be over all my works. Go, Jonah, reſt thyſelf and be thankful: that goodneſs which ſpared Nineveh, hath ſpared thee in thy inexcuſable frowardneſs. I will be to repenting Nineveh what I am to thee, a God gracious and merciful, ſlow to anger, and of great kindneſs, and I will turn from the evil which thou and they deſerve.

THE

THE BOOK OF MICAH.

CHAP. I.

1. *Micah ſheweth the wrath of God againſt Jacob for idolatry.* 10. *He exhorteth to mourning.*

THE word of the LORD that came to Micah the Moraſthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witneſs againſt you, the Lord from his holy temple.

3 For behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

Micah — Micah was cotemporary with Iſaiah, and propheſied in the kingdom of Judah before the Babyloniſh captivity. He is cited by Jeremiah, chap. xxvi. 18. which ſhews that he preceded that prophet. The ſcope of his prophecy is, firſt, to convince Iſrael and Judah of their ſins, and the judgments of God ready to break in upon them: ſecondly, to comfort the righteous with promiſes of mercy and deliverance, eſpecially with an aſſurance of the coming of the Meſſiah. He reſembles Hoſea in obſcurity, yet is often elevated, and extremely poetical.

V. 1. *Hezekiah*—The beſt ſon, of the worſt father. How long Micah propheſied during his reign, we can but conjecture; poſſibly till the fourteenth year of Hezekiah. So this prophet may be ſuppoſed to have propheſied ſixteen years in Jotham's time, as many under Ahaz, and fourteen under Hezekiah, in all forty-ſix years. And he ſurvived the captivity of Iſrael ten years, which he lamented as well as foretold.

4 And

4 And the mountains ſhall be molten under him, and the valleys ſhall be cleft; as the wax before the fire, *and* as the waters *that are* poured down a ſteep place.

5 For the tranſgreſſion of Jacob *is* all this, and for the ſins of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jeruſalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the hires thereof ſhall be burned with fire, and all the idols thereof will I lay deſolate: for ſhe gathered *it* of the hire of an harlot, and they ſhall return to the hire of an harlot.

8 Therefore I will wail and howl, I will go ſtripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound *is* incurable; for it is come unto Judah: he is come unto the gate of my people, *even* to Jeruſalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the houſe of Aphrah roll thyſelf in the duſt.

V. 8. *I will wail and howl, I will go ſtripped and naked*—I will ſympathize with my countrymen in their calamities; I will dreſs myſelf in the habit of mourning, and like thoſe who bewail the dead, go without my upper garment, in order to denote the naked condition which the ten tribes will be reduced by their enemies. *I will make a—mourning as the owls*—Or, *the oſtrickes*, as it ſhould have been tranſlated. It has been obſerved, that in Arabia the oſtrich has often been heard to groan, as if in the greateſt agonies; which is beautifully alluded to in this paſſage of Micah.

11 Paſs

11 Paſs ye away, thou inhabitant of Saphir, having thy ſhame naked: the inhabitant of Zanaan came not forth in the mourning of Bethezel; he ſhall receive of you his ſtanding.

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, bind the chariot of the ſwift beaſt; ſhe *is* the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents to Moreſheth-gath: the houſes of Achzib *ſhall be* a lie to the kings of Iſrael.

15 Yet will I bring an heir unto thee, O inhabitant of Mareſhah: he ſhall come unto Adullam the glory of Iſrael.

16 Make thee bald, and poll thee for thy delicate children: enlarge thy baldneſs as the eagle: for they are gone into captivity from thee.

CHAP. II.

1. *Againſt oppreſſion.* 4. *A lamentation.* 7. *A reproof of injuſtice and idolatry.* 12. *A promiſe of reſtoring Jacob.*

WO to them that deviſe iniquity and work evil upon their beds! when the morning is light, they practiſe it, becauſe it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and horſes, and take *them* away: ſo they oppreſs a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the LORD; Behold, againſt

againſt this family do I deviſe an evil, from which ye ſhall not remove your necks; neither ſhall ye go haughtily: for this time *is* evil.

4 ¶ In that day ſhall *one* take up a parable againſt you, and lament with a doleful lamentation, *and* ſay, We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall caſt a cord by lot in the congregation of the LORD.

6 Propheſy ye not, *ſay they to them that* propheſy: they ſhall not propheſy to them, *that* they ſhall not take ſhame.

7 ¶ O *thou that art* named, The houſe of Jacob, is the Spirit of the LORD ſtraitened? *are* theſe his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is riſen up as an enemy: ye pull off the robe with the garment from them that paſs by ſecurely, as men averſe from war.

9 The women of my people have ye caſt out from their pleaſant houſes; from their children have ye taken away my glory for ever.

10 Ariſe ye, and depart; for this *is* not *your* reſt: becauſe it is polluted, it ſhall deſtroy *you* even with a ſore deſtruction.

V. 7. *Is the Spirit of the Lord ſtraitened?*—Is the hand, the power of the Lord ſhortened? Are the judgments he brings upon you the genuine effects of his power and goodneſs? Are they not rather the puniſhments which your ſins do in a manner conſtrain him to lay upon you? Know therefore for a certainty, that both his laws, and meſſages ſent to you by his prophets, would turn to your good, if you would obey them.

11 If

11 If a man walking in the ſpirit and falſhood do lie, *ſaying*, I will propheſy unto thee of wine and of ſtrong drink, he ſhall even be the prophet of this people.

12 ¶ I will ſurely aſſemble, O Jacob, all of thee: I will ſurely gather the remnant of Iſrael, I will put them together, as the ſheep of Bozrah, as the flock in the midſt of their fold: they ſhall make great noiſe by reaſon of *the multitude of* men.

13 The breakers is come up before them: they have broken up, and have paſſed through the gate, and are gone out by it: and their king ſhall paſs before them, and the LORD on the head of them.

CHAP. III.

1. *The cruelty of the princes.* 5. *The falſhood of the prophets.* 8. *The ſecurity of them both.*

AND I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael: *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their ſkin from off them, and their fleſh from off their bones;

3 Who alſo eat the fleſh of my people, and flay their ſkin from off them, and they break their bones, and chop them in pieces as for the pot, and as fleſh within the caldron.

4 Then ſhall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings.

V. 13. *And their king ſhall paſs before them, even the Lord on the head of them* — The Meſſiah, who is both their God and their king, ſhall lead them as their captain and invincible general.

5 ¶ Thus ſaith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war againſt him:

6 Therefore night *ſhall be* unto you, that ye ſhall not have a viſion; and it ſhall be dark unto you, that ye ſhall not divine; and the ſun ſhall go down over the prophets, and the day ſhall be dark over them.

7 Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall all cover their lips: for *there is* no anſwer of God.

8 ¶ But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin.

9 Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jeruſalem with iniquity.

11 The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and ſay, *Is* not the LORD among us? none evil can come up upon us.

V. 8. *I am full of power by the ſpirit of the Lord* — I, who am a true prophet, and moved by the ſpirit of God, have the honeſty and courage to reprove the crying ſins of the nation, though practiſed and encouraged by the greateſt men in it: contrary to the baſe flatterings and ſoothings of the falſe prophets.

V. 11. *The prieſts thereof teach for hire* — It was the duty of the prieſts to inſtruct the people, as well as to attend upon the ſervice of the temple; and accordingly they had cities allotted them in all parts of the land of Judea: but not content with that plentiful revenue which the law allowed them, they made a corrupt gain of their office, and ſold their inſtructions for money.

12 Therefore

12 Therefore ſhall Zion for your ſake be plowed *as* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe as the high places of the foreſt.

CHAP. IV.

1. *The glory,* 3. *Peace,* 8. *Kingdom,* 11. *And victory of the church.*

BUT in the laſt days it ſhall come to paſs, *that* the mountain of the houſe of the LORD ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills; and people ſhall flow unto it.

2 And many nations ſhall come, and ſay, Come, and let us go up to the mountain of the LORD, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the LORD from Jeruſalem.

3 ¶ And he ſhall judge among many people, and rebuke ſtrong nations afar off; and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more.

4 But they ſhall ſit every man under his vine and under his fig-tree: and none ſhall make *them* afraid; for the mouth of the LORD of hoſts hath ſpoken *it*.

5 For all people will walk every one in the

V. 3. *He ſhall judge among many people—and they ſhall beat their ſwords into plow-ſhares, &c.* — This text is parallel with Iſa. ii. 4. It is obſervable that our Saviour was born at a time when there was peace over all the earth; Auguſtus having put an end to the civil wars, had ſhut up the temple of Janus, in token of his having procured a ſettled peace.

name

name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, ſaith the LORD, will I aſſemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted:

7 And I will make her that halteth a remnant, and her *that was* caſt afar off a ſtrong nation: and the LORD ſhall reign over them in mount Zion from henceforth even for ever.

8 ¶ And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion: the kingdom ſhall come to the daughter of Jeruſalem.

9 Now why doſt thou cry out aloud? *is there* no king in thee? is thy counſellor periſhed? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go *even* to Babylon: there ſhalt thou be delivered; there the LORD ſhall redeem thee from the hand of thine enemies.

11 ¶ Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floor.

13 Ariſe, and threſh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs; and thou ſhalt beat in pieces many

many people: and I will conſecrate their gain unto the LORD, and their ſubſtance unto the Lord of the whole earth.

CHAP. V.

1. *The birth of Chriſt.* 4. *His kingdom.* 8. *His conqueſt.*

NOW gather thyſelf in troops, O daughter of troops: he hath laid ſiege againſt us; they ſhall ſmite the judge of Iſrael with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me *that is* to be ruler in Iſrael; whoſe goings forth *have been* from of old, from everlaſting.

3 Therefore will he give them up until the time *that* ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael.

4 ¶ And he ſhall ſtand and feed in the ſtrength of the LORD, in the majeſty of the name of the LORD his God; and they ſhall abide: for now ſhall he be great unto the ends of the earth.

5 And this *man* ſhall be the peace, when the Aſſyrian ſhall come into our land: and when he

V. 2. *But thou Beth-lehem Ephratah, though thou be little among the thouſands of Judah*— Ephratah was another name for Beth-lehem in the tribe of Judah; and both names are joined together to diſtinguiſh it from another Beth-lehem in the tribe of Zebulun. Both the houſe and city of David was reduced to a mean condition at the time of our Saviour's birth. *Yet out of thee ſhall he come forth unto me, that is to be ruler in Iſrael*—The Scribes and Phariſees underſtood this prophecy of the Meſſiah, as is plain from Matt. ii. 5, 6. as did alſo the generality of the Jews of that age, who ſpeak of it as an undoubted truth, John vii. 42. The Chaldee paraphraſt agrees with their ſentiments, and applies this prophecy expreſsly to the Meſſiah. Accordingly our bleſſed Saviour was by a peculiar act of divine providence, born at Beth-lehem, that the truth of this prophecy might be plainly proved to the world.

ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men:

6 And they ſhall waſte the land of Aſſyria with the ſword, and the land of Nimrod in the entrances thereof: thus ſhall he deliver us from the Aſſyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob ſhall be in the midſt of many people as a dew from the LORD, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.

8 ¶ And the remnant of Jacob ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lifted up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſs in that day, ſaith the LORD, that I will cut off thy horſes out of the midſt of thee, and I will deſtroy thy chariots;

11 And I will cut off the cities of thy land, and throw down all thy ſtrong holds:

12 And I will cut off witchcrafts out of thine hand; and thou ſhalt have no *more* ſoothſayers:

13 Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee; and thou ſhalt no more worſhip the work of thine hands:

14 And

14 And I will pluck up thy groves out of the midſt of thee; ſo will I deſtroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, ſuch as they have not heard.

CHAP. VI.

1. *God's controverſy for unkindneſs,* 6. *For ignorance,* 10. *For injuſtice,* 16. *And for idolatry.*

HEAR ye now what the LORD ſaith; Ariſe, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controverſy, and ye ſtrong foundations of the earth: for the LORD hath a controverſy with his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee? and wherein have I wearied thee? teſtify againſt me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants; and I ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal; that ye may know the righteouſneſs of the LORD.

6 ¶ Wherewith ſhall I come before the LORD,

V. 5. *From Shittim unto Gilgal*— Shittim was the place where Balak began by the women of Midian to debauch Iſrael as Baalim had counſelled, and ſo continued to do, even to Gilgal, all along the borders of his dominion.

V. 6. *Wherewith ſhall I come before the Lord &c.*—After the above reproof of the people's ingratitude, they are introduced by the prophet, as anxiouſly inquiſitive how they may propitiate the diſpleaſure of God, and avert his judgments: they declare themſelves ready to offer any expiatory ſacifices, however coſtly, for that pur-

and

and bow myſelf before the high God? ſhall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oil? ſhall I give my firſt-born *for* my tranſgreſſion, the fruit of my body *for* the ſin of my ſoul?

8 He hath ſhewed thee, O man, what *is* good: and what doth the LORD require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?

9 The LORD's voice crieth unto the city, and *the man of* wiſdom ſhall ſee thy name; hear ye the rod, and who hath appointed it.

10 ¶ Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſins.

14 Thou ſhalt eat, but not be ſatisfied; and thy caſting down *ſhall be* in the midſt of thee: and

poſe: repreſenting exactly the temper of hypocrites and habitual ſinners, who hope to obtain God's favour, by performing the external duties of religion; and are willing to purchaſe their own pardon upon any terms, except that of reforming their lives.

V. 8. *He hath ſhewed thee, O man*— He hath ſufficiently informed thee both by his word and ſpirit. *What is good*— Namely, the practice of juſtice and mercy, and a conſtant dependance upon, and looking to him as thy Maker and Lord. This is an infinitely more acceptable ſervice than the moſt coſtly ſacrifice.

thou

thou ſhalt take hold, but ſhalt not deliver: and *that* which thou deliverеſt will I give up to the ſword.

15 Thou ſhalt ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine.

16 ¶ For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels; that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

CHAP. VII.

1. *The church complaining of her ſmall number*, 3. *And the general corruption*, 5. *Putteth her confidence in God.*

WO is me! for I am as when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſired the firſt-ripe fruit.

2 The good *man* is periſhed out of the earth, and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earneſtly, the prince aſketh, and the judge *aſketh* for a reward; and the great *man* he uttereth his miſchievous deſire: ſo they wrap it up.

4 The beſt of them *is* as a brier, the moſt up-

V. 16. *For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab* — It is ſaid of Omri that he did worſe than all that were before him, 1 Kings xvi. 25. ſee note on that place. And his ſon Ahab added the worſhip of Baal to the idolatry of the golden calves, ibid v. 31. which is ſpoken of there as the worſt degree of idolatry, becauſe it was introducing an heathen idol: whereas the golden calves was only an idolatrous repreſentation of God.

right *is ſharper* than a thorn-hedge: the day of thy watchmen *and* thy viſitation cometh: now ſhall be their perplexity.

5 ¶ Truſt ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy boſom;

6 For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law: a man's enemies *are* the men of his own houſe.

7 Therefore will I look unto the LORD; I will wait for the God of my ſalvation: my God will hear me.

8 Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the LORD *ſhall be* a light unto me.

9 I will bear the indignation of the LORD, becauſe I have ſinned againſt him: until he plead my cauſe and execute judgment for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſs.

10 Then *ſhe that is* mine enemy ſhall ſee *it*, and ſhame ſhall cover her which ſaid unto me, Where is the LORD thy God? mine eyes ſhall behold her: now ſhall ſhe be trodden down as the mire of the ſtreets.

11 *In* the day that thy walls are to be built, *in* that day ſhall the decree be far removed.

V. 11. *In the day that thy walls are to be built, in that day ſhall the decree be far removed*— When God ſhall viſit his people, and repair their decayed eſtate, then the tyrannical edicts of their perſecutors ſhall be utterly aboliſhed. This may partly relate to the recalling thoſe edicts which put a ſtop to the rebuilding the city and temple of Jeruſalem, ſee Ezra iv. 23, 24.

12 *In*

12 *In* that day *alſo* he ſhall come even to thee from Aſſyria, and *from* the fortified cities, and from the fortreſs even to the river, and from ſea to ſea, and *from* mountain to mountain.

13 Notwithſtanding, the land ſhall be deſolate, becauſe of them that dwell therein, for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things.

16 The nations ſhall ſee, and be confounded at all their might: they ſhall lay their hand upon *their* mouth, their ears ſhall be deaf.

17 They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the LORD our God, and ſhall fear becauſe of thee.

18 Who *is* a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth *in* mercy.

19 He will turn again, he will have compaſſion upon us; he will ſubdue our iniquities: and

V. 14. *Feed thy people with thy rod* — The margin reads *Rule thy people.* Theſe words contain the prophet's earneſt prayer to God, that he would ſend the Meſſiah to perform the office of the good ſhepherd, in feeding and protecting his flock, the remnant of the true Iſraelites.

thou

thou wilt caſt all their ſins into the depth of the ſea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.

V. 20. *Which thou haſt ſworn unto our fathers from the days of old* — The promiſes given to Abraham were given to him, and his ſeed after him; and theſe promiſes will receive their final accompliſhment in the converſion and reſtoration of the Jewiſh nation in the latter times.

THE

THE BOOK OF NAHUM.

CHAP. I.

The majeſty of God in goodneſs to his people, and ſeverity againſt his enemies.

THE burden of Nineveh. The book of the viſion of Nahum the Elkoſhite.

2 God *is* jealous, and the LORD revengeth: the LORD revengeth, and *is* furious; the LORD will take vengeance on his adverſaries, and he reſerveth *wrath* for his enemies.

3 The LORD *is* ſlow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and maketh it dry, and drieth up all the rivers: Baſhan languiſheth, and

Nahum — There is no certain account of the time of Nahum's prophecy; but it is ſuppoſed he lived in the time of Hezekiah. His prophecy is wholly the deſtruction of Nineveh; which though it was prevented by the preaching of Jonah, yet an increaſe of their iniquities made them ripe for vengeance about one hundred and fifty years afterwards: This the prophet here paints in ſtrong and lively colours, with great ſublimity and boldneſs of ſpirit.

V. 1. *The burden of Nineveh* — When the prophets were ſent to denounce judgments againſt a nation or city, the word was uſually called the burden of that nation or city.

Carmel,

Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his preſence, yea, the world, and all that dwell therein.

6 Who can ſtand before his indignation? and who can abide in the fierceneſs of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a ſtrong hold in the day of trouble; and he knoweth them that truſt in him.

8 But with an over-running flood he will make an utter end of the place thereof, and darkneſs ſhall purſue his enemies.

9 What do ye imagine againſt the LORD? he will make an utter end: affliction ſhall not riſe up the ſecond time.

10 For while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully dry.

11 There is *one* come out of thee that imagineth evil againſt the LORD, a wicked counſellor.

12 Thus ſaith the LORD, Though *they be* quiet, and likewiſe many, yet thus ſhall they be cut down, when he ſhall paſs through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder.

V. 10. *And while they are drunken as drunkards*— As men drunken, and unable to help themſelves, ſo the Aſſyrians, drunk with pleaſure and pride, ſhall be ſurpriſed, and eaſily overthrown. Diodorus Siculus relates, that Nineveh was aſſaulted while the inhabitants were feaſting in the night, and were quite negligent and drunken.

14 And

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be ſown: out of the houſe of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold, upon the mountains the feet of him that bringeth good tidings, that publiſheth peace: O Judah, keep thy ſolemn feaſts, perform thy vows: for the wicked ſhall no more paſs through thee, he is utterly cut off.

CHAP. II.

1. *The fearful and victorious armies of God againſt Nineveh.*

HE that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins ſtrong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Iſrael: for the emptiers have emptied them out, and marred their vine-branches.

3 The ſhield of his mighty men is made red, the valiant men *are* in ſcarlet: the chariots *ſhall be* with flaming torches in the day of his preparation, and the fir-trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad ways: they ſhall ſeem like torches, they ſhall run like the lightning.

5 He ſhall recount his worthies: they ſhall ſtumble in their walk; they ſhall make haſte to the wall thereof, and the defence ſhall be prepared.

6 The

6 The gates of the rivers ſhall be opened, and the palace ſhall be diſſolved.

7 And Huzzab ſhall be led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabering upon their breaſts.

8 But Nineveh *is* of old like a pool of water: yet they ſhall flee away. Stand, ſtand, *ſhall they cry*; but none ſhall look back.

9 Take ye the ſpoil of ſilver, take the ſpoil of gold; for *there is* none end of the ſtore, *and* glory out of all the pleaſant furniture.

10 She is empty, and void, and waſte: and the heart melteth, and the knees ſmite together, and much pain *is* in all loins, *and* the faces of them all gather blackneſs.

11 Where *is* the dwelling of the lions, and the feeding place of the young lions? where the lion, *even* the old lion walked, *and* the lion's whelp, and none made *them* afraid?

V. 6. *The gates of the rivers* — Of the Tigris, upon which Nineveh ſtood. While the Chaldeans beſieged Nineveh, a mighty deluge overthrew the walls of Nineveh, by the ſpace of twenty furlongs, through which breach the beſiegers made their entrance.

V. 7. *Her maids ſhall lead her as with the voice of doves tabering upon their breaſts*—Nineveh is deſcribed as a great princeſs carried away captive with her maids of honour attending her, and bewailing both her's and their own condition, by beating their breaſts, and other expreſſions of lamentation. Her maids denote the leſſer cities of the Aſſyrian kingdom, that ſhould ſhare with the capital in the ſame calamities. The ſentiment here is the ſame, as the Latin, Greek, and Chaldee verſions give it, That the maids of her that was led away captive ſhould mourn as doves, and beat upon their breaſts as perſons in the utmoſt diſtreſs: *tabering* was certainly very injudiciouſly put for *ſmiting*, which is the word in the Geneva Bible.

V. 11. *Where is the dwelling of the lions, and the feeding place of the young lions*—What is become of the ſtately palaces of the king and princes of Nineveh, who like ſo many lions preyed upon the neighbouring countries and enriched their cities with the ſpoil they took from others.

12 The

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſes, and filled his holes with prey, and his dens with ravin.

13 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and I will burn her chariots in the ſmoke, and the ſword ſhall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy meſſengers ſhall no more be heard.

CHAP. III.

The miſerable ruin of Nineveh.

WO to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not.

2 The noiſe of a whip, and the noiſe of the rattling of the wheels, and of the prancing horſes and of the jumping chariots.

3 The horſeman lifteth up both the bright ſword and the glittering ſpear: and *there is* a multitude of ſlain, and a great number of carcaſes: and *there is* none end of *their* corpſes; they ſtumble upon their corpſes:

4 Becauſe of the multitude of the whoredoms of the well-favoured harlot, the miſtreſs of witchcrafts, that ſelleth nations through her

V. 13. *And the voice of thy meſſengers ſhall no more be heard*—Embaſſadors or meſſengers, whom thou ſhalt no more ſend to diſtant countries, either to encourage thine allies, or terrify thine enemies. Probably this refers to Rabſhakeh, who had blaſphemed the living God. See Iſaiah chap. xxxvi. 2, &c. Thoſe are not worthy to be heard again, that have once ſpoken reproachfully againſt God.

whoredoms, and families through her witchcrafts.

5 Behold, I *am* againſt thee, ſaith the LORD of hoſts: and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock.

7 And it ſhall come to paſs, *that* all they that look upon thee ſhall flee from thee, and ſay, Nineveh is laid waſte: who will bemoan her? whence ſhall I ſeek comforters for thee?

8 Art thou better than popolous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite; Put and Lubim were thy helpers.

10 Yet *was* ſhe carried away, ſhe went into captivity: her young children alſo were daſhed in pieces at the top of all the ſtreets; and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemy.

V. 8. *Art thou*—O Nineveh, *Better than populous No*—It is ſuppoſed this was what we now call Alexandria. Art thou greater, ſtronger, and wiſer? Yet her power was broken, her riches ſpoiled, and her glory buried in ruins.

12 All

12 All thy ſtrong holds *ſhall be like* fig-trees with the firſt-ripe figs: if they be ſhaken, they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies: the fire ſhall devour thy bars.

14 Draw the waters for the ſiege, fortify thy ſtrong holds: go into clay, and tread the mortar, make ſtrong the brick-kiln.

14 There ſhall the fire devour thee; the ſword ſhall cut thee off, it ſhall eat thee up like the canker-worm: make thyſelf many as the canker-worm, make thyſelf many as the locuſts.

16 Thou haſt multiplied thy merchants above the ſtars of heaven: the canker-worm ſpoileth and fleeth away.

17 Thy crowned *are* as the locuſts, and thy captains as the great graſshoppers, which camp in the hedges in the cold day, *but* when the ſun ariſeth, they flee away, and their place is not known where they *are*.

18 Thy ſhepherds ſlumber, O king of Aſſyria: thy nobles ſhall dwell *in the duſt*: thy people is ſcattered upon the mountains, and no man gathereth *them*.

V. 17. *The crowned are as the locuſts, &c.* — The word rendered *crowned*, properly ſignifies the *Nazarites*, a title often given to perſons remarkable for their youth and beauty, ſee Lam. iv. 7. and note on that place: therefore the phraſe may not improperly be applied to the officers in the Ninevites army: and theſe the prophet compares to locuſts and graſshoppers, both on account of their number, and becauſe they ſhun the heat of battle, as graſshoppers do the heat of the ſun.

19 *There*

19 *There is* no healing of thy bruiſe: thy wound is grievous: all that hear the bruit of thee ſhall clap the hands over thee: for upon whom hath not thy wickedneſs paſſed continually?

V. 19. *All that hear the bruit of thee*—Report; ſee note on Jer. x. 22. *For upon whom hath not thy wickedneſs paſſed continually*—All the neighbouring countries have felt the effects of thy cruelty and oppreſſion.

THE

THE BOOK OF HABAKKUK.

CHAP. I.

1. *Unto Habakkuk, complaining of the iniquity of the land,*
5. *Is ſhewed the fearful vengeance by the Chaldeans.*

THE burden which Habakkuk the prophet did ſee.

2 O LORD, how long ſhall I cry, and thou wilt not hear? *even* cry out unto thee *of* violence, and thou wilt not ſave?

3 Why doſt thou ſhew me iniquity, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtrife and contention.

4 Therefore the law is ſlacked, and judgment doth never go forth: for the wicked doth compaſs about the righteous; therefore wrong judgment proceedeth.

Habakkuk—It is probable, Habakkuk lived and propheſied in the reign of Manaſſeh, and was cotemporary with Jeremiah. His book is a mixture of addreſſes to God in the people's name, and to the people in God's name; the whole particularly refers to the invaſion of the kingdom of Judah by the Chaldeans. The third chapter of this book is a ſong or prayer to God, whoſe majeſty and excellence the prophet deſcribes with the utmoſt grandeur and ſublimity of expreſſion.

5 ¶ Behold

5 ¶ Behold ye among the heathen, and regard, and wonder marvellouſly: for I will work a work in your days, *which* ye will not believe though it be told *you*.

6 For lo, I raiſe up the Chaldeans, *that* bitter and haſty nation, which ſhall march through the breadth of the land to poſſeſs the dwelling-places *that are* not theirs.

7 They are terrible and dreadful: their judgment and their dignity ſhall proceed of themſelves.

8 Their horſes alſo are ſwifter than the leopards, and are more fierce than the evening wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from far; they ſhall fly as the eagle *that* haſteth to eat.

9 They ſhall come all for violence: their faces ſhall ſup up *as* the eaſt wind, and they ſhall gather the captivity as the ſand.

10 And they ſhall ſcoff at the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold; for they ſhall heap duſt, and take it.

11 Then ſhall *his* mind change, and he ſhall paſs over, and offend, *imputing* this his power unto his god.

12 *Art* thou not from everlaſting, O LORD

V. 5. *Behold ye among the heathen, and regard and wonder marvellouſly*—Or, *Behold ye deſpiſers, and wonder and periſh*; as St. Luke quotes this text, Acts xiii. 41. according to the Septuagint verſion, i. e. For a puniſhment to ſuch exorbitant practices, behold God will make the heathen, viz. the Chaldeans, the inſtruments of his vengeance: this is a judgment you deſpiſers of God's prophets will hardly credit, becauſe at preſent the Chaldeans are your friends and confederates.

V. 9. *Their faces ſhall ſup up as the eaſt wind*—They ſhall deſtroy every thing where they march, as the eaſt wind blaſts the fruits of the earth.

my

my God, mine Holy One? we ſhall not die, O LORD, thou haſt ordained them for judgment; and, O mighty God, thou haſt eſtabliſhed them for correction.

13 *Thou art* of purer eyes than to behold evil, and canſt not look on iniquity: wherefore look-eſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makeſt men as the fiſhes of the ſea? as the creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

17 Therefore they ſacrifice unto their net, and burn incenſe unto their drag; becauſe by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net, and not ſpare continually to ſlay the nations?

CHAP. II.

1. *Unto Habakkuk, waiting for an anſwer, is ſhewed that he muſt wait by faith.* 5. *The judgment upon the Chaldeans.*

I Will ſtand upon my watch, and ſet me upon the tower, and will watch to ſee what he will ſay unto me, and what I ſhall anſwer when I am reproved.

2 And the LORD anſwered me, and ſaid, Write the viſion, and make *it* plain upon tables, that he may run that readeth it.

V. 2. *Write the viſion—plain upon tables, that he may run that readeth it* —Write or engrave it on tables of ſtone or wood, and then hang it up in a public place; ſo that none need to ſtop to read it, but every one may plainly and clearly ſee what is written.

3 For

3 For the viſion *is* yet for an appointed time, but at the end it ſhall ſpeak, and not lie: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry.

4 Behold, his ſoul *which* is lifted up is not upright in him: but the juſt ſhall live by his faith.

5 ¶ Yea alſo, becauſe he tranſgreſſeth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his deſire as hell, and *is* as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people.

6 Shall not all theſe take up a parable againſt him, and a taunting proverb againſt him, and ſay, Wo to him that increaſeth *that which is* not his! how long? and to him that ladeth himſelf with thick clay!

7 Shall they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee, and thou ſhalt be for booties unto them?

8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee, becauſe of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 Wo to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil!

V. 6. *Wo to him that increaſeth that which is not his! how long?*—Wo to him that is continually increaſing his own dominions by invading his neighbours: ſurely he will not long continue to do ſo, without ſome remarkable check from Providence; then what he increaſeth will not be for himſelf, but for others, namely, for the Medes and Perſians, who ſhall conquer him, and enrich themſelves with the ſpoil. *And to him that ladeth himſelf with thick clay*—His gold and ſilver, which is nothing originally but earth or clay, ſhall turn to no advantage to him, but rather his burden; adding weight to his ſin, and the puniſhment thereof.

10 Thou

10 Thou haſt conſulted ſhame to thy houſe, by cutting off many people, and haſt ſinned *againſt* thy ſoul.

11 For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it.

12 Wo to him that buildeth a town with blood, and ſtabliſheth a city by iniquity!

13 Behold, *is it* not of the LORD of hoſts, that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity?

14 For the earth ſhall be filled with the knowledge of the glory of the LORD, as the waters cover the ſea.

15 Wo unto him that giveth his neighbour drink! that putteſt thy bottle to *him*, and makeſt *him* drunken alſo, that thou mayeſt look on their nakedneſs!

16 Thou art filled with ſhame for glory: drink thou alſo, and let thy foreſkin be uncovered: the cup of the LORD's right hand ſhall be turned unto thee, and ſhameful ſpewing *ſhall be* on thy glory.

17 For the violence of Lebanon ſhall cover thee, and the ſpoil of beaſts, *which* made them afraid, becauſe of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 What profiteth the graven image, that the maker thereof hath graven it? the molten image,

V. 16. *The cup of the Lord's right hand ſhall be turned unto thee*—They turned the cup of pleaſure about; God will carry the cup of indignation about alſo, and make them drink deep of it. *And ſhameful ſpewing ſhall be on thy glory*—Thou ſhalt be as much loathed as a drunkard is in his vomit.

and a teacher of lies, that the maker of his work truſteth therein to make *him* dumb idols?

19 Wo unto him that ſaith to the wood, Awake; to the dumb ſtone, Ariſe, it ſhall teach! Behold, it *is* laid over with gold and ſilver, and *there is* no breath at all in the midſt of it.

20 But the LORD *is* in his holy temple: let all the earth keep ſilence before him.

CHAP. III.

1. *Habakkuk in his prayer trembleth at God's majeſty.* 17. *The confidence of his faith.*

A Prayer of Habakkuk the prophet upon Sigionoth.

2 O LORD, I have heard thy ſpeech, *and* was afraid; O LORD, revive thy work in the midſt of the years, in the midſt of the years make known: in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe.

4 And *his* brightneſs was as the light: he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the peſtilence, and burning coals went forth at his feet.

6 He ſtood, and meaſured the earth: he beheld, and drove aſunder the nations; and the

V. 2. *O Lord, I have heard thy ſpeech, and was afraid, &c.*—I have heard, O Lord, what thou haſt revealed unto me concerning thy judgments upon this people: the terribleneſs of them ſtrikes me with a reverential awe; yet I earneſtly beg of thee, if it be thy gracious will, to exert thy power, and renew thy former wonders for the deliverance of thy people, before the ſeventy years determined for their captivity be expired, and in the midſt of judgment to remember mercy.

everlaſting

everlaſting mountains were ſcattered, the perpetual hills did bow: his ways *are* everlaſting.

7 I ſaw the tents of Cuſhan in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD diſpleaſed againſt the rivers? *was* thine anger againſt the rivers? *was* thy wrath againſt the ſea, that thou didſt ride upon thine horſes, *and* thy chariots of ſalvation.

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didſt cleave the earth with rivers.

10 The mountains ſaw thee, *and* they trembled: the overflowing of the water paſſed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The ſun *and* the moon ſtood ſtill in their habitation: at the light of thine arrow they went, *and* at the ſhining of thy glittering ſpear.

12 Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger.

13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine anointed: thou woundedſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah.

14 Thou didſt ſtrike through with his ſtaves the head of his villages: they came out as a whirlwind to ſcatter me: their rejoicing *was* as to devour the poor ſecretly.

V. 11. *At the light of thine arrows they went*—The margin reads, *Thine arrows walked in the light, &c.* which a late writer thus paraphraſes: In the light thine arrows walked on their lawful errand; in the clear ſhining of the day, lengthened out for this purpoſe, thy glittering ſpear, launched by thy people but guided by thy hand, ſprung on its prey.

15 Thou

15 Thou didſt walk through the ſea with thine horſes, *through* the heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig-tree ſhall not bloſſom, neither *ſhall* fruit *be* in the vines; the labour of the olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls:

18 Yet I will rejoice in the LORD, I will joy in God of my ſalvation.

19 The Lord GOD *is* my ſtrength, and he will make my feet like hinds *feet*, and he will make me to walk upon mine high places. To the chief ſinger on my ſtringed inſtruments.

V. 19. *To the chief ſinger on my ſtringed inſtruments*—This hymn was delivered to be ſung in the temple-ſervice, ſee ver. 1. and for that purpoſe was delivered to the chief muſician to be ſet to muſical notes. Compare this paſſage with the title of the fourth Pſalm. This direction might probably be given by order of king Joſiah.

THE

THE BOOK OF ZEPHANIAH.

CHAP. I.

God's ſevere judgment againſt Judah for divers ſins.

THE word of the LORD which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amariah, the ſon of Hizkiah, in the days of Joſiah the ſon of Amon king of Judah.

2 I will utterly conſume all *things* from off the land, ſaith the LORD.

3 I will conſume man and beaſt; I will conſume the fowls of the heaven, and the fiſhes of the ſea; and the ſtumbling-blocks with the wicked; and I will cut off man from off the land, ſaith the LORD.

4 I will alſo ſtretch out my hand upon Judah, and upon all the inhabitants of Jeruſalem; and

Zephaniah—Zephaniah was the laſt of the minor prophets, before the captivity. He is thought to have been the great grandſon of king Hezekiah, and propheſied in the reign of Joſiah againſt Judah; which continued very corrupt, notwithſtanding that king's pious zeal for reformation, and the good example he gave to his ſubjects. He was cotemporary with Jeremiah and Ezekiel, and his ſtile ſo much reſembles that of Jeremiah, that he ſeems to be the abbreviator of that prophet.

I will

I will cut off the remnant of Baal from this place, *and* the name of the Chemarims with the prieſts;

5 And them that worſhip the hoſt of heaven upon the houſe-tops; and them that worſhip *and* that ſwear by the LORD, and that ſwear by Malcham;

6 And them that are turned back from the LORD; and *thoſe* that have not ſought the LORD, nor enquired for him.

7 Hold thy peace at the preſence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a ſacrifice, he hath bid his gueſts.

8 And it ſhall come to paſs in the day of the LORD's ſacrifice, that I will puniſh the princes, and the king's children, and all *ſuch as are* clothed with ſtrange apparel.

9 In the ſame day alſo will I puniſh all thoſe that leap on the threſhold, which fill their maſters houſes with violence and deceit.

10 And it ſhall come to paſs in that day, ſaith the LORD, *that there ſhall be* the noiſe of a cry from the fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills.

V. 4. *And the name of the Chemarims*—Both the perſons and the memory of them. The Chemarims were either called ſo from their black garments they went in, or, from their ſwarthy colour occaſioned by the black ſmoke of incenſe: they were door-keepers, and ſextons of the houſe of Baal. *With the prieſts*—The prieſts of Baal.

V. 9. *In the ſame day alſo will I puniſh all thoſe that leap on the threſhold*—Rather, *that leap over the threſhold.* This expreſſion probably alludes to ſome idolatrous rite, like that practiſed by the Philiſtines in the temple of their god Dagon, where the *Prieſts did not tread upon the threſhold*, 1 Sam. v. 5. and accordingly the Chaldee paraphraſt interprets it of thoſe who obſerve the idolatrous rites of the Philiſtines. *Which fill their maſters houſes*—Septuagint reads, which fill the Lord's houſe.

11 Howl,

11 Howl, ye inhabitants of Makteſh, for all the merchant people are cut down, all they that bear ſilver are cut off.

12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with candles, and puniſh the men *that are* ſettled on their lees; that ſay in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo build houſes, but not inhabit *them*; and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the LORD: the mighty man ſhall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and diſtreſs, a day of waſteneſs and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs.

16 A day of the trumpet and alarm againſt the fenced cities and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the LORD: and their blood ſhall be poured out as duſt, and their fleſh as the dung.

18 Neither their ſilver nor their gold ſhall be able to deliver them in the day of the LORD's wrath; but the whole land ſhall be devoured by the fire of his jealouſy: for he ſhall make even a ſpeedy

a ſpeedy riddance of all them that dwell in the land.

CHAP. II.

1. *An exhortation to repentance.* 4. *The judgment of the Philiſtines,* 8. *Of Moab and Ammon,* 12. *Of Ethiopia and Aſſyria.*

GATHER yourſelves together, yea, gather together, O nation not deſired:

2 Before the decree bring forth, *before* the day paſs as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; ſeek righteouſneſs, ſeek meekneſs: it may be ye ſhall be hid in the day of the LORD's anger.

4 ¶ For Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive out Aſhdod at the noon-day, and Ekron ſhall be rooted up.

5 Wo unto the inhabitants of the ſea-coaſts, the nations of the Cherethites! the word of the LORD *is* againſt you: O Canaan, the land of the Philiſtines, I will even deſtroy thee, that there ſhall be no inhabitant.

6 And the ſea-coaſts ſhall be dwellings *and* cottages for ſhepherds, and folds for flocks.

7 And the coaſt ſhall be for the remnant of the houſe of Judah; they ſhall feed thereupon: in the houſes of Aſhkelon ſhall they lie down in the evening: for the LORD their God ſhall viſit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, where-

by

by they have reproached my people, and magnified *themſelves* againſt their border.

9 Therefore *as* I live, ſaith the LORD of hoſts, the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſalt-pits, and a perpetual deſolation: the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them.

10 This ſhall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the LORD of hoſts.

11 The LORD *will be* terrible unto them: for he will famiſh all the gods of the earth; and *men* ſhall worſhip him, every one from his place, *even* all the iſles of the heathen.

12 ¶ Ye Ethiopians alſo, *ye ſhall be* ſlain by my ſword.

13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria; and will make Nineveh a deſolation; *and* dry like a wilderneſs.

14 And flocks ſhall lie down in the midſt of her, all the beaſts of the nations: both the cormorant and the bittern ſhall lodge in the upper lintels of it; their voice ſhall ſing in the windows: deſolation *ſhall be* in the threſholds; for he ſhall uncover the cedar-work.

15 This *is* the rejoicing city that dwelt care-

V. 9. *The reſidue of my people ſhall ſpoil them, &c.*—Judas Maccabæus and his brethren ſubdued the Ammonites; but this and the ſeventh verſe will receive their completion at the general reſtoration of the Jewiſh nation: thoſe that then eſcape, and return from their ſeveral diſperſions, are elſewhere called by the name of reſidue and remnant, ſee chap. iii. 7. and Micah iv. 7.

V. 15. *This is the rejoicing city, &c.*—Its inhabitants indulged themſelves in their eaſe and pleaſures, and they

leſly, that ſaid in her heart, I *am*, and *there is* none beſide me: how is ſhe become a deſolation, a place for beaſts to lie down in! every one that paſſeth by her ſhall hiſs *and* wag his hand.

CHAP. III.

1. *A ſharp reproof of Jeruſalem for divers ſins.* 8. *An exhortation to wait for the reſtoration of Iſrael,* 14. *And to rejoice for their ſalvation.*

WO to her that is filthy and polluted, to the oppreſſing city!

2 She obeyed not the voice, ſhe received not correction: ſhe truſted not in the LORD, ſhe drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves: they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous perſons: her prieſts have polluted the ſanctuary, they have done violence to the law.

5 The juſt LORD *is* in the midſt thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjuſt knoweth no ſhame.

6 I have cut off the nations: their towers are deſolate; I made their ſtreets waſte that none

arrived at that degree of preſumption, as to fancy that no ſtrength or power could bring them down from their height, or make them ceaſe to be the capital city of the world. Babylon is charged with the ſame degree of pride and carnal ſecurity, Iſaiah chap. xlvii. 8.

V. 6. *I have cut off the nations: their towers are deſolate; I made their ſtreets waſte*—I have executed my vengeance upon that great city Nineveh, ſee chap. ii. 13. and have brought my judgments nearer to you, by giving up your brethren of the ten tribes into the hands of Shalmaneſer, who had put an end to that kingdom, and had carried its inhabitants captives into a ſtrange land, ſee 2 Kings xvii. 6.

paſſeth

paſſeth by: their cities are deſtroyed, ſo that there is no man, that there is none inhabitant.

7 I ſaid, Surely thou wilt fear me, thou wilt receive inſtruction; ſo their dwelling ſhould not be cut off, howſoever I puniſhed them: but they roſe early, *and* corrupted all their doings.

8 ¶ Therefore wait ye upon me, ſaith the LORD, until the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger; for all the earth ſhall be devoured with the fire of my jealouſy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD to ſerve him with one conſent.

10 From beyond the rivers of Ethiopia my ſuppliants, *even* the daughter of my diſperſed, ſhall bring mine offering.

11 In that day ſhalt thou not be aſhamed for all thy doings wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoice in thy pride, and thou ſhalt no more be haughty becauſe of my holy mountain.

12 I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the LORD.

13 The remnant of Iſrael ſhall not do iniquity,

V. 8. *Therefore wait ye upon me, ſaith the Lord, until the day that I riſe up to the prey*—Notwithſtanding theſe provocations, I exhort the faithful among you to expect the accompliſhment of the promiſes I have made of reſtoring the Jewiſh nation to my wonted favour, in the laſt ages of the world; and as a prelude to that great and important criſis, I will execute remarkable judgments upon the unbelievers and diſobedient.

nor

nor ſpeak lies; neither ſhall a deceitful tongue be found in their mouth: for they ſhall feed and lie down, and none ſhall make *them* afraid.

14 ¶ Sing, O daughter of Zion; ſhout, O Iſrael; be glad and rejoice with all the heart, O daughter of Jeruſalem.

15 The LORD hath taken away thy judgments, he hath caſt out thine enemy: the king of Iſrael, *even* the LORD, *is* in the midſt of thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and to* Zion, Let not thine hands be ſlack.

17 The LORD thy God in the midſt of thee *is* mighty: he will ſave, he will rejoice over thee with joy; he will reſt in his love, he will joy over thee with ſinging.

18 I will gather *them that are* ſorrowful for the ſolemn aſſembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold at that time I will undo all that afflict thee: and I will ſave her that halteth, and gather her that was driven out: and I will get them praiſe and fame in every land, where they have been put to ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivity before your eyes, ſaith the LORD.

V. 20. *I will make you a name and a praiſe, &c*—I will make you the ſubject of men's praiſe and admiration, who ſhall be induced to glorify God, when they ſhall ſee the wonderful works he hath wrought for you, in reſtoring you from your ſeveral diſperſions, and giving you a joyful meeting.

THE

THE BOOK OF HAGGAI.

CHAP. I.

1. *Haggai reproving the people's negligence,* 7. *Inciteth them to build the houſe.* 12. *And promiſeth God's aſſiſtance therein.*

IN the ſecond year of Darius the king, in the ſixth month, in the firſt day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, ſaying,

2 Thus ſpeaketh the LORD of hoſts, ſaying, This people ſay, The time is not come, the time that the LORD's houſe ſhould be built.

Haggai—Nine of the twelve minor prophets, propheſied before the captivity; but the three laſt ſome time after it. Haggai and Zechariah appeared about the ſame time, and were cotemporaries with Ezra, ſee Ezra v. 1. Haggai was one of thoſe many, who lived to ſee all the prophecies accompliſhed, which beſpoke the captivity of Iſrael and Judah, the ruin of Jeruſalem and the temple, the deſtruction of Nineveh, and other neighbouring cities and nations, nay, even of Babylon; in ſhort, the end of the firſt great monarchy, the commencement of the ſecond, the reſtoration of Judah with ſome of the ten tribes from captivity, and the rebuilding of the ſecond temple.

V. 2. *This people ſay the time is not come, the time that the Lord's houſe ſhould be built*— They pretended they had not the encouragement and protection of the king of Perſia. This prophecy ſeems to have been delivered before Darius had granted his decree for building the ſecond temple.

3 Then

3 Then came the word of the LORD by Haggai the prophet, ſaying,

4 *Is it* time for you, O ye, to dwell in your cieled houſes, and this houſe *lie* waſte?

5 Now therefore thus ſaith the LORD of hoſts, Conſider your ways.

6 Ye have ſown much, and bring in little; ye eat, but he have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages, *to put it* into a bag with holes.

7 ¶ Thus ſaith the LORD of hoſts, Conſider your ways.

8 Go up to the mountain, and bring wood, and build the houſe; and I will take pleaſure in it, and I will be glorified, ſaith the LORD.

9 Ye looked for much, and lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? ſaith the LORD of hoſts. Becauſe of mine houſe that *is* waſte, and ye run every man unto his own houſe.

10 Therefore the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon

V. 6. *You have ſown much, and bring in little, &c.* — Conſider both your ingratitude in neglecting to reſtore my houſe and worſhip, and what you have acquired by your dealings; for none of your undertakings are ſucceſsful, nor do you enjoy the fruit of your labour.

V. 9. *And ye run every man to his own houſe* — You complain of the times; yet they have not been ſo difficult but you find means to build fine houſes for yourſelves and to dwell in them, though you are content to let the Houſe of the moſt High lie in ruins.

men,

men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the ſon of Shealtiel, and Joſhua the ſon of Joſedech the high prieſt, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had ſent him; and the people did fear before the LORD.

13 Then ſpake Haggai the LORD's meſſenger, in the LORD's meſſage unto the people, ſaying, I *am* with you, ſaith the LORD.

14 And the LORD ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel governor of Judah, and the ſpirit of Joſhua the ſon of Joſedech the high prieſt, and the ſpirit of all the remnant of the people; and they came and did work in the houſe of the LORD of hoſts their God,

15 In the four and twentieth day of the ſixth month, in the ſecond year of Darius the king.

CHAP. II.

1. *He encourageth the people to the work by promiſe of greater glory to the ſecond temple, than was in the firſt.* 10. *He ſheweth that their ſins hindered the work.* 20. *God's promiſe to Zerubbabel.*

IN the ſeventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, ſaying,

2 Speak now to Zerubbabel the ſon of Shealtiel governor of Judah, and to Joſhua the ſon of Joſedech the high prieſt, and to the reſidue of the people, ſaying,

3 Who

3 Who *is* left among you that ſaw this houſe in her firſt glory? and how do ye ſee it now? *is it* not in your eyes in compariſon of it as nothing?

4 Yet now be ſtrong, O Zerubbabel, ſaith the LORD; and be ſtrong, O Joſhua, ſon of Joſedech the high prieſt; and be ſtrong, all ye people of the land, ſaith the LORD, and work; for I *am* with you, ſaith the LORD of hoſts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my ſpirit remaineth among you; fear ye not.

6 For thus ſaith the LORD of hoſts, Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the dry land;

7 And I will ſhake all nations, and the deſire of all nations ſhall come: and I will fill this houſe with glory, ſaith the LORD of hoſts.

8 The ſilver *is* mine, and the gold *is* mine, ſaith the LORD of hoſts.

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the LORD of hoſts:

V. 6. *I will ſhake the heavens, &c*—The Hebrews have no word whereby to expreſs the world, and therefore they do it by an enumeration of the principal parts of it: by this expreſſion may be meant earthquakes, and ſigns in the heavens. After the return of the captivity, this was metaphorically fulfilled by the commotions among the Grecians, Perſians, and Romans, which began ſoon after; and it was literally fulfilled by prodigies and earthquakes, at the birth, death, and reſurrection of Chriſt: the moſt terrible earthquake that ever was known in Judea, was that which happened juſt before our Saviour came.

V. 7. *The deſire of all nations ſhall come*—Rather, the expectation: the Meſſiah, ſhall come to his houſe; he that ſhall anſwer the deſires of mankind; ſuch a guide as the wiſeſt men among the heathen wiſhed for; and whoſe coming was the *hope of Iſrael*, and the completion of all the promiſes made to their fathers.

V. 9. *The glory of this latter houſe ſhall be greater than the former*—The glory of this ſecond temple ſhall exceed that of the former, not in riches or coſtly ornaments, but in this reſpect, that there the *Prince of peace* ſhall make his appearance, and there the goſpel of peace ſhall be publiſhed.

and

and in this place will I give peace, ſaith the LORD of hoſts.

13 ¶ In the four and twentieth *day* of the ninth *month*, in the ſecond year of Darius, came the word of the LORD by Haggai the prophet, ſaying,

11 Thus ſaith the LORD of hoſts, Aſk now the prieſts *concerning* the law, ſaying,

12 If one bear holy fleſh in the ſkirt of his garment, and with his ſkirt do touch bread, or pottage, or wine, or oil, or any meat, ſhall it be holy? And the prieſts anſwered, and ſaid, No.

13 Then ſaid Haggai, If *one that is* unclean by a dead body touch any of theſe, ſhall it be unclean? And the prieſts anſwered and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation, before me, ſaith the LORD, and ſo *is* every work of their hands: and that which they offer there *is* unclean.

15 And now, I pray you, conſider from this day and upward, from before a ſtone was laid upon a ſtone in the temple of the LORD:

16 Since thoſe *days* were, when *one* came to an heap of twenty *meaſures*, there were *but* ten: when *one* came to the preſs-fat for to draw out fifty *veſſels* out of the preſs, there were *but* twenty.

17 I ſmote you with blaſting and with mildew, and with hail, in all the labours of your hands; yet ye *turned* not to me, ſaith the LORD.

18 Conſider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD's temple was laid, conſider *it*.

19 *Is* the ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth; from this day will I bleſs *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, ſaying,

21 Speak to Zerubbabel, governor of Judah, ſaying, I will ſhake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will deſtroy the ſtrength of the kingdoms of the heathen; and I will overthrow the chariots and thoſe that ride in them; and the horſes and their riders ſhall come down, every one by the ſword of his brother.

23 In that day, ſaith the LORD of hoſts, will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, ſaith the LORD, and will make thee as a ſignet: for I have choſen thee, ſaith the LORD of hoſts.

V. 22. *I will overthrow the throne of kingdoms, &c.* — This prophecy plainly relates to the ſecond coming of the Meſſiah, or to that illuſtrious appearance of his kingdom, which ſhall put a period to the nations of the world, and *the kingdoms of the earth ſhall become the kingdom of the Lord and his Chriſt.*

V. 23. *In that day—will I take thee, O Zerubbabel my ſervant, &c.*—I will inveſt thee with my power and authority, as the head of my church, and judge of the world. This could not be fulfilled in Zerubbabel, who did not in all probability live many years after the finiſhing of the temple; and conſequently could not ſee any of the great changes here foretold; the Meſſiah therefore muſt be here deſcribed under the name of Zerubbabel, as he is elſewhere under that of David.

THE

THE BOOK OF ZECHARIAH.

CHAP. I.

1. *Zechariah exhorteth to repentance.* 7. *The viſion of the horſes.* 12. *Comfortable promiſes are made to Jeruſalem.*

IN the eighth month, in the ſecond year of Darius, came the word of the LORD unto Zechariah the ſon of Barachiah the ſon of Iddo the prophet, ſaying,

2 The LORD hath been ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the LORD of hoſts; Turn ye unto me, ſaith the LORD of hoſts, and I will turn unto you, ſaith the LORD of hoſts.

4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith

Zechariah — Zechariah propheſies more particularly concerning the Meſſiah than Haggai had done. He was ſent to the Jews on the ſame meſſage, namely, to reprove them for their backwardneſs in erecting the temple, and reſtoring the divine worſhip; but eſpecially for their diſorderly lives and manners, which could not fail of calling down the judgments of God upon them. At the ſame time he endeavours, by ſeveral noble types and viſions, to encourage thoſe that feared God with gracious promiſes of the coming, the kingdom, the temple, the prieſthood, and the glory of Chriſt, whom he calls the BRANCH. He is the moſt obſcure of all the leſſer prophets; his ſtile being interrupted, and without connection.

the

the LORD of hoſts, Turn ye now from your evil ways, and *from* your evil doings; but they did not hear, nor hearken unto me, ſaith the LORD.

5 Your fathers where *are* they? and the prophets, do they live for ever?

6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not take hold of your fathers? and they returned, and ſaid, Like as the LORD of hoſts thought to do unto us, according to our ways and according to our doings, ſo hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the ſecond year of Darius, came the word of the LORD unto Zechariah the ſon of Barachiah the ſon of Iddo the prophet, ſaying,

8 I ſaw by night, and behold, a man riding upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horſes, ſpeckled, and white.

9 Then ſaid I, O my lord, what *are* theſe? And the angel that talked with me ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrtle-trees, anſwered and ſaid, Theſe *are they* whom the LORD hath ſent to walk to and fro through the earth.

V. 8. *I ſaw by night, and behold, a man riding upon a red horſe*—A red horſe is an emblem of war. The man, or the angel, riding upon him, denotes the Son of God, appearing as captain of the armies of the Almighty. *He ſtood among the myrtle-trees that were in the bottom*—As if he and his companions were refreſhing themſelves in a ſhady valley after the fatigues of war. The viſion denotes the peace that enſued after Darius had executed the vengeance of God upon the inhabitants of Babylon, and made himſelf maſter of that great city.

11 And

11 And they anſwered the angel of the LORD that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt.

12 ¶ Then the angel of the LORD anſwered and ſaid, O LORD of hoſts, how long wilt thou not have mercy on Jeruſalem and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten years?

13 And the LORD anſwered the angel that talked with me *with* good words *and* comfortable words.

14 So the angel that communed with me, ſaid unto me, Cry thou, ſaying, Thus ſaith the LORD of hoſts, I am jealous for Jeruſalem and for Zion with a great jealouſy.

15 And I am very ſore diſpleaſed with the heathen *that are* at eaſe; for I was but a little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the LORD, I am returned to Jeruſalem with mercies; my houſe ſhall be built in it, ſaith the LORD of hoſts, and a line ſhall be ſtretched forth upon Jeruſalem.

17 Cry yet, ſaying, Thus ſaith the LORD of hoſts, My cities through proſperity ſhall yet be ſpread abroad; and the LORD ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem.

18 ¶ Then lifted I up mine eyes and ſaw, and behold four horns.

19 And I ſaid unto the angel that talked with me, What *be* theſe? And he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

20 And

20 And the LORD ſhewed me four carpenters.
21 Then ſaid I, What come theſe to do? And he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lift up *their* horn over the land of Judah to ſcatter it.

CHAP. II.

1. *God in his care of Jeruſalem, ſendeth to meaſure it.* 6. *The redemption of Zion.*

I Lifted up mine eyes again, and looked, and behold, a man with a meaſuring-line in his hand.
2 Then ſaid I, Whither goeſt thou? And he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof.
3 And behold, the angel that talked with me went forth, and another angel went out to meet him,
4 And ſaid unto him, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited *as* towns without walls, for the multitude of men and cattle therein.
5 For I, ſaith the LORD, will be unto her a wall of fire round about, and will be the glory in the midſt of her.

V. 5. *For I, ſaith the Lord, will be unto her a wall of fire, &c.*—I the Lord will defend her by my angels, as ſo many flames of fire ſurrounding her, and my ſpecial preſence ſhall be her protection. This prophecy will receive its utmoſt completion in the New Jeruſalem, when the glory of the Lord and the Lamb ſhall be the light thereof.

6 ¶ Ho,

6 ¶ Ho, ho, *come forth*, and flee from the land of the north! ſaith the LORD, for I have ſpread you abroad as the four winds of the heaven, ſaith the LORD.

7 Deliver thyſelf, O Zion, that dwelleſt *with* the daughter of Babylon.

8 For thus ſaith the LORD of hoſts; After the glory hath he ſent me unto the nations which ſpoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants: and ye ſhall know that the LORD of hoſts hath ſent me.

10 Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midſt of thee, ſaith the LORD.

11 And many nations ſhall be joined to the LORD in that day, and ſhall be my people; and I will dwell in the midſt of thee, and thou ſhalt know that the LORD of hoſts hath ſent me unto thee.

12 And the LORD ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again.

13 Be ſilent, O all fleſh, before the LORD: for he is raiſed up out of his holy habitation.

V. 13. *Be ſilent, O all fleſh, before the Lord*—Let both Jew and Gentile reverence and adore God, and expect the accompliſhment of his word. *For he is raiſed up out of his holy habitation* — God is on this work already, and he will not reſt till he has fully accompliſhed it.

CHAP.

CHAP. III.

Under the type of Joſhua, the reſtoration of the church is promiſed.

AND he ſhewed me Joſhua the high prieſt ſtanding before the angel of the LORD, and Satan ſtanding at his right hand to reſiſt him.

2 And the LORD ſaid unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath choſen Jeruſalem, rebuke thee: *is* not this a brand plucked out of the fire?

3 Now Joſhua was clothed with filthy garments, and ſtood before the angel.

4 And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment.

5 And I ſaid, Let them ſet a fair mitre upon his head. So they ſet a fair mitre upon his head, and clothed him with garments. And the angel of the LORD ſtood by.

6 And the angel of the LORD proteſted unto Joſhua, ſaying,

7 Thus ſaith the LORD of hoſts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou ſhalt alſo judge my houſe,

V. 1. *Joſhua the high prieſt*—Perhaps Jeſhua in Ezra v. 2. is here and in Haggai changed into Joſhua, with the ſame typical view as Oſhea was by Moſes, ſee Note on Numb. xiii. 16. *And Satan ſtanding at his right hand*—i. e. To be his accuſer, as he is called Rev. xii. 10. ſo here he is repreſented as aggravating the faults or infirmities of Joſhua, the repreſentative of the whole body of the Jews. It was the cuſtom in courts of judicature, for the accuſer to ſtand at the right hand of the accuſed, ſee Pſal. cix. 6.

and

and ſhalt alſo keep my courts, and I will give thee places to walk among theſe that ſtand by.

8 Hear now, O Joſhua, the high prieſt, thou and thy fellows that ſit before thee: for they *are* men wondered at: for behold, I will bring forth my ſervant The BRANCH.

9 For behold, the ſtone that I have laid before Joſhua; upon one ſtone *ſhall be* ſeven eyes: behold, I will engrave the graving thereof, ſaith the LORD of hoſts, and I will remove the iniquity of that land in one day.

10 In that day, ſaith the LORD of hoſts, ſhall ye call every man his neighbour under the vine and under the fig-tree.

CHAP. IV.

1. *By the golden candleſtick is foreſhewn the good ſucceſs of Zerubbabel's foundation.* 11. *By the two olive-trees, the two anointed ones.*

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his ſleep,

2 And ſaid unto me, What ſeeſt thou? and I ſaid, I have looked, and behold, a candleſtick all *of* gold, with a bowl upon the top of it, and his ſeven lamps thereon, and ſeven pipes to the ſeven lamps which *are* upon the top thereof;

V. 8. *I will bring forth my ſervant the BRANCH*— I will point out, or foretel the coming of the Meſſiah into the world, as a perſon altogether diſtinct from Joſhua, or any other preſent among you, and I will make him known to you under the name of the BRANCH: a title often given to the Meſſiah, by the prophets as deſcending from the ſtock of David: ſee Iſaiah chap. iv. 2. and Jeremiah chap. xxiii. 5.

V. 2. *I have looked, and behold a candleſtick all of gold*— This repreſented the temple ſervice, and the whole polity of the Jewiſh conſtitution, which depended upon the reſtoration of the temple.

3 And two olive-trees by it, one upon the right *ſide* of the bowl, and the other upon the left *ſide* thereof.

4 So I anſwered, and ſpake to the angel that talked with me, ſaying, What *are* theſe, my lord?

5 Then the angel that talked with me, anſwered and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my lord.

6 Then he anſwered, and ſpake unto me, ſaying, This *is* the word of the LORD unto Zerubbabel, ſaying, Not by might, nor by power, but by my Spirit, ſaith the LORD of hoſts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou ſhalt become* a plain: and he ſhall bring forth the head-ſtone thereof with ſhoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, ſaying,

9 The hands of Zerubbabel have laid the foundation of this houſe: his hands ſhall alſo finiſh it: and thou ſhalt know that the LORD of hoſts hath ſent me unto you.

10 For who hath deſpiſed the day of ſmall things? for they ſhall rejoice, and ſhall ſee the

V. 7. *Who art thou, O great mountain? Before Zerubbabel thou ſhalt become a plain* — Removing mountains, is a proverbial expreſſion to denote our overcoming the greateſt difficulties: ſo the angel here encourages Zerubbabel to go on with his undertaking, aſſuring him that nothing ſhould withſtand him. *Crying, Grace, grace unto it*—Wiſhing all proſperity, and a long continuance of it, to the temple, and thoſe that worſhip God therein.

V. 10. *For who hath deſpiſed the day of ſmall things* — In the work of God, the day of ſmall things is not to be deſpiſed. God often chuſes weak inſtruments, to bring about mighty things: and though the beginnings be ſmall, he can make the latter end greatly to increaſe.

plummet

plummet in the hand of Zerubbabel *with* thoſe ſeven: they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then anſwered I, and ſaid unto him, What *are* theſe two olive-trees, upon the right *ſide* of the candleſtick, and upon the left *ſide* thereof?

12 And I anſwered again, and ſaid unto him, What *be theſe* two olive-branches, which through the two golden pipes empty the golden *oil* out of themſelves?

13 And he anſwered me, and ſaid, Knoweſt thou not what theſe *be?* And I ſaid, No, my lord.

14 Then ſaid he, Theſe *are* the two anointed ones that ſtand by the LORD of the whole earth.

CHAP. V.

1. *By the flying roll is ſhewed the curſe of thieves and ſwearers.* 5. *Babylon's ruin.*

THEN I turned and lifted up mine eyes, and looked, and behold, a flying roll.

2 And he ſaid unto me, What ſeeſt thou? And I anſwered, I ſee a flying roll, the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then ſaid he unto me, This *is* the curſe that goeth forth over the face of the whole earth: for every one that ſtealeth ſhall be cut off *as* on this ſide, according to it; and every one that ſweareth ſhall be cut off *as* on that ſide, according to it.

4 I will bring it forth, ſaith the LORD of hoſts,

and

and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.

5 ¶ Then the angel that talked with me went forth, and ſaid unto me, Lift up now thine eyes, and ſee what *is* this that goeth forth.

6 And I ſaid, What *is* it? And he ſaid, This *is* an ephah that goeth forth. He ſaid moreover, This *is* their reſemblance through all the earth.

7 And behold, there was lifted up a talent of lead: and this *is* a woman that ſitteth in the midſt of the ephah.

8 And he ſaid, This *is* Wickedneſs. And he caſt it into the midſt of the ephah; and he caſt the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a ſtork: and they lifted up the ephah between the earth and the heaven.

10 Then ſaid I to the angel that talked with me, Whither do theſe bear the ephah?

11 And he ſaid unto me, To build it an houſe in the land of Shinar: and it ſhall be eſtabliſhed and ſet there upon her own baſe.

V. 4. *And it ſhall enter into the houſe of the thief, &c*—The curſe denounced in this roll, ſhall take hold of a man and his family, and ſhall never leave them till they are utterly conſumed: it ſhall be like the leproſy that infects an houſe, and cannot be purged till the houſe itſelf be pulled down, ſee Lev. xiv. 45.

V. 7. *A woman that ſitteth in the midſt of the ephah* — A woman, the third in the viſion. Perhaps this viſion was purpoſely obſcure, leaſt a plain denunciation of the ſecond overthrow of the ſtate and temple, might diſcourage them from going forward in the preſent reſtoration of them.

CHAP.

CHAP. VI.

1. *The viſion of the four chariots.* 9. *By the crowns of Joſhua are ſhewed the temple and kingdom of Chriſt the Branch.*

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains: and the mountains *were* mountains of braſs.

2 In the firſt chariot *were* red horſes; and in the ſecond chariot, black horſes;

3 And in the third chariot, white horſes; and in the fourth chariot, griſled and bay horſes.

4 Then I anſwered, and ſaid unto the angel that talked with me, What *are* theſe, my lord?

5 And the angel anſwered and ſaid unto me, Theſe *are* the four ſpirits of the heavens, which go forth from ſtanding before the LORD of all the earth.

6 The black horſes which *are* therein go forth into the north country; and the white go forth after them: and the griſled go forth toward the ſouth country.

7 And the bay went forth, and ſought to go that they might walk to and fro, through the earth: and he ſaid, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the

V. 2. *In the firſt chariot were red horſes*—Denoting bloody times, Rev. vi. 4. *And in the ſecond chariot black horſes*—Perhaps a time of mortality, and waſting diſeaſes, Rev. vi. 5.

V. 3. *And in the third chariot white horſes*—Signifying joyful and proſperous affairs, chap. i. 8. *And in the fourth chariot griſled and bay horſes*—A mixed ſtate of affairs.

north

north country have quieted my ſpirit in the north country.

9 ¶ And the word of the LORD came unto me, ſaying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe of Joſiah the ſon of Zephaniah;

11 Then take ſilver and gold, and make crowns, and ſet *them* upon the head of Joſhua the ſon of Joſedech the high prieſt,

12 And ſpeak unto him, ſaying, Thus ſpeaketh the LORD of hoſts, ſaying, Behold, the man whoſe name *is* The BRANCH: and he ſhall grow up out of his place, and he ſhall build the temple of the LORD:

13 Even he ſhall build the temple of the LORD; and he ſhall bear the glory, and ſhall ſit and rule upon his throne; and he ſhall be a prieſt upon his throne: and the counſel of peace ſhall be between them both.

14 And the crowns ſhall be to Helim, and to Tobijah, and to Jedaiah, and to Hen the ſon of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off ſhall come and build in the temple of the LORD, and ye ſhall know that the LORD of hoſts hath ſent me unto you.

V. 11. *Make crowns, and ſet them upon the head of Joſhua*—Two crowns of gold are ordered to be placed upon the head of Joſhua, to ſignify that the Meſſiah, the BRANCH, mentioned in the following verſe, of whom Joſhua was a type, ſhould be both a king and a prieſt; and therefore ſhould have a right to wear both theſe crowns.

And

And *this* ſhall come to paſs, if ye will diligently obey the voice of the LORD your God.

CHAP. VII.

1. *The captives enquire of faſting.* 4. *Zechariah reproveth their faſting.* 8. *Sin the cauſe of their captivity.*

AND it came to paſs in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chiſleu;

2 When they had ſent unto the houſe of God Sherezer and Regem-melech and their men to pray before the LORD,

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the LORD of hoſts, and to the prophets, ſaying, Should I weep in the fifth month, ſeparating myſelf, as I have done theſe ſo many years?

4 ¶ Then came the word of the LORD of hoſts unto me, ſaying,

5 Speak unto all the people of the land, and to the prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh *month*, even thoſe ſeventy years, did ye at all faſt unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourſelves*, and drink *for yourſelves?*

7 *Should ye* not *hear* the words which the LORD

V. 2. *When they had ſent unto the houſe of God, Sherezer and Regem-melech*—Theſe probably were perſons of ſome note among the Jews that ſtill continued at Babylon, and either came of their own accord, or were ſent by the exiles there to the temple at Jeruſalem, to offer ſacrifices on the altar, and make prayers for themſelves and their friends in the temple, which was building, and was carried on with good ſucceſs.

hath

hath cried by the former prophets, when Jeruſalem was inhabited and in proſperity, and the cities thereof round about her, when *men* inhabited the ſouth and the plain?

8 ¶ And the word of the LORD came unto Zechariah, ſaying,

9 Thus ſpeaketh the LORD of hoſts, ſaying, Execute true judgment, and ſhew mercy and compaſſions every man to his brother:

10 And oppreſs not the widow, nor the fatherleſs, the ſtranger, nor the poor; and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear.

12 Yea, they made their hearts *as* an adamant-ſtone, leſt they ſhould hear the law, and the words which the LORD of hoſts hath ſent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hoſts.

13 Therefore it is come to paſs, *that* as he cried and they would not hear, ſo they cried and I would not hear, ſaith the LORD of hoſts:

14 But I ſcattered them with a whirlwind among all the nations whom they knew not. Thus the land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant land deſolate.

CHAP. VIII.

1. *Jeruſalem's reſtoration.* 9. *They are encouraged to the building by God's favour.*

AGAIN the word of the LORD of hoſts came *to me*, ſaying,

2 Thus

2 Thus ſaith the LORD of hoſts, I was jealous for Zion with great jealouſy, and I was jealous for her with great fury.

3 Thus ſaith the LORD, I am returned unto Zion, and will dwell in the midſt of Jeruſalem: and Jeruſalem ſhall be called, A city of truth; and the mountain of the LORD of hoſts, The holy mountain.

4 Thus ſaith the LORD of hoſts, There ſhall yet old men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand for very age.

5 And the ſtreets of the city ſhall be full of boys and girls playing in the ſtreets thereof.

6 Thus ſaith the LORD of hoſts, If it be marvellous in the eyes of the remnant of this people in theſe days, ſhould it alſo be marvellous in mine eyes? ſaith the LORD of hoſts.

7 Thus ſaith the LORD of hoſts, Behold, I will ſave my people from the eaſt country, and from the weſt country.

8 And I will bring them, and they ſhall dwell in the midſt of Jeruſalem: and they ſhall be my people, and I will be their God in truth and in righteouſneſs.

9 ¶ Thus ſaith the LORD of hoſts, Let your hands be ſtrong, ye that hear in theſe days theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of LORD of hoſts was laid, that the temple might be built.

V. 7. *From the eaſt country, and from the weſt country*—The original may be literally tranſlated, *From the riſing to the going down of the ſun*, i. e. From all parts of the world, ſee Pſal. l. 1. cxiii. 3. Mal. i. 11.

10 For before theſe days there was no hire for man, nor any hire for beaſt; neither *was there any* peace to him that went out, or came in, becauſe of the affliction: for I ſet all men every one againſt his neighbour.

11 But now I *will* not *be* unto the reſidue of this people as in the former days, ſaith the LORD of hoſts.

12 For the ſeed *ſhall be* proſperous: the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew: and I will cauſe the remnant of this people to poſſeſs all theſe *things*.

13 And it ſhall come to paſs, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the LORD of hoſts, As I thought to puniſh you, when your fathers provoked me to wrath, ſaith the LORD of hoſts, and I repented not;

15 So again have I thought in theſe days to do well unto Jeruſalem and to the houſe of Judah: fear ye not;

16 Theſe *are* the things that ye ſhall do, Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates;

17 And let none of you imagine evil in your hearts againſt his neighbour: and love no falſe

V. 13. *Ye were a curſe among the heathen* — A ſtanding monument of God's vengeance; ſo that the heathen uſed this as a common form of imprecation, God do ſo to me as he did to the Jews, ſee Jer. xxix. 22.

oath:

oath: for all theſe *are things* that I hate, ſaith the LORD.

18 And the word of the LORD of hoſts came unto me, ſaying,

19 Thus ſaith the LORD of hoſts, The faſt of the fourth *month*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth ſhall be to the houſe of Judah joy and gladneſs, and chearful feaſts: therefore love the truth and peace.

20 Thus ſaith the LORD of hoſts, *It ſhall* yet *come to paſs*, that there ſhall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* ſhall go to another, ſaying, Let us go ſpeedily to pray before the LORD, and to ſeek the LORD of hoſts: I will go alſo.

22 Yea, many people and ſtrong nations ſhall come to ſeek the LORD of hoſts in Jeruſalem, and to pray before the LORD.

23 Thus ſaith the LORD of hoſts, In thoſe days *it ſhall come to paſs*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you: for we have heard *that* God *is* with you.

CHAP. IX.

1. *God defendeth his church.* 9. *Zion is exhorted to rejoice for the coming of Chriſt.*

THE burden of the word of the LORD in the land of Hadrach, and Damaſcus *ſhall be* the reſt

V. 19. *Therefore love the truth and peace*—God regards an upright converſation more than the moſt exact performance of external duties. Theſe inſtructions prepared the minds of men for receiving the goſpel, which inculcates and recommends purity of heart and ſanctity of life.

reſt thereof: when the eyes of man, as of all the tribes of Iſrael, *ſhall be* toward the LORD,

2 And Hamath alſo ſhall border thereby; Tyrus and Zidon, though it be very wiſe.

3 And Tyrus did build herſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the Lord will caſt her out, and he will ſmite her power in the ſea; and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowful; and Ekron, for her expectation ſhall be aſhamed; and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a baſtard ſhall dwell in Aſhdod; and I will cut off the pride of the Philiſtines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *ſhall be* for our God, and he ſhall be as a governor in Judah, and Ekron as a Jebuſite.

8 And I will encamp about mine houſe, becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth: and no oppreſſor ſhall paſs through them any more: for now have I ſeen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion;

V. 2. *Zidon, though it be very wiſe* —The Zidonians valued themſelves as the firſt inventors of letters and the ſciences, and were famous for their ſkill in navigation.

V. 5. *The king ſhall periſh from Gaza*— That city was taken by Alexander after a ſiege of two months, ten thouſand of the inhabitants being ſlain, and the governor was dragged round the city till he expired.

ſhout,

ſhout, O daughter of Jeruſalem. Behold, thy King cometh unto thee; he *is* juſt, and having ſalvation; lowly, and riding upon an aſs, and upon a colt the fole of an aſs.

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle-bow ſhall be cut off: and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* from ſea *even* to ſea, and from the river *even* to the ends of the earth.

11 As for thee alſo, by the blood of thy covenant I have ſent forth thy priſoners out of the pit wherein *is* no water.

12 Turn ye to the ſtrong hold, ye priſoners of hope: even to-day do I declare *that* I will render double unto thee:

13 When I have bent Judah for me, filled the bow with Ephraim, and raiſed up thy ſons, O Zion, againſt thy ſons, O Greece, and made thee as a ſword of a mighty man:

V. 9. *Behold, thy king cometh unto thee*—The Meſſiah. He that is ſo often deſcribed in the prophets as the king of Iſrael, was known by that name among the Jews in our Saviour's time, and called by the name of David their king, Jer. xxx. 9. and Hoſ. iii. 5. ſhall certainly come at the time appointed, *Riding upon an aſs, and a colt the fole of an aſs*—Or, *even upon a colt the fole of an aſs*. This prophecy was literally fulfilled by the bleſſed Jeſus, when he entered Jeruſalem ſitting on an aſs, affecting the primitive ſimplicity of the patriarchs and judges of old.

V. 11. *By the blood of thy covenant I have ſent forth thy priſoners out of the pit*—The words import the deliverance of mankind from the bondage of ſin and Satan, by virtue of the covenant ſealed by the blood of Chriſt.

V. 13. *When I have bent Judah for me*—In the days when Judah ſhall be in my hand as a ſtrong bow, ready bent. *Filled the bow with Ephraim*—Ephraim, the remainder of the ten tribes (which returned with Judah) ſhall be for a ſupply of warriors; as the quiver filled is a ſupply of arrows to the bow-man. *And raiſed up thy ſons, O Zion, againſt thy ſons, O Greece*—Againſt the Grecians or Ionians, who had oppreſſed the Jews, and bought them for ſlaves, againſt whom the Jews took arms, under the conduct of the Maccabees, to whom Chriſt made good, much of this promiſe.

14 And

14 And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord GOD ſhall blow the trumpet, and ſhall go with whirlwinds of the ſouth.

15 The LORD of hoſts ſhall defend them: and they ſhall devour, and ſubdue with ſling-ſtones; and they ſhall drink, *and* make a noiſe as through wine, and they ſhall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God ſhall ſave them in that day as the flock of his people; for *they ſhall be as* the ſtones of a crown, lifted up as an enſign upon his land.

17 For how great *is* his goodneſs, and how great *is* his beauty! corn ſhall make the young men chearful, and new wine the maids.

CHAP. X.

1. *God is to be ſought unto, and not idols.* 5. *The reſtoration of Judah propheſied.*

ASK ye of the LORD rain in the time of the latter rain; *ſo* the LORD ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field.

2 For the idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they went their ways as a flock, they were troubled, becauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the LORD of hoſts hath viſited his flock the houſe of Judah,

and

and hath made them as his goodly horſe in battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppreſſor together.

5 ¶ And they ſhall be as mighty men which tread down *their enemies* in the mire of the ſtreets in the battle: and they ſhall fight, becauſe the LORD *is* with them, and the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe of Joſeph, and I will bring them again to place them: for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoice as through wine: yea, their children ſhall ſee it, and be glad: their heart ſhall rejoice in the LORD.

8 I will hiſs for them, and gather them: for I have redeemed them, and they ſhall increaſe as they have increaſed.

9 And I will ſow them among the people: and they ſhall remember me in far countries, and they ſhall live with their children, and turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria: and I will bring them into the land of Gilead and

V. 4. *Out of him* — From God. *Came forth the corner*—The prince or ruler, who is in a polity as a corner-ſtone in buildings. *Out of him every oppreſſor*—Or collector of tribute. It was from God that Nebuchadnezzar mightily prevailed, and oppreſſed Iſrael; and it is from God alſo, that Judah grows up to ſuch power, as to be able to cope with his adverſaries, and to impoſe on them what tribute he choſe.

Lebanon;

Lebanon; and *place* ſhall not be found for them.

11 And he ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up; and the pride of Aſſyria ſhall be brought down, and the ſceptre of Egypt ſhall depart away.

12 And I will ſtrengthen them in the LORD, and they ſhall walk up and down in his name, ſaith the LORD.

CHAP. XI.

1. *The deſtruction of Jeruſalem.* 10. *The ſtaves, Beauty and Bands.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree; for the cedar is fallen; becauſe the mighty are ſpoiled: howl, O ye oaks of Baſhan; for the foreſt of the vintage is come down.

3 *There is* a voice of the howling of the ſhepherds; for their glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the LORD my God, Feed the flock of the ſlaughter:

5 Whoſe poſſeſſors ſlay them, and hold themſelves not guilty; and they that ſell them, ſay,

V. 11. *And he paſſed through the ſea, &c*—The whole verſe is an alluſion to what God did in the two famous deliverances of his people, bringing them out of Egypt, through the Red Sea, and through Jordan, and deſtroying the Egyptians, and delivering them out of Aſſyrian bondage, and in order thereto, deſtroying that kingdom.

V. 1. *Open thy doors, O Lebanon, &c.*—That deſtruction of the Jewiſh church and nation, is here foretold in dark and figurative expreſſions, which our Lord, when the time was at hand, propheſied of very plainly.

Bleſſed

Bleſſed *be* the LORD; for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the LORD; but lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they ſhall ſmite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of ſlaughter, *even* you, O poor of the flock. And I took unto me two ſtaves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three ſhepherds alſo I cut off in one month: and my ſoul loathed them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off: and let the reſt eat, every one the fleſh of another.

10 ¶ And I took my ſtaff *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ſo the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I ſaid unto them, If ye think good,

V. 7. *I took unto me two ſtaves; the one I called Beauty, the other I called Bands*—Theſe two ſtaves repreſented the new covenant. The one he called *Beauty* or *delight*, i. e. his favour or kindneſs toward his people: This was remarkably fulfilled in our Saviour, whoſe gracious words and beneficial labours, were conſpicuous through the whole courſe of his life. The other he called *Bands*, by which he meant the bond of the new covenant, whereby he intended to unite both the kingdoms of Iſrael and Judah under himſelf, as their head and king, ſee Ezekiel xxxvii. 22. and then afterwards to unite the Jews and Gentiles into one church, ſee John chap. x. 16. and Epheſians chapter ii. 14.

give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of ſilver.

13 And the LORD ſaid unto me, Caſt it unto the potter: a goodly price that I was priſed at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the LORD.

14 Then I cut aſunder mine other ſtaff, *even* Bands, that I might break the brotherhood between Judah and Iſrael.

15 And the LORD ſaid unto me, Take unto thee yet the inſtruments of a fooliſh ſhepherd.

16 For lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit *thoſe that be* cut off, neither ſhall ſeek the young one, nor heal *that that is* broken, nor feed that that ſtandeth ſtill: but he ſhall eat the fleſh of the fat, and tear their claws in pieces.

17 Wo to the idol ſhepherd that leaveth the flock: the ſword *ſhall be* upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

CHAP. XII.

1. *Jeruſalem a cup of trembling,* 3. *And a burdenſome ſtone to her adverſaries.* 6. *The victorious reſtoring of Judah.*

THE burden of the word of the LORD for Iſrael, ſaith the LORD, which ſtretcheth

V. 12. *So they weighed for my price thirty pieces of ſilver, &c*—They valued me at no more than the price of a ſlave, Matt. xxvi. 15. This whole tranſaction performed by Zechariah in a viſion, was deſigned to be an exact repreſentation of the ſeveral circumſtances that attended the betraying of the Meſſiah by Judas, the price the chief prieſts put upon him, and the uſe to which the money was applied: it is one of thoſe prophecies whoſe literal ſenſe is fulfilled in our bleſſed Saviour, and cannot be applied to any other perſon, but in a very improper ſenſe.

forth

forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

2 Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege both againſt Judah *and* againſt Jeruſalem.

3 ¶ And in that day will I make Jeruſalem a burdenſome ſtone for all people: all that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the LORD, I will ſmite every horſe with aſtoniſhment, and his rider with madneſs: and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſs.

5 And the governors of Judah ſhall ſay in their heart, The inhabitants of Jeruſalem *ſhall be* my ſtrength in the LORD of hoſts their God.

6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a ſheaf; and they ſhall devour all the people round about, on the right hand and on the left: and Jeruſalem ſhall be inhabited again in her own place, *even* in Jeruſalem.

7 The LORD alſo ſhall ſave the tents of Judah firſt, that the glory of the houſe of David, and

V. 7. *The Lord alſo ſhall ſave the tents of Judah firſt* — The Lord ſhall firſt give ſucceſs to the body of the Jewiſh nation that encamp in the open field, that the valour of the houſe of David, and of the people that defend the walls of Jeruſalem, may not eclipſe the valour and courage of the people who live in the open country.

the

the glory of the inhabitants of Jeruſalem do not magnify *themſelves* againſt Judah.

8 In that day ſhall the LORD defend the inhabitants of Jeruſalem: and he that is feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the LORD before them.

9 And it ſhall come to paſs in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications: and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for *his* only *ſon*, and ſhall be in bitterneſs for him as one that is in bitterneſs for *his* firſt-born.

11 In that day ſhall there be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land ſhall mourn, every family apart: the family of the houſe of David apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart;

13 The family of the houſe of Levi apart, and

V. 10. *I will pour upon the houſe of David, &c.*—I will beſtow a plentiful effuſion of my grace and ſpirit upon the deſcendants of David's family, and the reſt of the Jews, whereby they ſhall be brought to a deep humiliation for their own ſins, and a compunction of heart for thoſe of their fathers, in crucifying their Lord and Saviour. *They ſhall look upon me whom they have pierced* — An ancient MS. reads it, *They ſhall look upon him whom they have pierced*: which muſt be the right reading, as it makes it conformable with St. John, chap. xix, 37. who there quotes this very paſſage.

V. 13. *The family of the houſe of Levi apart*—The ſacerdotal tribe were the moſt bitter perſecutors of Chriſt; they hired the traitor, they ſought witneſs; the high prieſt, (the head of that family) condemned him to die, for all which they ſhall one day reckon with God, and therefore above other tribes. they are particularly named as chief mourners for their cruelty to Chriſt.

their

their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAP. XIII.

1. *Jeruſalem's purgation from idolatry, and falſe prophecy.*
7. *The death of Chriſt, and the trial of a third part.*

IN that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſin and for uncleanneſs.

2 And it ſhall come to paſs in that day, ſaith the LORD of hoſts, *that* I will cut off the names of the idols out of the land, and they ſhall no more be remembered: and alſo I will cauſe the prophets and the unclean ſpirit to paſs out of the land.

3 And it ſhall come to paſs, *that* when any ſhall yet propheſy, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the LORD: and his father and his mother, that begat him, ſhall thruſt him through, when he propheſieth.

4 And it ſhall come to paſs in that day, *that* the prophets ſhall be aſhamed every one of his viſion, when he hath propheſied; neither ſhall they wear a rough garment to deceive.

V. 1. *In that day there ſhall be a fountain opened to the houſe of David, &c.* — The houſe of David with the other inhabitants of Jeruſalem, upon their ſolemn humiliation, and believing in him whom they have crucified and rejected, ſhall obtain a full and free pardon of all their ſins.

5 But

5 But he ſhall ſay, I *am* no prophet, I *am* an huſbandman; for man taught me to keep cattle from my youth.

6 And *one* ſhall ſay unto him, What *are* theſe wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded *in* the houſe of my friends.

7 ¶ Awake, O ſword, againſt my ſhepherd, and againſt the man *that is* my fellow, ſaith the LORD of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

8 And it ſhall come to paſs, *that* in all the land, ſaith the LORD, two parts therein ſhall be cut off, *and* die; but the third ſhall be left therein.

9 And I will bring the third part through the fire, and will refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people; and they ſhall ſay, The LORD *is* my God.

CHAP. XIV.

1. *The deſtroyers of Jeruſalem deſtroyed.* 4. *The coming of Chriſt, and the graces of his kingdom.*

BEHOLD, the day of the LORD cometh, and thy ſpoil ſhall be divided in the midſt of thee.

V. 7. *Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow*—Here a new prophecy begins, importing that the Meſſiah, the great ſhepherd, as he is deſcribed in this prophecy, ſhall he delivered up to death by God's determinate counſel and appointment.

2 For

2 For I will gather all nations againſt Jeruſalem to battle: and the city ſhall be taken, and the houſes rifled, and the women raviſhed: and half of the city ſhall go forth into captivity, and the reſidue of the people ſhall not be cut off from the city.

3 Then ſhall the LORD go forth, and fight againſt thoſe nations, as when he fought in the day of battle.

4 ¶ And his feet ſhall ſtand in that day upon the mount of Olives, which is before Jeruſalem on the eaſt: and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt and toward the weſt, *and there ſhall be* a very great valley: and half of the mountain ſhall remove toward the north, and half of it toward the ſouth.

5 And ye ſhall flee *to* the valley of the mountain; for the valley of the mountains ſhall reach unto Azel: yea, ye ſhall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD thy God ſhall come, *and* all the ſaints with thee.

6 And it ſhall come to paſs in that day, *that* the light ſhall not be clear *nor* dark:

7 But it ſhall be one day which ſhall be known to the LORD, not day, nor night: but it ſhall come to paſs *that* at evening time it ſhall be light.

V. 4. *And his feet ſhall ſtand in that day upon the mount of Olives*—The glory of the Lord, when it departed from the city and temple, reſted on the mount of Olives, Ezek. xi. 23. ſo when God ſhall return to Jeruſalem, and make it the ſeat of his preſence, it ſhall return by the ſame way it departed.

V. 7. *At evening time it ſhall be light* — At the conſummation of all things, there ſhall not be any viciſſitude of day and night, but one uninterrupted day.

8 And

8 And it ſhall be in that day, *that* living waters ſhall go out from Jeruſalem; half of them toward the former ſea, and half of them toward the hinder ſea: in ſummer and in winter ſhall it be.

9 And the LORD ſhall be King over all the earth: in that day ſhall there be one LORD, and his name one.

10 All the land ſhall be turned as a plain from Geba to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the firſt gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-preſſes.

11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction; but Jeruſalem ſhall be ſafely inhabited.

12 And this ſhall be the plague wherewith the LORD will ſmite all the people that have fought againſt Jeruſalem, Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 And it ſhall come to paſs in that day, *that* a great tumult from the LORD ſhall be among them; and they ſhall lay hold every one on the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And Judah alſo ſhall fight at Jeruſalem: and the wealth of all the heathen round about ſhall be gathered together, gold, and ſilver, and apparel in great abundance.

15 And

15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this plague.

16 And it ſhall come to paſs, *that* every one *that is* left of all the nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King the LORD of hoſts, and to keep the feaſt of tabernacles.

17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem, to worſhip the King the LORD of hoſts, even upon them ſhall be no rain.

18 And if the family of Egypt go not up, and come not, that have no *rain*; there ſhall be the plague wherewith the LORD will ſmite the heathen that come not up to keep the feaſt ot tabernacles.

19 This ſhall be the puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles.

20 In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD; and the pots in the LORD's houſe ſhall be like the bowls before the altar.

V. 20. *In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD*—This and the following verſe ſeem to imply the promiſe of an univerſal peace, a bleſſing often mentioned in the prophets, as a concomitant of the flouriſhing ſtate of Chriſt's kingdom. The meaning of this paſſage therefore is, that the bells or furniture of war belonging to the horſes, ſhall no more be applied to their former uſe, but ſhall be looked up as ſacred, and laid up in the armoury of the temple of the Lord, as a memorial of the remarkable ſucceſs he had given his people.

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V. 20. *In that day ſhall there be upon the bells of the horſes, HOLINESS UNTO THE LORD*—This and the following verſe ſeem to imply the promiſe of an univerſal peace, a bleſſing often mentioned in the prophets, as a concomitant of the flouriſhing ſtate of Chriſt's kingdom. The meaning of this paſſage therefore is, that the bells or furniture of war belonging to the horſes, ſhall no more be applied to their former uſe, but ſhall be looked up as ſacred, and laid up in the armoury of the temple of the Lord, as a memorial of the remarkable ſucceſs he had given his people.

21 Yea, every pot in Jeruſalem and in Judah ſhall be Holineſs unto the LORD of hoſts: and all they that ſacrifice ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the Canaanite in the houſe of the LORD of hoſts.

V. 21. *There ſhall be no more the Canaanite in the houſe of the Lord of hoſts*— If we underſtand the former words of an univerſal peace; the ſenſe of theſe will be, that no hypocrite or unclean perſon ſhall have any ſhare among the ſociety of the faithful, nor ſhall any foreign enemy give any annoyance to the ſervants of the Lord.

THE

THE BOOK OF MALACHI.

CHAP. I.

1. *Malachi complaineth of Iſrael's unkindneſs,* 6. *Irreligion,* 12. *And profaneneſs.*

THE burden of the word of the LORD, to Iſrael by Malachi.

2 I have loved you, ſaith the LORD. Yet ye ſay, Wherein haſt thou loved us? *Was* not Eſau Jacob's brother? ſaith the LORD: yet I loved Jacob,

3 And I hated Eſau, and laid his mountains and his heritage waſte for the dragons of the wilderneſs.

4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places; thus ſaith the LORD of hoſts, They ſhall build,

Malachi—Malachi was moſt probably cotemporary with Nehemiah. Haggai and Zechariah were ſent to reprove the people for delaying to build the temple; Malachi to reprove them for their neglect of it now it was built, and for their profanation of the temple-ſervice. The Jews call him the ſeal of prophecy, becauſe in him the ſucceſſion of prophets came to a period: but although prophecy was now to ceaſe, yet the ſpirit thereof ſhines as clear, as ſtrong, and as bright in him, who was the laſt, as in any of the prophets that went before him.

but

but I will throw down; and they ſhall call them, The border of wickedneſs, and, The people againſt whom the LORD hath indignation for ever.

5 And your eyes ſhall ſee, and ye ſhall ſay, The LORD will be magnified from the border of Iſrael.

6 ¶ A ſon honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear? ſaith the LORD of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name?

7 Ye offer polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the LORD *is* contemptible.

8 And if ye offer the blind for ſacrifice, *is it* not evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governor, will he be pleaſed with thee, or accept thy perſon? ſaith the LORD of hoſts.

9 And now I pray you beſeech God, that he will be gracious unto us; this hath been by your means: will he regard your perſons? ſaith the LORD of hoſts.

10 Who *is there* even among you that would ſhut the doors *for nought?* neitheir do ye kindle *fire* on mine altar for nought. I have no pleaſure in you, ſaith the LORD of hoſts,

V. 6. *O prieſts, that deſpiſe my name*—Had undutifulneſs been found among the ignorant people, it might have been a little excuſable. But you, O prieſts, whoſe buſineſs is to know me, have like Eli's ſons deſpiſed me yourſelves, and made others do ſo too.

neither

neither will I accept an offering at your hand.
11 For from the riſing of the ſun even unto the going down of the ſame my name *ſhall be* great among the Gentiles: and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts.
12 ¶ But ye have profaned it, in that ye ſay, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat is contemptible.
13 Ye ſaid alſo, Behold, what a wearineſs *is it!* and ye have ſnuffed at it, ſaith the LORD of hoſts: and ye brought *that which was* torn, and the lame, and the ſick; thus ye brought an offering: ſhould I accept this of your hands? ſaith the LORD.
14 But curſed *be* the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the LORD a corrupt thing: for I *am* a great King, ſaith the LORD of hoſts, and my name *is* dreadful among the heathen.

CHAP. II.

1. *He reproveth the prieſts for neglecting their covenant,* 11. *And the people for idolatry,* 14. *Adultery,* 17. *And infidelity.*

AND now, O ye prieſts, this commandment *is* for you.

V. 11. *In every place incenſe ſhall be offered unto my name, and a pure offering* — The prophet deſcribes the Chriſtian ſacrifice of prayer and of thankſgiving by the external rites of the Jewiſh worſhip: Incenſe was conſidered as an emblem of prayer by the Jews themſelves. This ſpiritual ſervice, the prophet ſaith, ſhall be offered up in every place; whereas the Jewiſh worſhip was confined to the temple. Our Saviour himſelf gives a commentary on this paſſage in his diſcourſe with the woman of Samaria, John iv. 21, 23. *The hour cometh, when ye ſhall neither in this mountain nor at Jeruſalem worſhip the Father, but the true worſhippers ſhall worſhip the Father in ſpirit and in truth.*

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, ſaith the LORD of hoſts; I will even ſend a curſe upon you, and I will curſe your bleſſings; yea, I have curſed them already, becauſe ye do not lay *it* to heart.

3 Behold, I will corrupt your ſeed, and ſpread dung upon your faces, *even* the dung of your ſolemn feaſts; and *one* ſhall take you away with it.

4 And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the LORD of hoſts.

5 My covenant was with him of life and peace; and I gave them to him, for that fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity.

7 For the prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the meſſenger of the LORD of hoſts.

8 But ye are departed out of the way; ye have cauſed many to ſtumble at the law; ye have corrupted the covenant of Levi, ſaith the LORD of hoſts.

9 Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have

10 Have we not all one father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath profaned the holineſs of the LORD which he loved, and hath married the daughter of a ſtrange god.

12 The LORD will cut off the man that doeth this, the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hoſts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping and with crying out, inſomuch that he regardeth not the offering any more, or receiveth *it* with good-will at your hand.

14 ¶ Yet ye ſay, Wherefore? Becauſe the LORD hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet *is* ſhe thy companion and the wife of thy covenant.

15 And did not he make one? yet had he the reſidue of the ſpirit. And wherefore one? That he might ſeek a goodly ſeed. Therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.

16 For the LORD the God of Iſrael ſaith,

V. 10. *Have we not all one father?* — Here the prophet puts the Jews in mind, that they owned one God and father, in oppoſition to the idols of the heathen; and therefore ſhould dwell with one another as brethren, being nearly allied by ſpiritual as well as fleſhly relation.

That

That he hateth putting away: for *one* covereth violence with his garment, ſaith the LORD of hoſts: therefore take heed to your ſpirit, that ye deal not treacherouſly.

17 Ye have wearied the LORD with your words. Yet ye ſay, Wherein have we wearied *him?* When ye ſay, Every one that doeth evil *is* good in the ſight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

CHAP. III.

1. *Of the meſſenger, majeſty, and grace of Chriſt.* 7. *Of the rebellion,* 8. *Sacrilege,* 13. *And infidelity of the people.*

BEHOLD, I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord whom ye ſeek ſhall ſuddenly come to his temple, even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the LORD of hoſts.

2 But who may abide the day of his coming?

V. 17. *Every one that doeth evil is good in the ſight of the Lord*—A repetition of the old objection againſt Providence, taken from the proſperity of the wicked, which implied, as they thought, that either their works were pleaſing to God, or that he diſregarded human affairs, and would never call men to account for their actions.

V. 1. *Behold, I will ſend my meſſenger, and he ſhall prepare my way before me*—The meſſenger or prophet here foretold to be the Lord's harbinger, was to be as much inferior to the Lord himſelf, as ſervants are to a great perſon of whoſe arrival they give notice. This John the Baptiſt often confeſſed, ſee Matt. iii. 11. John i. 27. and iii. 28. *The Lord whom ye ſeek ſhall ſuddenly come to his temple, even the meſſenger of the covenant, whom ye delight in*—A remarkable character given of the Meſſiah is, that he is the perſon ye delight in, whoſe coming is ſo much deſired, the time of it being the ſubject of your ſearch and enquiry, and the expectation of it your comfort and delight. This great perſon, ſays the prophet, ſhall come to his temple, which you have deſpiſed and profaned, and make *the glory of the latter houſe greater than that of the former.* He ſhall chooſe this place to publiſh his doctrines, and work many miracles.

and

and who ſhall ſtand when he appeareth? for he *is* like a refiner's fire, and like fullers ſope.

3 And he ſhall ſit *as* a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the LORD, an offering in righteouſneſs.

4 Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger *from his right*, and fear not me, ſaith the LORD of hoſts.

6 For I *am* the LORD, I change not; therefore ye ſons of Jacob are not conſumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, ſaith the LORD of hoſts. But ye ſay, Wherein ſhall we return?

8 ¶ Will a man rob God? yet ye have robbed me. But ye ſay, Wherein have we robbed thee? In tithes and offerings.

9 Ye *are* curſed with a curſe: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the LORD of hoſts, if I will not open you the windows of heaven, and

pour you out a bleſſing, that *there ſhall* not *be room* enough *to receive it.*

11 And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground: neither ſhall your vine caſt her fruit before the time in the field, ſaith the LORD of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the LORD of hoſts.

13 ¶ Your words have been ſtout againſt me, ſaith the LORD. Yet ye ſay, What have we ſpoken *ſo much* againſt thee?

14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hoſts?

15 And now we call the proud happy: yea, they that work wickedneſs are ſet up; yea, *they that* tempt God are even delivered.

16 Then they that feared the LORD ſpake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they ſhall be mine, ſaith the LORD of hoſts, in that day when I make up my jewels;

V. 16. *Then they that feared the Lord ſpake often one to another* — Then, when contempt of God was grown to ſuch an height, thoſe that truly feared him converſed together the more frequently, and by their pious diſcourſes confirmed one another in goodneſs, and armed themſelves againſt the impreſſions which any wicked ſuggeſtions might make upon their minds. *A book of remembrance was written before him*—It was as ſafely laid up in his memory, as if it had been entered in a regiſter, in order to be produced at the day of judgment to their praiſe and honour.

and

and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

18 Then ſhall ye return, and diſcern between the righteous and the wicked, between him that ſerveth God and him that ſerveth him not.

CHAP. IV.

1. *God's judgment on the wicked,* 2. *And his bleſſing on the good.* 5. *He telleth of Elijah's coming.*

FOR behold, the day cometh that ſhall burn as an oven; and all the proud, yea, and all that do wickedly, ſhall be ſtubble: and the day that cometh ſhall burn them up, ſaith the LORD of hoſts, that it ſhall leave them neither root nor branch.

2 ¶ But unto you that fear my name ſhall the Sun of righteouſneſs ariſe with healing in his wings; and ye ſhall go forth and grow up as calves of the ſtall.

3 And ye ſhall tread down the wicked: for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do *this*, ſaith the LORD of hoſts.

4 Remember ye the law of Moſes my ſervant,

V. 1. *The day cometh*—Though it be at a diſtance from you, yet it is coming, and will overtake you, and overwhelm you too. *That ſhall burn as an oven*—The refiner's fire, chap. iii. 2. is now repreſented as a fire burning more dreadfully, as it did indeed when Jeruſalem and the temple were on fire, when the fire raged every where, but moſt fiercely where the arched roofs made it double itſelf, and infold flames with flames. And this may well be an emblem of the day of judgment.

V. 2. *The Sun of righteouſneſs ſhall ariſe with healing in his wings*—Chriſt is here called *the Sun of righteonſneſs with healing in his wings*, or *in his rays*, to ſignify, that his light conſiſts in clearing up the underſtanding of men, and withdrawing the veil of darkneſs from their minds; whoſe rays and kindly warmth will heal all the diſeaſes of their ſouls.

vant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgments.

5 ¶ Behold, I will ſend you Elijah the prophet before the coming of the great and dreadful day of the LORD.

6 And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.

V. 5. *Behold, I will ſend you Elijah the prophet*—Though the ſpirit of prophecy ceaſe for four hundred years, yet at the expiring of thoſe years you ſhall have one ſent, as great as Elijah, namely, John the Baptiſt, who came in the ſpirit and power of Elijah, Luke i. 17. and therefore bears his name.

V. 6. *Leſt I come and ſmite the earth with a curſe*—Or rather, *Leſt I come and ſmite the land of Judea with utter deſtruction.* The utter deſtruction of the Jewiſh nation and country is here threatened upon their rejecting the preaching of John the Baptiſt, and refuſing to hearken to his teſtimony concerning the Meſſiah that ſhould come after him. Some obſerve, that the laſt word of the Old Teſtament is a curſe: whereas the New Teſtament ends with a bleſſing, yea, the choiceſt of bleſſings: *The grace of our Lord Jeſus Chriſt be with us all. Amen.*

The End of the Prophets,

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CXLI. David prayeth that his ſuit may be acceptable, his conſcience ſincere, and his life ſafe from ſnares.
CXLII. David ſheweth that in his trouble all his comfort was in prayer unto God.
CXLIII. David prayeth for favour and judgment. He complaineth of his griefs. He prayeth for grace, for deliverance, for ſanctification, for the deſtruction of his enemies.
CXLIV. David bleſſeth God for his mercy. He prayeth that God would powerfully deliver him from his enemies. He promiſeth to praiſe God.
CXLV. David praiſeth God for his fame, goodneſs, kingdom, providence, and for his ſaving mercy.
CXLVI. The pſalmiſt voweth perpetual praiſes to God. He exhorteth not to truſt in man. God for his power, juſtice, mercy, and kingdom is only worthy to be truſted in.
CXLVII. The prophet exhorteth to praiſe God, for his care of the church, his power, and his mercy; for his providence; for his bleſſings upon the kingdom; for his power over the meteors; and for his ordinances in the church.
CXLVIII. The pſalmiſt exhorteth the celeſtial, the terreſtrial, and the rational creatures to praiſe God.
CXLIX. The prophet exhorteth to praiſe God for his love to the church, and for that power which he hath given to the church.
CL. An exhortation to praiſe God with all kind of inſtruments.

PROVERBS.

Chap. I. The uſe of the proverbs. An exhortation to fear God, and believe his word; to avoid the enticings of ſinners. Wiſdom complaineth of her contempt: ſhe threateneth her contemners. (1000.)
II. Wiſdom promiſeth godlineſs to her children, and ſafety from evil company, and direction in good ways.
III. An exhortation to obedience, to faith, to mortification, to devotion, to patience. The happy gain of wiſdom. The power, and benefits of wiſdom. An exhortation to charitableneſs, peaceableneſs, and contentedneſs. The curſed ſtate of the wicked.
IV. Solomon to perſuade to obedience, ſheweth what inſtruction he had of his

his parents, to ſtudy wiſdom, and to ſhun the path of the wicked. He exhorteth to faith, and ſanctification.

V. Solomon exhorteth to the ſtudy of wiſdom. He ſheweth the miſchief of whoredom and riot. He exhorteth to contentedneſs, liberality, and chaſtity. The wicked are overtaken with their own ſins.

VI. Againſt ſuretiſhip, idleneſs, and miſchievouſneſs. The bleſſings of obedience. The miſchiefs of whoredom.

VII. Solomon perſuadeth to a ſincere and kind familiarity with wiſdom. In an example of his own experience he ſheweth the cunning of a whore, and the deſperate ſimplicity of a young wanton. He dehorteth from ſuch wickedneſs.

VIII. The fame, and evidence of wiſdom. The excellency, the nature, the power, the riches, and the eternity of it.

IX. The diſcipline, and doctrine of wiſdom. The cuſtom and error of folly.

X. From this chapter to the five and twentieth, are ſundry obſervations of moral virtues and their contrary vices.

XXV. Obſervations about kings, and about avoiding of quarrels, and ſundry cauſes thereof.

XXVI. Obſervations about fools, ſluggards, and contentious buſy-bodies.

XXVII. Obſervations of ſelf-love, of true love, of care to avoid offences, and of the houſhold care.

XXVIII. General obſervations of impiety, and religious integrity.

XXIX. Obſervations of publick government, and of private. Of anger, pride, thievery, cowardice, and corruption.

XXX. Augur's confeſſion of his faith. The two points of his prayer. The meaneſt are not to be wronged. Four wicked generations. Four things inſatiable. Parents are not to be deſpiſed. Four things, hard to be known. Four things, intolerable. Four things, exceeding wiſe. Four things, ſtately. Wrath is to be prevented.

XXXI. Lemuel's leſſon of chaſtity and temperance. The afflicted are to be comforted and defended. The praiſe and properties of a good wife.

ECCLESIASTES.

Chap. I. The Preacher ſheweth that all human courſes are vain; becauſe the creatures are reſtleſs in their courſes; they bring forth nothing new, and all old things are forgotten: and becauſe he hath found it ſo in the ſtudies of wiſdom. (977.)

II. The vanity of human courſes in the works of pleaſure. Though the wiſe be better than the fool, yet both have one event. The vanity of human labour in leaving it they know not to whom.

III. By the neceſſary change of times, vanity is increaſed. God's works are excellent. But as for man, God ſhall judge his works hereafter, and here he ſhall be like a beaſt.

IV. Vanity is increaſed unto men by oppreſſion, by envy, by idleneſs, by covetouſneſs, by ſolitarineſs, by wilfulneſs.

V. Vanities in divine ſervice, in murmuring againſt oppreſſion, and in riches. Joy in riches is the gift of God,

VI. The vanity of riches without uſe, of children, and old age without riches. The vanity of ſight and wandering deſires. The concluſion of vanities.

VII. Remedies againſt vanity, are a good name, mortification, patience. wiſdom. The difficulty of getting wiſdom.

VIII. Kings are greatly to be reſpected. The divine providence is to be obſerved. It is better with the godly in adverſity than with the wicked in proſperity. The work of God is unſearchable.

IX. Like things happen to good and bad. There is a neceſſity of death unto

unto men. Comfort is all their portion in this life. God's providence ruleth over all. Wiſdom is better than ſtrength.

X. Obſervations of wiſdom and folly. Of riot, ſlothfulneſs, and money. Men's thoughts of kings ought to be reverent.

XI. Directions for charity. Death in life, and the day of judgment in the days of youth are to be thought on.

XII. The Creator is to be remembered in due time. The Preacher's care to edify. The fear of God is the chief antidote of vanity.

SOLOMON's SONG.

Chap. I. The church's love unto Chriſt. She confeſſeth her deformity, and prayeth to be directed to his flock. Chriſt directeth her to the ſhepherd's tents; and ſhewing his love to her, giveth her gracious promiſes. The church and Chriſt congratulate one another.

II. The mutual love of Chriſt, and his church. The hope, and calling of the church. Chriſt's care of the church. The profeſſion of the church, her faith and hope.

III. The church's fight and victory in temptation. The church glorieth in Chriſt.

IV. Chriſt ſetteth forth the graces of the church. He ſheweth his love to her. The church prayeth to be made fit for his preſence.

V. Chriſt awaketh the church with his calling. The church having a taſte of Chriſt's love, is ſick of love. A deſcription of Chriſt by his graces.

VI. The church profeſſeth her faith in Chriſt. Chriſt ſheweth the graces of the church, and his love towards her.

VII. A further deſcription of the church's graces. She profeſſeth her faith and deſire.

VIII. The love of the church to Chriſt. The vehemency of love. The calling of the Gentiles. Chriſt's coming prayed for.

ISAIAH.

Chap. I. Iſaiah's complaint of Judah. He upbraideth their ſervice. He exhorteth to repentance, with promiſes and threatenings. (760.)

II. Iſaiah propheſieth the coming of Chriſt's kingdom. Wickedneſs is the cauſe of God's forſaking. He exhorteth to fear, becauſe of the powerful effects of God's majeſty.

III. The great confuſion that cometh by ſin. The impudence of the people. The oppreſſion and covetouſneſs of the rulers. The judgments which ſhall be for the pride of the women.

IV. In the extremity of evils Chriſt's kingdom ſhall be a ſanctuary.

V. Under the type of a vineyard God excuſeth his ſevere judgment. His judgments upon covetouſneſs, Upon laſciviouſneſs, Upon impiety, And upon injuſtice. The executioners of God's judgments.

VI. Iſaiah's viſion. The obſtinacy of the people, unto their deſolation. A remnant ſhall be ſaved.

VII. Ahaz is comforted by Iſaiah. Chriſt promiſed. Ahaz's judgments are propheſied to come by Aſſyria.

VIII. A prophecy againſt Syria, and Iſrael, and Judah. God's judgments irreſiſtable. Comfort to them that fear God. Great afflictions to idolaters.

IX. What joy ſhall be in the midſt of afflictions by the birth and kingdom of Chriſt. Judgments upon Iſrael for their pride, hypocriſy, and impenitency.

X. The wo of tyrants. Aſſyria, the rod of hypocrites, for his pride ſhall be broken. A remnant of Iſrael ſhall be ſaved.

XI. The peaceable kingdom of the branch out of the root of Jeſſe. The reſtoration of Iſrael, and vocation of the Gentiles.

XII. A joyful thankſgiving of the faithful for the mercies of God.

XIII. God muſtereth the armies of his wrath. He threateneth to deſtroy Babylon by the Medes. The deſolation thereof.

XIV. God's merciful reſtoration of Iſrael. Their triumphant inſultation over Babel.

XV. The lamentable ſtate of Moab.

XVI. Moab is exhorted to yield obedience to Chriſt's kingdom, and threatened for pride.

XVII. Syria and Iſrael threatened. A remnant ſhall forſake idolatry. The reſt ſhall be plagued for their impiety.

XVIII. God in care of his people will deſtroy the Ethiopians. An acceſs ſhall grow thereby unto the church.

XIX. The confuſion of Egypt. The fooliſhneſs of their princes. The calling of Egypt to the church. The covenant of Egypt, Aſſyria, and Iſrael.

XX. A type prefiguring the ſhameful captivity of Egypt and Ethiopia.

XXI. The fall of Babylon. Edom ſcorning the prophet, is moved to repentance. The ſet time of Arabia's calamity.

XXII. The invaſion of Jewry by the Perſians. Their human wiſdom reproved.

XXIII. The miſerable overthrow of Tyre. Their return.

XXIV. God's judgments upon the land. A remnant ſhall joyfully praiſe him.

XXV. The prophet praiſeth God for his judgments, For his ſaving benefits, And for his victorious ſalvation.

XXVI. A ſong inciting to confidence in God. An exhortation to wait on him.

XXVII. The care of God over his vineyard. His chaſtiſements differ from judgments. The church of Jews and Gentiles.

XXVIII. Ephraim threatened. Chriſt promiſed. Their ſecurity ſhall be tried.

XXIX. God's judgment upon Jeruſalem. Their ſenſeleſſneſs, and deep hypocriſy. A promiſe of ſanctification.

XXX. The people threatened for their confidence in Egypt, and contempt of God's word.

XXXI. The prophet ſheweth the curſed folly in truſting to Egypt, and forſaking of God.

XXXII. The bleſſings of Chriſt's kingdom. Deſolation is foreſhewn. Reſtoration is promiſed to ſucceed.

XXXIII. God's judgments againſt the enemies of the church. The privileges of the godly.

XXXIV. The judgment wherewith God revengeth his church. The deſolation of her enemies. The certainty of the prophecy.

XXXV. The joyful flouriſhing of Chriſt's kingdom. The weak are encouraged by the virtues and privileges of the goſpel.

XXXVI. Sennacherib invadeth Judah. Rabſhakeh's blaſphemous perſuaſions to the people. His words are told to Hezekiah.

XXXVII. Hezekiah mourning, ſendeth to Iſaiah to pray for them. Iſaiah comforteth them. An angel ſlayeth the Aſſyrians. Sennacherib is ſlain by his own ſons.

XXXVIII. Hezekiah hath his life lengthened. The ſun goeth ten degrees backward for a ſign of that promiſe. Hezekiah's thankſgiving.

XXXIX. Merodach-baladan, ſending to viſit Hezekiah, hath notice of his treaſures. Iſaiah foretelleth the Babylonian captivity.

XL. The promulgation of the goſpel. The preaching of John Baptiſt. The preaching of the apoſtles.

XLI. God expoſtulateth with his people about his mercies to the church, about his promiſes, and about the vanity of idols.

XLII. The office of Chriſt. God's promiſe to him. An exhortation to praiſe God.

XLIII. The Lord comforteth the church with his promiſes. He foretelleth Babylon's deſtruction, and his people's deliverance.

XLIV. God's church comforted. The vanity of idols, and folly of idolmakers.

XLV. God calleth Cyrus for his church's ſake. He challengeth obedience. He convinceth the idols of vanity.

XLVI. The idols of Babylon could not ſave themſelves. God ſaveth his people to the end. Idols are not comparable to God.

XLVII. God's judgment upon Babylon and Chaldea, for their unmercifulneſs, pride, and over-boldneſs.

XLVIII. God to convince the people of their obſtinacy, revealeth his prophecies. He exhorteth them to obedience.

XLIX. Chriſt being ſent to the Jews complaineth of them. He is ſent to the Gentiles. God's love to the church.

L. Chriſt ſheweth the cauſe of the Jews deriliction. An exhortation to truſt in God, and not in ourſelves.

LI. An exhortation, after the pattern of Abraham, to truſt in Chriſt. Chriſt defendeth his from fear.

LII. Chriſt perſwadeth the church to believe his free redemption, to receive the miniſters thereof, to joy in the power thereof.

LIII. The prophet excuſeth the ſcandal of the croſs, by the benefit of Chriſt's paſſion, and the good ſucceſs thereof.

LIV. The amplitude of the Gentiles church, their ſafety, their deliverance out of affliction, their fair edification, and ſure preſervation.

LV. The prophet with the promiſe of Chriſt, calleth to faith, and to repentance. The happy ſtate of them that believe.

LVI. The prophet exhorteth to ſanctification, which ſhall be accepted without reſpect of perſons. Againſt blind watchmen.

LVII. The bleſſed death of the righteous. The Jews reproved for their whoriſh idolatry. Evangelical promiſes to the penitent.

LVIII. Hypocriſy is reproved. The promiſes due to godlineſs, and to the keeping of the ſabbath.

LXIX. The damnable nature of ſin. Calamity is for ſin. Salvation is only of God. The covenant of the Redeemer.

LX. The glory of the church in the abundant acceſs of the Gentiles; and the great bleſſings after a ſhort affliction.

LXI. The office of Chriſt. The forwardneſs, and bleſſings of the faithful.

LXII. The prophet's fervent deſire to confirm the church in God's promiſes. The miniſters office in preaching the goſpel.

LXIII. Chriſt ſheweth who he is, what his victory over his enemies, and what his mercy toward his church.

LXIV. The church prayeth for the illuſtration of God's power, and complaineth of affliction.

LXV. The Gentiles called, and the Jews rejected. The bleſſed ſtate of the new Jeruſalem.

LXVI. God will be ſerved in humble ſincerity. The humble comforted. God's judgments againſt the wicked.

JEREMIAH.

Chap. I. The calling of Jeremiah. His viſion. His meſſage againſt Judah. God promiſeth to aſſiſt him. (629.)

II. God's expoſtulation with the Jews touching their cauſeleſs revolt. They are the cauſes of their own calamities.

III. God's

III. God's great mercy in Judah's vile whoredom. The promiſes of the goſpel to the penitent.

IV. God calleth Iſrael, and Judah to repentance. He lamenteth over Judah.

V. The judgments of God upon the Jews for their manifold corruptions.

VI. The enemies ſent againſt Judah, encourage themſelves. God ſetteth them on work becauſe of their ſins.

VII. Jeremiah is ſent to call for true repentance. He rejecteth their vain confidence.

VIII. The Jews calamity. Their impenitency upbraided. Their judgment ſhewed. Their deſperate eſtate bewailed.

IX. The Jews lamented for their manifold ſins, and judgment. Diſobedience is the cauſe of their calamity.

X. The unequal compariſon of God and idols. The ſpoil of the tabernacle by fooliſh paſtors.

XI. Jeremiah proclaimeth God's covenant, rebuketh the diſobedient Jews. He propheſieth evils to come upon them

XII. Jeremiah complaining of the wicked's proſperity, by faith ſeeth their ruin. God's promiſe to the penitent.

XIII. In a type of a linen girdle the people's deſtruction is prefigured. By the bottles filled with wine, their drunkenneſs in miſery foretold.

XIV. A grievous famine, cauſeth Jeremiah to pray. The Lord will not be intreated. Lying prophets are no excuſe.

XV. The utter rejection and manifold judgments of the Jews. Jeremiah complaining, receiveth a gracious promiſe.

XVI. The utter ruin of the Jews foreſhewn. Their return from captivity ſtranger than their deliverance out of Egypt.

XVII. The captivity of Judah for ſin. Truſt in man is curſed, in God is bleſſed. The deceitful heart cannot deceive God. The ſalvation of God.

XVIII. Under the type of a potter God ſheweth his abſolute power of diſpoſing of nations. Judgments threatened to Judah.

XIX. Under the type of breaking a potter's veſſel is foreſhewed the deſolation of the Jews for their ſins.

XX. Paſhur ſmiting Jeremiah, receiveth a new name, and a fearful doom. Jeremiah complaineth of contempt, of treachery, and of his birth.

XXI. Zedekiah inquireth the event of Nebuchadrezzar's war. A hard ſiege foretold.

XXII. An exhortation to repentance. The judgment of Shallum, of Coniah.

XXIII. He propheſieth a reſtoration of the ſcattered flock. Againſt falſe prophets.

XXIV. By good and bad figs, he foreſheweth the reſtoration from captivity, and the deſolation of Zedekiah and the reſt.

XXV. Jeremiah reproving the Jews diſobedience to the prophets, foretelleth the ſeventy years captivity, and after that, the deſtruction of Babylon.

XXVI. Jeremiah exhorting to repentance, is apprehended, and arraigned. His apology. He is quit in judgment.

XXVII. Under the type of bonds and yokes he propheſieth the ſubduing of the neighbour-kings under Nebuchadnezzar.

XXVIII. Hananiah's falſe prophecy. He breaketh Jeremiah's yoke. Jeremiah foretelleth of an iron yoke. And Hananiah's death.

XXIX. Jeremiah's letter to the captives in Babylon. The fearful end of Ahab and Zedekiah, two lying prophets.

XXX. The Jews return. Jacob comforted. Their return ſhall be gracious.

XXXI. The

XXXI. The reſtoration of Iſrael. Chriſt is promiſed. His care over the church.

XXXII. Jeremiah's impriſonment. His complaint to God. The captivity confirmed. A promiſe of a gracious return.

XXXIII. A return promiſed. Chriſt the Branch of righteouſneſs.

XXXIV. Jeremiah propheſieth the captivity of Zedekiah, and the city.

XXXV. By the obedience of the Rechabites, the Jews diſobedience is condemned.

XXXVI. Baruch writeth Jeremiah's prophecy. Jehoiakim burneth the roll. His judgment. Baruch writeth a new copy.

XXXVII. The Egyptians having raiſed the Chaldean's ſiege, Zedekiah ſendeth to Jeremiah; who propheſieth the Chaldean's return and victory. He is beaten and put into priſon.

XXXVIII. Jeremiah is put into the dungeon. Ebed-melech getteth him ſome enlargement. His counſel to the king.

XXXIX. Jeruſalem is taken. Zedekiah is made blind, and ſent to Babylon. The city is ruined. The people are captivated,

XL. Jeremiah being ſet free by Nebuzar-adan goeth to Gedaliah. The diſperſed Jews repair to him. Iſhmael's conſpiracy.

XLI. Iſhmael treacherouſly killeth Gedaliah, and others. Johanan recovereth the captives.

XLII. Johanan deſireth Jeremiah to enquire of God, promiſing obedience. Jeremiah's anſwer: Their hypocriſy reproved.

XLIII. Johanan carrieth Jeremiah into Egypt. Jeremiah propheſieth the conqueſt of Egypt by the Babylonians.

XLIV. The deſolation of Judah for idolatry. The Jews obſtinancy, is threatened. The deſtruction of Egypt foreſhewn.

XLV. Baruch being diſmayed, Jeremiah inſtructeth and comforteth him.

XLVI. The overthrow of Pharaoh's army. The conqueſt of Egypt by Nebuchadrezzar. Jacob comforted in chaſtiſement.

XLVII. The deſtruction of the Philiſtines.

XLVIII. The judgment of Moab for ſeveral corruptions. The reſtoration of Moab.

XLIX. The judgment of the Ammonites, of Edom, of Damaſcus, of Kedar, of Hazor, and of Elam.

L. The judgment of Babylon. The redemption of Iſrael.

LI. God's ſevere judgments againſt Babylon in revenge of Iſrael.

LII. Zedekiah rebelleth. Jeruſalem is beſieged and taken. Zedekiah's ſons killed, and his own eyes put out.

LAMENTATIONS.

Chap. I. Jeruſalem's miſery for her ſins. Her complaint, and confeſſion of God's righteous judgments.

II. Jeremiah lamenteth Jeruſalem's miſery. He complaineth thereof to God.

III. The faithful bewail their calamities.

IV. Zion's pitiful eſtate bewailed. She confeſſed her ſins. Edom threatened.

V. A pitiful complaint of Zion, in prayer to God.

EZEKIEL.

Chap. I. The time of Ezekiel's prophecy. (595.) His viſion of four cherubims, of four wheels, and of the glory of God.

II. Ezekiel's commiſſion. His inſtruction. The roll of his heavy prophecy.

III. Ezekiel eateth the roll. God ſheweth him the rule of prophecy, and ſhutteth and openeth the prophet's mouth.

IV. By

IV. By the type of a ſiege is ſhewed the time from Jeroboam's defection to the captivity.

V. Under the type of hair, is ſhewed the judgment of Jeruſalem for their rebellion, by famine, ſword, and diſperſion.

VI. The judgments of Iſrael for their idolatry. A remnant ſhall be ſpared. The faithful are exhorted to lament their calamities.

VII. Iſrael's final deſolation. The mournful repentance of them that eſcape. Under the type of a chain is ſhewed their miſerable captivity.

VIII. Ezekiel's viſion of jealouſy. The chambers of imagery.

IX. A viſion whereby is ſhewed the preſervation of ſome, and the deſtruction of the reſt. God will not be intreated for them.

X. The viſion of the coals of fire to be ſcattered over the city. The viſion of the cherubims.

XI. The princes preſumption: Their ſin and judgment. God's purpoſe of ſaving a remnant: and puniſhing the wicked.

XII. The type of Ezekiel's removing, ſheweth the captivity of Zedekiah. Ezekiel's trembling ſheweth the Jews deſolation.

XIII. The reproof of lying prophets, and their untempered mortar. Of the propheteſſes and their pillows.

XIV. God anſwereth idolaters according to their own heart. God's irrevocable ſentence. A remnant ſhall be ſaved.

XV. By the unfitneſs of the vine-branch for any work, is ſhewed the rejection of Jeruſalem.

XVI. By a wretched infant is ſhewed the ſtate of Jeruſalem. God's love to her.

XVII. By two eagles and a vine is ſhewed God's judgment upon Jeruſalem. God promiſeth to plant the cedar of the Goſpel.

XVIII. God reproveth the unjuſt parable of four grapes. He defendeth his juſtice, and exhorteth to repentance.

XIX. A lamentation for the princes of Iſrael, under the parable of lion's whelps taken in a pit.

XX. God refuſeth to be conſulted by the elders of Iſrael. The ſtory of their rebellions. He promiſeth to gather them.

XXI. Ezekiel propheſieth againſt Jeruſalem. The ſharp and bright ſword.

XXII. A catalogue of ſins in Jeruſalem. God will burn them as droſs in his furnace.

XXIII. The whoredoms of Aholah and Aholibah. Aholibah is to be plagued by her lovers. Their judgments.

XXIV. By a boiling pot, is ſhewed Jeruſalem's deſtruction. By Ezekiel's not mourning for his wife, is ſhewed the Jews calamity is beyond all ſorrow.

XXV. God's vengeance for their inſolence againſt the Jews, on the Ammonites, Moab, and Seir, Edom, and the Philiſtines.

XXVI. Tyrus for inſulting againſt Jeruſalem is threatened. Nebuchadrezzar's power againſt her. The mourning for her.

XXVII. The rich ſupply of Tyrus. The great and irrecoverable fall thereof.

XXVIII. God's judgment upon the prince of Tyrus. The judgment of Zidon.

XXIX. The judgment of Pharaoh. The deſolation of Egypt. Iſrael ſhall be reſtored.

XXX. The deſolation of Egypt and her helpers. The arm of Babylon ſhall be ſtrengthened to break the arm of Egypt.

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III. Jonah

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IV. Jonah repining at God's mercy, is reproved by the type of a gourd.

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III. Under the type of Joſhua, the reſtoration of the church is promiſed.

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V. By the flying roll is ſhewed the curſe of thieves and ſwearers. Babylon's ruin.

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